



The Advent Review and Herald Sabbath

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No. 40

The Power of Prayer

THERE is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light;

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

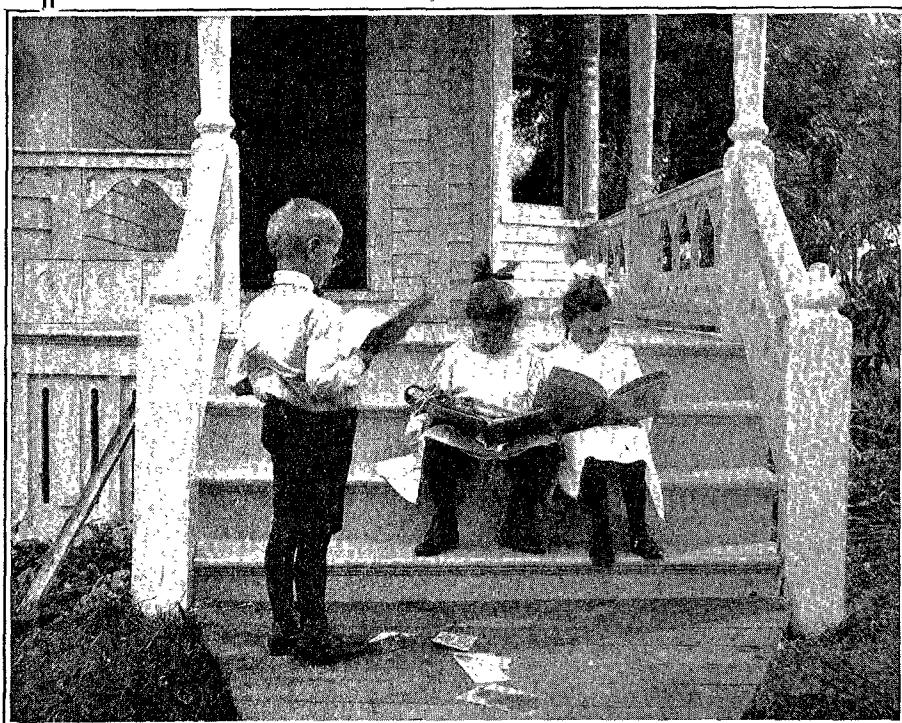
But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand that moves the world,
To bring salvation down.

— James C. Wallace.

The October Number of *LIFE AND HEALTH*

The School Number



THE October number of *Life and Health* will be especially helpful to parents and teachers. In addition to interesting and instructive articles relative to health which always appear in this journal, this number contains many helpful suggestions for maintaining the health of schoolchildren.

It considers the causes of the constantly decreasing birth-rate in civilized countries, as well as the great infant mortality, and points out the natural remedy.

It impresses the importance of the early training of children in habits of cleanliness for maintaining health.

It emphasizes the importance of proper food and clothing for children while attending school, and gives helpful suggestions for the preparation of these requisites of health.

It raises the danger-signal against infection, showing that many common practises of schoolchildren are prolific in spreading disease.

It especially points out the way that schools may become active agents in checking the ravages of that most dreaded disease, tuberculosis.

It depicts the evils of exciting reading and amusements.

It calls attention to some of the defects of present-day education, such as crowding the mind with subjects which will be of no particular benefit, while scarcely touching other subjects, a knowledge of which is essential to future health and happiness.

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LIFE AND HEALTH

Takoma Park Station

Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, OCTOBER 1, 1908

No. 40

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Editorial

THE gospel of Jesus Christ is a protest as well as a proclamation, a warning as well as a promise. It is a protest against every work and desire of the flesh, a warning against the consequences of doing such works and yielding to such desires. "Let no corrupt speech proceed out of your mouth;" "Let him that stole steal no more;" "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice;" "Putting away falsehood, speak ye truth each one with his neighbor;" "Be ye not foolish, but understand what the will of the Lord is." Jesus' life of sinlessness is in itself a protest against all sin, while his triumph over temptation is an assurance of the triumph of his true children. Without the protest against sin there could be no sure promise of that righteousness whose fruitage is eternal life.

The Sacrifice of Form and the Sacrifice of Service

It is for the glory of God and for the good of mankind that the will of God should be the supreme rule of human conduct. The will of God is perfect (Rom. 12:2), and to do his will is to reveal a perfect character. The will of God, so far as it relates to the conduct of men, finds expression in the law of God, and to do his will is the same thing as to keep his commandments. A failure to do the will of God is the same as the transgression of his law, which is sin.

As it is the work of Jesus to save his

people from their sins, it is plainly his work to make it possible for them to do the Father's will. Conformity to the will of God is a condition of entrance into the kingdom. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." There is such an intimate connection between the doing of the will of God and the establishment of God's kingdom in the earth, that the two are joined together in this petition: "Thy kingdom come. Thy will be done, as in heaven, so on earth." As the purpose of the gospel is to establish the kingdom of God in the earth, it must equally be its purpose to enable man to do the will of God. Provision for this was made in the gift of Jesus who did the will of God upon earth, and by the union of divinity and humanity in his own person made it possible that the will of God should be done in all flesh.

There is a natural tendency to substitute the outward forms of worship for genuine service. Even the divinely ordained ritual, the designated method of worship, may be perverted into an outward ceremony upon the performance of which may be based the hope of salvation. This is simply one manifestation of righteousness by works, salvation by doing.

There was no efficacy in the sacrifices and offerings of the ritual service of the Jews, but they foreshadowed the true sacrifice, and were the means of expressing faith in him who bore the sins of many and through faith in whom righteousness could be wrought. All these offerings of the Levitical law were useless in themselves, having no power to take away sin or to impart grace for right living. Something more was required in order that men might be enabled to do the will of God. All this is expressed in these words: "It is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest [or willedst] not, but a body didst thou prepare for me; in whole burnt-offerings and sacrifices for sin thou hadst no pleasure: then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God. Saying above, Sacrifice and offering and whole burnt-offerings and sacrifices for sin thou wouldest [willedst] not, neither hadst pleasure therein (the which are offered according

to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all."

The offering of sacrifices was not any part of the eternal will of God, and had no place in the permanent plan of the divine government. It served a temporary purpose in setting forth in type and shadow that provision of the gospel which furnished atonement for sin and the power for doing the perfect will of God. By his life of obedience in the flesh Jesus established the doing of the will of God in the flesh, and by the sacrifice of himself on the cross he brought to an end that system of sacrifices which, although originally established by divine command as a means of revealing the gospel of the grace of God, had been perverted into barren formalism, and had thus become a means of hiding the true way of salvation. Thus Jesus took away the sacrifice of form that he might establish the sacrifice of service. By declaring that the offering of sacrifice can not be accepted as the doing of the will of God, and by giving himself to do the will of God and thus making it possible for all believers in him to do that will, "he taketh away the first, that he may establish the second." Form and formalism give place to substance and service. The doing of the will of the flesh is superseded by the doing of the will of God.

In the working of the mystery of iniquity we find the counterfeit of the gospel. In the great apostasy which has put man in the place of God, we have the working out of an intelligent design to present the gospel of salvation by works. While professedly exalting Christ, this system of self-exaltation makes of no effect the work of Christ, and has substituted ceremonies of its own devising for the simplicity of the gospel. While the papal ritual is not the same as the Jewish ritual, it is in essence what the Jewish ritual had become in the days of Christ—a mere formalism which is a hindrance to true service, a system of self-righteousness. By its elaborate system of worship and its oppressive form of church government, the papacy has in effect reversed the work of Christ. What he took away, it has restored; what he established, it has taken away. In its economy the sacrifice of form has supplanted the sacrifice of service.

That preaching of "the everlasting

gospel" which constitutes it a message against the beast and his image, must counterwork this devising of the papacy, and must be the means of restoring that which the papacy has taken away. Its message must therefore be a message of righteousness by faith, the righteousness which is revealed in doing the will of God—keeping the commandments of God.

Good News for the Fields

It is good to hear that more students than ever before are entering our training-schools this year. There is a reason for it. More calls than ever before are coming for laborers. The work must be carried more rapidly. The whole world is to be quickly reached with the message. The providence of God is at work to supply the demand for laborers.

At the close of the Lake Union camp-meetings, I was glad to make a brief visit at the Berrien Springs Emmanuel Missionary College. The school was just opening. About seventy were already in attendance, this being a large number for the opening week in this school. And nearly every student with whom I spoke was aiming at preparation for a definite place in the work. We shall surely hear from these students in the fields when the schooldays are past. I did not wonder that Prof. O. J. Graf and all the faculty were enthusiastic over the fine body of students. A strong, sensible, and practical course of study has been outlined, and I hope yet other scores of the Lake Union young people will be flocking in to get the benefits of this school, which must be the central agency in the uplift and development of the educational and Missionary Volunteer work in this populous union conference.

The new school year in all fields heard from is opening with promise. We send the message to all the mission fields that reinforcements are coming. W. A. S.

The Rise and Fall of Religious Liberty in America Church Establishment Receives Its Death Wound in Virginia

NOTWITHSTANDING the broad principles laid down in the Bill of Rights passed by the Virginia Assembly, as pointed out in our article of last week, the real separation of church and state was not accomplished for a number of years.

The first session of the Virginia Legislature, after the signing of the Declaration of Independence, was besieged by petitions both for and against religious liberty. It was in the following year that the famous memorial of the Presbytery of Hanover was presented to the legislature. This memorial is probably the strongest document prepared up to

that time in reference to the question of the rights of conscience, and it seems evident from the manifest differences between this memorial and the one presented three years earlier to the house of burgesses, that there was a wide divergence of opinion in the Presbyterian Church itself upon this question. This is made more manifest by the position which this same church took several years later upon the question of the establishment of a national church or a national religion, and a general assessment for its support.

The memorial of 1777 was prepared by men who understood the true doctrine of soul freedom. The document presented three years previous to this was prepared by those who had not yet learned the fundamental principles of religious liberty; and the position taken by the Presbyterian Church, as shown in the work done by that body in 1785, shows that the denomination was still far behind the principles enunciated in that memorable document. That the reader may see the position taken in 1777, the memorial of the Presbytery of Hanover is given herewith in full:—

To the Honorable the General Assembly of Virginia:

The memorial of the Presbytery of Hanover humbly represents, that your memorialists and the religious denomination with which we are connected, are most sincerely attached to the common interests of the American States, and are determined that our most fervent prayers and strenuous endeavors shall ever be united with our fellow subjects to repel the assaults of tyranny and to maintain our common rights. In our former memorial we have expressed our hearty approbation of the Declaration of Rights, which has been made and adopted as the basis of the laws and government of this State, and now we take the opportunity of testifying that nothing has inspired us with greater confidence in our legislature, than the late act of assembly declaring that equal liberty, as well religious as civil, shall be universally extended to the good people of this country; and that all the oppressive acts of Parliament respecting religion which have been formerly enacted in the mother country, shall henceforth be of no validity or force in this commonwealth; as also exempting dissenters from all levies, taxes, and impositions, whatsoever, toward supporting the Church of England as it now is or hereafter may be established. We would, therefore, have given our honorable legislature no further trouble on this subject, but we are sorry to find that there yet remains a variety of opinions touching the propriety of a general assessment, or whether every religious society shall be left to voluntary contributions for the maintenance of the ministers of the gospel who are of different persuasions. As this matter is deferred by our legislature to the discussion and final determination of a future assembly, when the opinions of the country in general shall be better known, we think it our indispensable duty again to repeat a part of the prayer of our former memorial, "that dissenters

of every denomination may be exempted from all taxes for the support of any church whatsoever, further than what may be agreeable to the private choice or voluntary obligations of every individual; while the civil magistrates no otherwise interfere than to protect them all in the full and free exercise of their several modes of worship." We then represented as the principal reason upon which this request is founded, that the only proper objects of civil governments are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws equally extending to every individual; and that the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the Universal Judge.

To illustrate and confirm these assertions, we beg leave to observe that to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences, is an unalienable right, which upon the principles that the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another. Neither does the church of Christ stand in need of a general assessment for its support; and most certain we are that it would be no advantage, but an injury to the society to which we belong: and as every good Christian believes that Christ has ordained a complete system of laws for the government of his kingdom, so we are persuaded that, by his providence, he will support it to its final consummation. In the fixed belief of this principle, that the kingdom of Christ, and the concerns of religion, are beyond the limits of civil control, we should act a dishonest, inconsistent part, were we to receive any emoluments from human establishments for the support of the gospel.

These things being considered, we hope we shall be excused for remonstrating against a general assessment for any religious purpose. As the maxims have long been approved, that every servant is to obey his master, and that the hireling is accountable for his conduct to him from whom he receives his wages, in like manner, if the legislature has any rightful authority over the ministers of the gospel in the exercise of their sacred office, and it is their duty to levy a maintenance for them as such; then it will follow that they may revive the old establishment in its former extent, or ordain a new one for any sect they think proper. They are invested with a power not only to determine, but it is incumbent on them to declare, who shall preach, what they shall preach; to whom, when, or at what places they shall preach; or to impose any regulations and restrictions upon religious societies that they may judge expedient. These consequences are so plain as not to be denied; and they are so entirely subversive of religious liberty, that if they should take place in Virginia, we should be reduced to the melancholy necessity of saying, with the apostles in like cases, "Judge ye whether it is best to obey God or man," and also of acting as they acted.

Therefore, as it is contrary to our principles and interest; and, as we think,

subversive of religious liberty, we do again most earnestly entreat that our legislature would never extend any assessment for religious purposes to us, or to the congregations under our care. And your memorialists, as in duty bound, shall ever pray for, and demean themselves as peaceable subjects of civil government.

Signed by order of the Presbytery.

RICHARD SANKEY, *Moderator*.

Timber Ridge, April 25, 1777.

It will be noted from the foregoing that the man or men who constructed that document believed in "equal liberty, as well religious as civil," for all "the good people of this country." They were opposed to the "oppressive acts of parliament respecting religion," from which they themselves had suffered in this country. They favored also "exempting dissenters from all levies, taxes, and impositions, whatsoever, toward supporting the Church of England as it now is or hereafter may be established." They say, further, that they "are sorry to find that there yet remains a variety of opinions touching the propriety of a general assessment." They even quote from a previous document this expression: "That dissenters of every denomination may be exempted from all taxes for the support of any church whatsoever."

It is well to note the position taken in that document in reference to the purpose of civil government, which they say is simply "the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws equally extending to every individual."

Upon the matter of the general assessment, they say, further: "Neither does the church of Christ stand in need of a general assessment for its support; and most certain we are that it would be no advantage, but an injury to the society to which we belong." Not content even with this statement, the authors of that memorial declare it to be their fixed belief "that the kingdom of Christ, and the concerns of religion, are beyond the limits of civil control," and that "we should act a dishonest, inconsistent part, were we to receive any emoluments from human establishments for the support of the gospel." Having made these clear and truthful declarations, they then declare what would be the result in case the legislature should adopt the plan of a general assessment for religious purposes. That result they declare would be a revival of the old establishment in its former extent, or the creation of a new one, and thus would ensue legislative control of all things pertaining to the religious exercises of the people. The positions therein taken are true, and the consequences therein outlined would be certain to follow. Nevertheless when

the question came up some years later as to whether there should be a general assessment or not, the history of the times records the fact that the denomination which authorized the issuance of that famous memorial stands with the Episcopal, or established, church in praying for a general assessment. Concerning this, Madison wrote to Monroe:—

The Episcopal people are generally for it, though I think the zeal of some of them has cooled. The laity of the other sects are generally unanimous on the other side. So are all the clergy except the Presbyterians, who seem as ready to set up an establishment which is to take them in as they were to pull down that which shut them out. I do not know a more shameful contrast than might be found in their memorials on the latter and former occasions.

These memorials to which he refers are the one above quoted entire, and the petitions which they later sent in, in favor of a general assessment for the support of religion. Again Madison says: "The Presbyterian clergy have remonstrated against any narrow principles, but indirectly favor a *more comprehensive establishment*."

Had this proposed measure become a law, Christianity—"general Christianity"—would have become the established religion of the State of Virginia, as the measure was designed to compel all to support financially some form of the Christian religion. Against this proposed measure, Madison and Jefferson protested and labored earnestly and continuously. While the discussion was at its height, Madison proposed a direct appeal to the people over the matter, and drew up his famous "Memorial and Remonstrance," arguing that on the basis of the bill of rights which had already been adopted by his State, religion could not come within the purview of government. This remonstrance was circulated widely among the people, and resulted in an overwhelming demonstration against the measure, notwithstanding the fact that such men as Patrick Henry and R. H. Lee championed it, and Washington and Marshall were said to favor its passage. Jefferson in his autobiography declares that the debates over this question in the Virginia Assembly were the severest struggles in which he had ever been engaged.

The established church, fearing that should disestablishment come, it would be impossible for the church to maintain itself by voluntary contributions, used every possible effort to secure a continuance of the establishment; but when the fall of the establishment was assured, it was then willing to compromise with the other denominations upon the matter of a general assessment, which would put a tax upon every inhabitant of the State for the support of some church, the individual himself to choose which church

should receive his portion of the religious tax. Howell, in his "Early Baptists of Virginia," page 165, says, in speaking of the times when this compromise was proposed:—

Meantime, a new theory of a state religious establishment was devised, and began, in private circles, to be warmly discussed. This theory had its origin with the Presbyterians, and was in their subsequent memorials tenaciously and elaborately advocated. It proposed, not the abrogation of the state religious establishment, the measure demanded by the Baptists, but that the state, instead of selecting one denomination, as the Episcopal, and establishing that as the religion of the state, and giving to that alone its support, should establish all the denominations—Presbyterians, Methodists, and Baptists, as well as Episcopalians—and make them all equally and alike the religion of the state, and to be supported by the state. . . . Of this plan of reconciling and harmonizing all parties, Patrick Henry was the ablest and most eloquent advocate.

But the time had come for a new order of things. The States had declared their independence of the mother country, and the people in the States were now declaring their independence of the tyrannical power that had lorded it over their consciences from the very beginning of Virginia's history.

It was in the year 1777 that Thomas Jefferson proposed his bill for the establishment of religious freedom in Virginia, the same year in which the Presbyterians presented their unanswerable memorial, but it was not until 1785 that this bill became a law. Between those dates the question of whether or not there should continue to be religious establishments in Virginia was fought out. Concerning this bill Jefferson says: "I prepared the act in 1777, but it was not reported to the assembly till 1779, and not passed until 1785, and then by the efforts of Mr. Madison." After a statement of principals in the preamble, the act proceeds:—

Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatever; nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

Two years after the passage of this act, its provisions were extended to what was known as the Northwestern Territory, by the addition of this section:—

No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments, in the said territory.

By the terms of this complete act, religious liberty was established in Virginia upon the broadest possible basis. Religion itself was exalted to a place,

of honor which it had not before known in that State. Its compulsory support had deprived it of what is most essential to pure religion—that is, the loyal, conscientious support of the people. From being a thing of merchandise and an instrument of tyranny, it had come to be a matter of choice and an exponent of liberty.

The next article will be a brief statement of the attitude of the State constitutions toward the question of religious liberty. C. M. S.

The Blessed Hope

It seems to me the chief impression one gets in meeting the believers in the annual camp-meetings is that of the general prevalence of a deep and solemn conviction that the end is at hand.

The advent people are hearing in their souls the cry, "Behold, the Bridegroom cometh; go ye out to meet him."

There is a pressing into personal service, a business-like planning to get resources of means and possessions into use in the cause of God, before forever too late, and an earnest spirit to overcome sin, and keep it out of the life by the power of divine grace.

"Unto them that look for Him shall he appear the second time without sin unto salvation." Heb. 9:28. The believers are looking. The Lord, whose promise awakens that hope and expectancy, will never disappoint his children.

W. A. S.

Note and Comment

The Church and the Theater

AMONG other indications of a falling away from the old standards in religion is the present attitude of the churches toward the theater. For years the theater has been classed with the wine-cup, the dance, and the card-table, to be shunned by all professed Christians. In recent years, however, this hostile attitude has changed to a feeling of toleration, if not of actual favor, until the London Missionary Society, as a means of raising mission funds, presented what has been designated as "in every respect a spectacular theatrical performance." A New York paper deals with the matter thus:—

The London Missionary Society, when it decided to present the piece [Pageant of Darkness and Light], did wisely in putting the management of it into professional hands. It was staged superbly by an experienced theatrical manager. The training of the performers was entrusted to persons who knew their business, and enough of professional actors were employed to save it from any appearance of amateurishness. The Pageant succeeded on its own merits. It would have drawn crowded audiences in any theater in any city in any part of

England, quite apart from its connection with missions. . . . To multitudes not accustomed to attend the theater it was a revelation, and it was interesting to watch their faces. Unless we are much mistaken, there were hundreds and perhaps thousands of young people in the daily audiences who will go to the theater, hereafter, who had not before been much interested in it.

When the church leads its members into temptation instead of being a means of grace for resisting temptation, the perversion of its mission is complete. The present developments indicate the fulfillment of the words of the angel, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

"One Day in Seven"

THE recent quadrennial general conference of the Methodist Episcopal Church adopted a declaration which serves as a sort of theological platform. This platform declares that the Methodist Church stands "for a release from employment one day in seven." We hope that Methodists will hold to the exact wording of this statement, and not make it mean the compulsory observance of Sunday; but past experience leads us to be skeptical on this point. Many who oppose the observance of the original Sabbath of the fourth commandment, and theoretically advocate the observance of simply one-seventh part of time, practically demand that the one-seventh part of time shall be Sunday. The Lord himself has established the principle of resting "one day in seven," and has made that a definite day—the Sabbath of the fourth commandment.

Pernicious Political Activity

It is a significant sign of the times that the great Methodist Episcopal Church is going into politics. Through its temperance society it has issued an appeal "to Methodists and other Christian temperance voters," which, in effect, calls upon them to elect as members of Congress only such men as will pledge themselves in advance to vote against the election of Joseph G. Cannon as Speaker of the House of Representatives. This appeal is based upon Speaker Cannon's alleged attitude on the temperance question, and his persistent refusal to bring before the House the pending bill which provides that liquor shipped from one State to another shall, immediately upon crossing the boundary, become subject to the laws of the State into which it is consigned. The closing paragraph of the appeal runs as follows:—

At least one member of the House Judiciary Committee has been defeated for the nomination on his record on this

question, and we believe the time has come when our people who want to help secure this legislation must support for Congress candidates who will not only vote for this measure if they get a chance, but will themselves support for Speaker a man who will allow it to be voted upon; and that its present passage is improbable until Christian voters recognize this situation, and cast their ballots accordingly.

We believe in temperance, and should be glad to see the proposed legislation enacted; but we believe that the Methodist Church is seeking a good end by a wrong means. When any church, as such, enters the political arena for the avowed purpose of controlling elections in favor of those candidates who will vote in harmony with its wishes, a step has been taken which may easily lead to untold evil. The establishment of religion by law and the persecution of dissenters, is the logical outcome of just such a movement as this, as the history of the union of church and state in the past testifies.

Expert Testimony

WHEN a witness testifies against himself, his testimony can usually be relied upon. *The Wholesalers' and Retailers' Review*, a liquor journal, gives the following testimony in reference to the modern saloon:—

A man who knows the saloon well can honestly say that the most of them have forfeited their right to life. The model saloon exists chiefly in mythical stories, rehearsed at saloon men's campfires. Unfortunately, the average tippling-house is a place of shame and debauchery. With comparatively few exceptions our saloons are houses of drunken men and profanity and obscenity of the vilest type.

The journal quoted hopes that in some way the liquor interests will, for the sake of preserving the business, put an end to all the vicious saloons, and inaugurate "model saloons," "respectable saloons," to take their places; but the indictment which *The Wholesalers' and Retailers' Review* brings against the modern saloon, should stand as well against the business which produces such places of evil. There is, in the article there trafficked in, that which cultivates the vilest passions of the carnal heart, and brings to a common meeting-place the most unpromising specimens of the human race. It is impossible to conduct a liquor business that will not have that result; for in such soil alone it thrives. It is absolutely true that "the average tippling house is a place of shame and debauchery;" but the only possible way of abolishing such places is to abolish the business that makes them possible. Shame and debauchery are not respectable. The liquor business produces and feeds shame and debauchery, and therefore can not be made respectable.

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.

Life's Changes and Trials

MIL0 D. WARFLE

SOMETIMES we do not understand
The many changes from God's hand;
But we may all be confident
That they for our best good are sent.

Then let us suffer and endure:
Our God intends to make us pure.
Trials will burn away the dross
Ere we sustain eternal loss.

There still are lessons we should learn,
And these should be our chief concern.
Upon our learning life depends:
Christ, to our aid, the Spirit sends.

Then look away from earthly woes,
And see the grace our God bestows
To cleanse our hearts, and help us rise
To fill our place in Paradise.

To one and all our God is good:
O, let us serve him as we should,
And then we'll nevermore complain
When we but suffer for our gain.

Boulder, Colo.

How to Gain Spiritual Strength

MRS. E. G. WHITE

MANY are spiritually weak because they look at themselves instead of at Christ. Looking at themselves, and seeing only discouragement and unworthiness, they forget that God is waiting to make them agencies for the blessing of the world, and that angels are waiting to be collaborators with them.

Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why, then, do we withdraw our eyes from his sufficiency to look on and bemoan our weakness? Why do we forget that he is ready to help us in every time of need? We dishonor him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like him, more and more able to talk of him, better prepared to avail ourselves of his kindness and helpfulness, and to receive the blessings offered us. As we thus live in communion with him, we grow strong in his strength, a help and a blessing to those around us.

Christ has made every provision for us to be strong. He has given us his Holy Spirit, whose office is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour, and trust in his power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness.

If we would only do as the Lord desires us to, our hearts would become as sacred harps, every chord of which

would sound forth praise and gratitude to the Redeemer sent by God to take away the sin of the world. With joy we would be able to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

When temptations assail you, as they surely will, when care and perplexity surround you, when, distressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasseth you will be dispelled by the bright shining of his glory. When sin struggles for the mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God.

Looking at self, we see only weakness, and we forget God's purpose for us. We forget that he placed on us so high a value that he gave Christ to die for us. O, after all that has been done for us, how can we disappoint Christ by failing to live the life that he has made it possible for us to live? Let us no longer talk of our inefficiency and lack of power. Forgetting the things that are behind, let us press forward in the heavenward way. Let us neglect no opportunity that, if improved, will make us more useful in God's service. Then like threads of gold, holiness will run through our lives, and the angels, beholding our consecration, will repeat the promise, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices when weak, faulty human beings give themselves to Jesus, to live his life.

What Is It to Be a Seventh-day Adventist?

GEORGE I. BUTLER

WE are living in an age when things religious are getting sadly mixed, and spiritual issues are very poorly defined. Within a lifetime, great changes have occurred. Persons of a mature age can recall the time when to be accepted as a member of the Presbyterian Church it would be necessary personally to subscribe to all the doctrines of the creed. One must believe the Calvinistic theology as a whole. To be a Baptist, close communion was insisted upon, and immersion was especially important. So of other churches.

But we have reached an age when doctrines are practically relegated to the rear. If a man is prominent, and is received in the highly respected social circle, what he believes or does not believe is not considered of great importance.

The custom is common for members of one church, if moving to another place, to become members of a different denomination with a very different creed, and not much is said about particular beliefs if the candidate is a respectable citizen. Free and open communion is now generally adhered to. Little is made of doctrine. The denominational standard is lowered, and if one's life is above reproach, and if he is liberal in helping with his means, he is regarded as a very desirable candidate.

What does this change signify?—It means that doctrine is considered of small importance. Is it really immaterial what we believe? Is it a matter of no importance whether we believe what the Bible teaches or not, if we are only good citizens, and lead respectable lives in the community? The practise which leads to such conclusions virtually means that the Bible is no standard of authority after all.

The true believer takes the Bible as his book of authority, to be his guide in all matters pertaining to his eternal welfare. While the tendency of fellowshiping anything if only one is a kind, civil man, largely regardless of his belief, is proving to be very popular, a denomination is making strong headway, and rapidly advancing in strength and numbers, which makes doctrine very important. Seventh-day Adventists, whose advancement has been an increase of one hundred per cent every ten years, since the beginning of their work, doubling up each decade for some fifty or sixty years, attaches great importance to what one believes. Why?—Because what the Bible teaches is important.

The Bible is God's message to mankind. It teaches what God regards as essential to salvation. Seventh-day Adventists recognize this fact. While they wish to be kind, generous, and helpful to all, whether believers or unbelievers, they can not associate in fellowship with those who transgress or disbelieve the great truths which God has taught in his Word. They expect to be judged by that Word in the last day.

Actions speak louder than words. To associate in Christian fellowship and communion with those who disbelieve and disobey the important truths of the Word of God would justly be considered as saying by our actions that we consider those truths as matters of no importance. More than this, it would say that the very truths which have made us a peculiar people were immaterial. Why, then, should we go forth and proclaim them at so much cost of labor and sacrifice? When we get ready to imitate the course taken by other denominations, our message is gone, and our reason for existing as a denomination is virtually set aside as of no importance.

Could we accept those who had no faith in the nearness of Christ's second advent?—Not unless we said in substance that there was no good reason why we preached that doctrine, and that it was not essential. Could we accept as members those who habitually break the

Sabbath of the fourth commandment, and thus trample on the law of God?—Not unless we practically ignore our allegiance to that law. Could we receive into our membership those who believe in the immortality of the soul and the whole brood of false doctrines growing out of that great root of error?—Certainly not. Could we affiliate in full fellowship with those who neglect, oppose, and treat with hatred and contempt those agencies which have been most potent, under God, in leading, guiding, and bringing this great movement up to its present standing of success?—To do so would be to undermine, confuse, disintegrate, and wreck this work of some sixty years' standing, which we firmly believe is the final message of mercy to a perishing world.

We might present similar results concerning the rejection of various other truths embraced in what we call the system of present truth, now going to the world under the labors of Seventh-day Adventists. God has given us a glorious message to proclaim in the last days of time. In its acceptance or rejection is involved the salvation or the ruin of the souls of men. If this is not a God-given message, we are the most deluded people on earth. If it is, this is the grandest and most important movement on earth to-day. Genuine Seventh-day Adventists have no doubts of the truthfulness of this latter statement. In the proclamation of this truth our souls are enlisted, our lives, our property, our all; we are willing to risk everything on this issue. Because of this, many think us bigoted, narrow, sectarian. In the same sense, Noah, Moses, John the Baptist, and Christ himself were narrow.

"Strait is the gate, and narrow is the way, which leadeth unto life," and "wide is the gate, and broad is the way, that leadeth to destruction." To be a genuine Seventh-day Adventist is to believe the doctrines held and practised by this people.

God's Time to Speak

R. M. KILGORE

"THERE is . . . a time to keep silence, and a time to speak." Eccl. 3:7.

God has waited long, and has patiently borne with the reign of evil, and the development of sin. For six thousand years he has witnessed the sad havoc made by Satan and his subjects. The long-continued rebellion carried on by these against God and his government, he has patiently endured.

Anarchy, high-handed lawlessness, and insubordination, challenging all authority and power, have borne sway. To satisfy proud ambition many millions have been slain in war; the earth has been deluged with the blood of millions more, who have been sacrificed upon the altar of their faith to satisfy the envy and hatred of misdirected zeal, and the religion of false gods; violence has covered the earth, and streams of blood have run down our streets at the behest of anger, hatred, and revenge;

the dependents of those who have raving and uncontrolled appetites for the intoxicating bowl, the gambling den, and the wretched brothel, have cried bitterly unto God, while he, filled with compassion, has witnessed the poverty, the shame, the suffering, and the distress heaped upon them; he has marked the tears and heard the groans of the poor and the down-trodden, the victims of famine, pestilence, and disease.

All this, and many, many times more, the pitying eye of Him who never slumbers nor sleeps has patiently and silently looked upon, quietly waiting till the time should come for him to speak. Yet we hear from the lips of the atheist, the deist, and the scoffer the charge that God is responsible for it all. "They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love." They say that God must be in sympathy with all this evil, or he would not have tolerated it so long, if he is God. Why has he suffered all this, and kept so quiet while such high-handed oppression and wickedness are permitted to continue? If God is God, why does he not stop this reign of sin and crime?

They forget that God has more than once given the inhabitants of the earth object-lessons and examples of his purpose and power, once by washing the corruption and filth from the surface of the earth, and again by committing some of its cities to the devouring flames.

Is it not time for God to speak? Hear him: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:10. "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once." Isa. 42:14. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 50:16-22. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." Verse 3. "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies." Isa. 42:13. "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall might-

ily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33. "O earth, earth, earth, hear the word of the Lord." Jer. 22:29. "To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they can not harken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in." Jer. 6:10, 11.

St. Bethlehem, Tenn.

Thanksgiving Week

W. J. STONE

THE words "Thanksgiving week" ought to become an every-day topic in the homes of all our people from now until that week closes, Nov. 28, 1908. The last day of that week, ought to be a great day of thanksgiving; and it may be so, if we all engage in this work during Thanksgiving week as we should.

A great blessing may come to our people individually, and to the cause in distant lands, if we will sacredly devote this week to the distribution of the Mission REVIEW and the soliciting of funds from those outside of our denomination. Other denominations, who have much more of this world's goods than we, do this, and receive large sums of money. Why should not we? All the money in this world is the Lord's; and we can have much more than we now have to advance our work, by merely asking for it, and showing the people the great work we are doing to evangelize the world.

The plan briefly outlined by the General Conference Committee is this: A special issue of the REVIEW is to be printed, giving a brief and concise statement of our work in all the world. This number of the REVIEW is to be furnished free to our people, through the State tract societies, and they are to present it to their neighbors, calling their attention to our work in heathen and other lands, asking them if they will not favor us with a donation to assist in this work.

When this subject was presented at our camp-meetings, much interest was manifested in the plan, and the following preambles and resolution were presented, and adopted by nearly every one.

"Whereas, Our foreign mission work has, through the providence of God, assumed large proportions, and has become the leading work of the denomination; and,—

"Whereas, New fields are being rapidly opened for extended work, and necessary means beyond the power of our members to donate for this advance work are immediately required to meet the demands; and,—

"Whereas, This denomination has fully borne the expenses of its foreign work for the past fifty years, without giving the general public an opportunity to assist; and,—

"Whereas, Other denominations have been generously assisted in their foreign work by an appreciative public; therefore,—

"Resolved, That we approve of, and pledge our hearty co-operation in, the plan recommended by the General Conference for an ingathering for foreign mission work, Nov. 22-28 (Thanksgiving week), 1908."

If our people will enter heartily into this work, it will be the means of bringing into our foreign mission treasury many thousands of dollars, and prove to be the greatest blessing that has ever come to the denomination.

Believing that our brethren and sisters in Indiana will take hold of this work with a will, I have placed a liberal order for the REVIEW, but we hope that we may need twice as many as we have ordered. I am writing to all our churches and asking them to take this matter up at their earliest convenience, and decide, as churches, the number of copies they will distribute.

What a grand opportunity is here offered us of letting our neighbors and friends know what we are doing in the world! Such a missionary opportunity was never before open to our people, and we should hail it with gladness, and put such enthusiasm into this work as has never before been manifested.

We are assured that the paper will not only be excellent in its contents, but that it will be commendable in its mechanical construction, and in every way a credit to our denominational work. All should begin now to plan for this work. It should be our main work during Thanksgiving week. If we take advantage of this grand opportunity, we may make it the supreme missionary effort in the history of our work. Shall we do it?

Indianapolis, Ind.

The Pillar of Cloud

ALBERT CAREY

MANY will readily recall the soul-stirring message that came to this people a few years ago in the words, "Receive ye the Holy Ghost." They will remember, also, the beautiful song that was sung in connection with that message, entitled, "The Pillar of Cloud Is Rising." And as we sang the chorus, "Behold what a glorious sight!" how mightily our hearts were stirred.

Some may have wondered what all this meant; but if our eyes are anointed, we can see this cloudy pillar leading out into "the most needy fields," hurrying on the people of God to gather out the remnant that shall be saved of every nation. The

Holy Spirit is directing this vast world-missions movement, and those who are not following in this movement will soon be left so far behind that they can never again catch up. To be led by the Holy Ghost to-day, means to be led into active service for God. Right where you are, begin at once; then give and go, and go and give, till every soul on earth has had his chance to accept, and every honest one is garnered in.

To "follow" the Holy Spirit means to advance to the work; to stand still means to reject the Spirit's leading. Our great Captain is passing on before the hosts of God, and those who are "on the march" see his mighty workings all along the line. Let us awake, trim our lamps, and see that oil is found in our vessels.

Hickory, N. C.

At Rephidim

MRS. EDITH B. GOODRICH

At Rephidim the people raged,
And sorely censured Moses there;
Discouraged, thirsty, fearful, faint,
Weakly gave way to wild despair.

They had forgot Jehovah's power
Displayed at Marah just before,
Nor Elim's cool, refreshing wells,
Nor shady palms remembered more.

"Our throats are parched, our cattle thirst,
Our little ones for water cry!
This, Moses, this is all thy work;
Here in this wilderness we die!

"If only graves await us here,
Those we could find in Egypt's land!
Behold, thou Moses, all the wrongs
This day we suffer at thy hand!"

Was ever baser libel breathed?
And yet the God of heaven forgives!
He stoops once more to prove his care;
He speaks, and erring Israel lives!

The high command is swiftly given:
"Moses! the rock in Horeb, smite!
Water shall gush their thirst to quench;
'Tis thus their murmuring I requite!"

O fearful, fainting, fretful souls
Throughout the whole wide world to-day,
When you shall reach *your* Rephidim,
O murmur not; but trust and pray!

All things are God's, and we are his,
And he, for us, his Son hath given;
He marks our tears; he knows our needs:
Shall we not trust the King of heaven?
Meadow Glade, Wash.

Concerning Elam

At the very dawn of history we find Elam mentioned as a powerful nation under Chedorlaomer. From the countries about the Euphrates he led a confederacy of four kingdoms all the way to Sodom and Gomorrah, subjugating those cities and their allies. Fourteen years later, on the revolt of the five cities of the plain, Chedorlaomer repeated his march of conquest, this time, moreover, adding many other countries on both

sides of the Jordan to the list of his possessions. The expedition, however, did not return unscathed. Abram, whose nephew had been taken captive, fell upon the invading host by night, and rescued Lot and the other captives.

In the succeeding centuries we find continual reference in history to the people of Elam. They were a warlike race, famed for their skill in the use of bow and arrow. Elamite dynasties are found again and again ruling over the ancient kingdom of Babylon, but the country was gradually forced to yield to the rising power of Assyria. During the reign of Assur-bani-pal that monarch devastated the land of Elam. He records the exploit in one of his inscriptions:—

"For a journey of a month and twenty-five days the districts of Elam I laid waste; destruction, servitude, and drought I poured over them. The daughters of kings, consorts of kings, and families former and latter of the kings of Elam, the governors and citizens of those cities, all I had captured; the commanders of archers, prefects, directors, three-horse charioteers, chariot-drivers, archers, officers, camp followers, and the whole of the army, all there was; people, male and female, small and great, horses, mules, asses, oxen and sheep, besides much spoil; I carried off to Assyria.

"The dust of Shushan, Madaktu, Haltemas, and the rest of their cities, entirely I brought to Assyria. For a month and a day Elam to its utmost extent I swept. The passage of men, the treading of oxen and sheep, and the springing up of good trees I burnt off his fields. Wild asses, serpents, beasts of the desert, safely I caused to lay down in them."

This was the Assyrian idea of conquest. By such measures its kings sought to prevent future trouble arising out of nationalist aspirations. The Elamites are included in the list of the nations whom "the great and noble Asnapper [Assur-bani-pal] brought over, and set in the cities of Samaria." Ezra 4:9, 10.

As the power of Assyria waned, it seems evident that Elam must have recovered some degree of her former independence. In the beginning of the reign of Zedekiah, the prophet Jeremiah was instructed to speak these words to Elam:—

"Thus saith the Lord of hosts; Behold, I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come." Jer. 49:35, 36.

In these words the Lord teaches that the destinies of nations are not altogether decided by the wisdom of their statesmen. Elam depended upon her bow, but that bow was broken by the Lord of hosts. In her hour of weakness, her enemies came on all sides, and Elam was scattered like the chaff. God can send a spirit of fear into the

hearts of a people that will bring to naught all their valor and all their warlike preparations. "I will cause Elam to be dismayed before their enemies, and before them that seek their life. . . . And I will set my throne in Elam." When the kings of the earth set themselves against God, his arm is not shortened. Earthly powers are unable to thwart the will of God. In the very hour when the confederated kingdoms of the earth will be gathered together to make war against him, the words will be spoken in heaven: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11: 15. There is no power in earthly might to thwart the purpose of God. Why then do the heathen rage and the people imagine a vain thing? Why, too, should his people be afraid because of the fury of the oppressor? The history of all the kingdoms of the earth shows how futile is the hope that they can prevail against the word of God. Proud empires may glory in their military strength and scorn the thought of humbling themselves before the word of the Lord, but he can smite the chief of their might and cause them to fear before their enemies. He can set his own throne upon the ruins of the thrones that have set themselves against him.

When the time came for Babylon to be punished because of its sins, Elam was entrusted with a share in this work: "Go up, O Elam: besiege, O Media: all the sighing thereof have I made to cease." Isa. 21: 2, 9. The province of Elam constituted a part of the Babylonian empire, but Cyrus was of Elamite origin, and when he came against Babylon, Elam rose up in his behalf. The Persian kings made their residence at Shushan, the chief city of the province, and the stirring events recorded in the book of Esther centered there. Thus Elam had many opportunities of learning about the true God, and it may well have been that in many hearts the word that God would set his throne in Elam was happily fulfilled. On the day of Pentecost among the devout men who were at Jerusalem to worship there were Elamites present to hear in their own tongue the wonderful works of God. These would be able to carry back to their own homes the glad tidings of the Saviour whose love and compassion had not forgotten the dwellers in the land of Elam.—*Present Truth*.

The Immutability of God's Word

JAMES TAPHOUSE

"THOU hast magnified thy word above all thy name." Ps. 138: 2. If it were possible for the word of God to fail, the entire universe would be reduced to chaos. It is no wonder that Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. The stability of God's throne, and the honor of his name, rest upon the immutability of his word. We read in Heb. 1: 3 that he (Jesus) upholds "all things by the word of his power;"

and the fact that we still live, and move, and that the earth produces its treasures of fruit and grain, for man's needs, and beautiful flowers for his enjoyment, is an emphatic denial of the pernicious falsehood that God's law is abolished, and the Sabbath changed from the seventh to the first day of the week. There could not be a greater impeachment of God's wisdom and veracity. When men in ministerial office, messengers of the Lord from whose lips the people should seek the law (Mal. 2: 7), advocate the abrogation of this precious document of love (John 5: 3), they step down from the highway of holiness, of which God's law is the perfect standard (James 2: 12), become blind leaders of the blind (Matt. 15: 14), unfaithful shepherds (Ezekiel 34), and God will require his flock at their hand. Verse 10. I am thankful that God has raised up many faithful watchmen, who to-day are exalting the true standard. In the blessed threefold message of Rev. 14: 6-12 we have the gospel in all its fulness and power, the commandments of God, and the faith of Jesus. This message received into the heart will make us "an impregnable fortress to all the assaults of the enemy." "The word of God endureth forever."

Turlock, Cal.

The Trend of Christianity in Japan

In a series of articles which appeared recently in the *Tokyo Mainichi*, the author treats of "The Phases of Christianity During the Meiji Era." He divides its history into four decades, from 1867 to 1907. With the first period are associated the foundation of three Christian schools, at Yokohama, Kumamoto, and Sapporo, from which have issued most of the prominent Japanese Protestants.

The period 1877-1887 was marked by movements opposed to independence; everywhere there were attempts at fusion with American and English churches. The author of these articles says that at that time he and his fellow students felt such confidence in their foreign teachers that they scrupulously observed the restrictions imposed by them as to smoking, sake drinking, amusements, and Sunday observance, to the degree that they considered the least infraction of these rules as a sin.

During the period 1887-97 the traditional theology and the Puritan morality began to be shaken. Until then, thanks to the prevailing infatuation for Western things, the evangelists enjoyed unquestioned authority. But at this time the Darwinian doctrines began to spread in Japan, and Christianity began to be denounced as unscientific. It was a period of lectures and ardent discussions between missionaries and students, and, notwithstanding the best efforts, the reading of Darwin, Spencer, and Mill shook the old beliefs of many. Other relaxing influences contributed to this result. Unitarian missionaries arrived from America; German theology took

root in Japan; many young pastors, returning from their studies in Europe and America, spread the disquieting news that the old doctrines were felt to be outworn, and that most professing Christians were by no means so strict as to smoking, drinking, and Sabbath observance as they were expected to be in Japan. It was generally felt that a revision of doctrine was necessary, in order to try to settle what and how much it was desirable or possible to believe.

At the same time, dissensions among the already numerous Christian sects represented in Japan were on the increase. All these motives worked together to strengthen the desire for independence on the part of the Japanese. Some schools such as the Doshisha in Kyoto, achieved this end; the Congregationalist churches all passed into the hands of Japanese pastors; and other churches, especially the Presbyterian, united to form the Nihon Kirisuto Kyokwai. The general struggles and ferment of this third period brought about the present condition of things by the practically complete surrender by the foreigners of the claims to direct the Japanese churches. The timid Puritanism of the earlier period, which had proscribed all secular music and other harmless amusements, now disappeared. Darwin, Spencer, and Mill were no longer spoken of as deadly enemies, and rival sectarian systems came to be looked upon merely as matters of personal inclination.

But even if the outward aspect is more peaceful, questions of the first importance still remain unsettled. The very question, "What is Christianity?" is harder to answer than ever. Is it the religion of Pius X. or of Dr. Parker, or of W. E. Channing, or of "General" Booth, or of Count Tolstoi? Even the disciples of Joseph Smith claim to be the genuine church of Christ, and have their missionaries in Japan. Over forty sects are represented in this small archipelago. It is an embarrassment of riches. In this conflict of opinions, it is only natural for the Japanese to think that they are capable of evolving a new form of Christianity, perhaps as good as any other, and certainly better suited to their mental and social conditions than any importation could be.

The bishop of South Tokyo, in an article contributed last year to the *Guardian*, took the same position. Before long, he declared, the foreign missionaries will be obliged to remit all their powers into the hands of the independent Japanese pastors, and to retire from the country. There will then remain only a few as professors of theology. As long as the present state of things continues, there are not likely to be great changes in the doctrines, constitutions, or ceremonies of the church. But once the foreign influence is finally eliminated, we may expect a series of profound changes, and an elaboration of doctrines tending to fuse the ideas of the Orient and the Occident.—*The Kobe (Japan) Chronicle*.



A Thread of Gold

SPIN cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread to God.
The shuttles of his purpose move
To carry out his own design;
Seek not too soon to disapprove
His work, nor yet assign
Dark motives when with silent dread
You view each somber fold;
For, lo, within each darker thread
There gleams a thread of gold.
Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread to God.

—Pittsburg Christian Advocate.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"Who were those two gaily dressed girls you spoke of on the car, Nathan?" said Mrs. Neal, after they arrived at home. "I did not see them on the beach where we were."

"No, they were at the fair-grounds, farther up. They go to our school, and are working at the fair this vacation. They are 'gum girls.' There are twenty-five of them, and they dress in various costumes. The girls we saw wore Swiss costumes. They get one dollar a day, and a commission on all sales. They work five hours after lunch, and three hours after dinner, in the evening. Minnie Cramer, the taller one, told me she made three dollars and seventy-five cents to-day."

"Who would think twenty-five girls would find employment selling gum?" said Pearl.

"And who would want to sell it?" said Mrs. Neal.

"Why not, Hannah?" asked Mr. Neal, with a knowing look at Nathan. "It's good to chew."

"No doubt 'it's good to chew,' repeated Mrs. Neal, but how about the chewer?"

"Here is some; you may try it," said Nathan, smilingly producing a dainty package.

The look on Mrs. Neal's face was a study, and boded no good for Nathan. His father came quickly to the rescue.

"Now, Hannah, don't look like that. Tell us why you have such an aversion to gum," said Mr. Neal.

"It is such a reversal of things," she said.

"How is that?" asked Nathan, who was now interested.

"The chewing produces saliva when it is not needed in the mouth, for gum is not food; and it pours the saliva into the stomach, where it is not wanted at all. Then it weakens the glands, so that they can not produce the best quality of saliva when it is needed. It causes a nervous disease that keeps the jaws in motion. This is a very serious disorder, is hard to cure, and even if it does not reach that stage, it too often leads to chewing tobacco."

"A pretty hard character for such an innocent little package," said Nathan, looking very serious. "Here, mother, you may have it. If it is so bad as that, I do not want it." And he tossed it on the table.

"I wonder how this would lead to tobacco-using," said Pearl.

"Just the chewing of it. When one has chewed gum, it is not such a long step to take up chewing tobacco, filthy as it is," said Mr. Neal.

"Is chewing worse than smoking, father?"

"Yes; it wastes the saliva in the first place; for tobacco-chewers should spit out all the saliva that the chewing brings into the mouth. If they swallow it, the delicate surface of the stomach would be greatly irritated by the poisonous liquid. Some of it is unavoidably swallowed, and from the stomach the poison reaches every organ of the body."

"I notice the great outcry against it, is its use by young people," said Pearl.

"Yes, the finer the tissues, as in youth, the more serious is the injury," added Mr. Neal.

"Now, John," said Mrs. Neal, "before you take up your paper, tell us what are considered its most harmful effects."

"A customer at the drug-store offered Mr. Bond's cat, the large Maltese, a taste of a plug from which he had just gnawed a bite. Kitty ran away in haste, sneezing and coughing, after which she gave her whiskers, in fact, her whole face and paws, an extra washing," said Mr. Neal.

"This led to quite a talk on the subject. Mr. Bond said that tobacco stunts the growth of the young, in that it loads the blood with narcotic poisons. It often shatters the nerves of young people, and dulls the action of the brain. This latter fact has been noticed by educators. The school work of a tobacco-user is of such low grade that it reduces the class average, thus lowering the scholarship of the school. For that reason many of our educational institutions refuse to admit tobacco-users, particularly cigarette-smokers."

"They are talking about that in Melton, father. I would not wonder if they came to it by the time the new high

school is built," said Nathan. "Professor Simpson says boys have no right to accept their education from the state, and then spit or blow it away."

"But all who use tobacco do not suffer like that, do they, father?" asked Pearl.

"No; many escape these evils, only to hand them down to their children and grandchildren," replied Mr. Neal.

"Did you know that the legislature of Germany has strictly forbidden the use of tobacco to youths under sixteen years of age?" asked Mrs. Neal. "It is declared that its use lessens their capacity of service to the state, particularly in military service."

"That means much to Germany," said Mr. Neal.

"In this last prison report that I received from the leader of our Young People's Society I find that of the six hundred prisoners confined for crimes committed while under the influence of drink, five hundred of them testified that they began their intemperance by the use of tobacco," said Pearl. "And though I would like to earn some money this vacation, I'll not be a 'gum girl,'—and the little package that started the discussion was thrown into the grate.

San Francisco, Cal.

Her Boy, Ruined by Drink

HER boy. He had been hers in his youth. They said he was like her, and he loved her then. She had often sat for hours by his cradle, and read out of that beautiful face his future—and hers; for what was hers belonged to him, and what he had or made was hers. They were one heart. She had sacrificed her youth to give her boy a chance, and her joy had been the tears she shed on his pillow while he slept. He didn't know, and if he did, he forgot. Most boys do. She had built air-castles for him, sleeping and waking, not of fancy, though her fancy retouched them. She knew his genius, and she knew as well the taint in his blood. She counted him up without it, and it was mother-like to forget it. She loved him as she loved no one else, and a mother's love is not stern. If she made a mistake, she didn't know it then. But in the wreck of the years she remembered.

To-day her boy is lost in a sodden, uncouth man of thirty. You would scarcely know in him the blue-eyed, dimpled child whose portrait hangs over the sofa where he lies in torpid slumber. The light is gone from his eye, his face is pale, and in it is the dark tragedy of a beaten manhood.

And the mother, bent not with the weight of her years, but with the burden of a great sorrow, gray with snows that have come in cruel haste on the very heels of summer, sits beside him—her boy. She loves him still—for what he was. She keeps the memory. No part of her early vision is left to her. Her day-dreams have melted, and to-day she gathers the broken threads together and seeks to weave them into the vague vision of other years.

If you had seen him, you would have wondered if this could be that mother's boy. Faded she is and marked with the years; but she is beautiful, compared with this soiled garble of a man buried in the fetid fumes of his own debauch. The wind howls against the eaves as if to twist the roof from the cottage shell it had been pledged to protect. The windows rattle in their cases, and the lamp on the rude table where she sits answers every gust of wind that blows. The shadows tremble on that pale, wan face, and she shivers. It is not because the little room is cold, nor because she fears the uncanny noises that the storm is tatooing on the old stove-pipe chimney, nor does she dread that the ragged form upon the sofa will rise from his heavy sleep. It is the bitterness of memory that chafes her sad heart, and makes her tremble. Her boy—still hers—but somehow to-night she wishes for death for him and her. She thinks of the then and the now, the days of his youth and his childhood—the first night he disclosed the appetite she dreaded, the kiss with which he had sealed her lips as he left her, her long de'irium of wakefulness, the heavy footfall, the prostrate form lying in the hallway amid the shadows of the midnight, her own tears and the agony that filled her soul, and then the shame and humiliation of that morning meeting.

And now age had come and gray hairs. Now her child was a man—and such a man! The world despised him, and in his sober moments he despised himself; but to the mother he was still her boy. Battered and broken, the semblance of what he might have been, friendless and poor, he had still a mother, and she had still—a boy.

Rum may shatter homes and break friendships. It may damn and poison everything that a clean hand cares to touch. But there is a citadel that it has not taken, where, while life lasts, the prodigal may find an asylum for his penitence and his misery. The saloon has never yet damned back the fountain of a mother's tears, nor has it stifled the full and free affection of a mother's heart.—*Thomas A. Bagshaw.*

CELERY originated in Germany. The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. Oats originated in North Africa. The poppy originated in the East. Rye came, originally, from Siberia. Parsley was first known in Sardinia. The pear and the apple are from Europe. Spinach came from Arabia. The sunflower was brought from Peru. The mulberry-tree originated in Persia. The gourd is probably an Eastern plant. Walnuts and peaches came from Persia. The horse-chestnut is a native of Tibet. Cucumbers came from the East Indies. The quince came from Crete. The radish is a native of China and Japan. Peas are of Egyptian origin. Horse-radish is from Southern Europe.



The Work in the European Fields

J. R. CONRAD
(Concluded)

IN the Russian Union Conference there are three conferences and three mission fields. Several new missions are being developed in Siberia and Central Asia. Elder Boettcher is at present visiting some of these fields, expecting that advance moves will be made there as fast as our men and means will allow it. During the past three months, four hundred twenty-five members were added in the Russian Union Conference, and its membership is nearing three thousand.

In the British Union Conference there are two conferences and three mission fields, and the prospects are that before this year is past, two new conferences will be organized there.

While the work in the Latin Union Conference is moving slowly, yet we are thankful that the cause of God is onward in France, and that plans are being laid to increase our growth in that field, so that a mission in northern France may be organized ere long. Souls are also being added in Spain, Portugal, and Italy.

We are glad that we have succeeded in getting some more laborers into the Levant. Our forces in Turkey have been strengthened. We have begun labor among the Greeks in Greece and in Smyrna. Elder W. Ising has taken hold of the work in Syria, and additional help is being provided for that field. Elder J. J. Nethery is in charge of the work in Egypt, and we hope that additional help may be also supplied to him.

At our last German Union Conference meeting, four workers were provided for German East Africa, two to go to Palestine, and one to the Dutch East Indies, while two sisters are to join the Abyssinian mission. Thus a company of nine young workers will go from Europe into the "regions beyond" this fall.

While the financial depression continues in our field, we are thankful to God, who is at the helm, that his blessing makes up for any deficiency. In general, our European institutions have enjoyed a more prosperous year than ever before. Our Hamburg House increased its output by about one third last year, printing over sixty-two million pages of literature. Our missionary paper, *Herold der Wahrheit*, has now an average semimonthly edition of over fifty-five thousand, and we plan to get out one hundred fifty thousand copies of our extra number this fall. The other papers are likewise increasing in circulation. We are publishing in more than thirty languages in Europe; and over four hundred canvassers are at work distributing this literature.

Our sanitariums are enjoying the spe-

cial blessing of God. The Friedensau School is increasing its facilities, by the erection of a new building to supply new classrooms, and living rooms for the teachers, and in the course of time, room for fifty more students. The Scandinavian Union Conference has decided to erect a suitable school building in connection with the sanitarium at Skodsborg, supplying the necessary strength to that growing sanitarium, with its one hundred sixty patients, as well as enabling the sanitarium workers to give proper instruction in medical missionary lines to the students of the school. England is also at present contemplating the erection of a college building at Watford, and plans for the building are under consideration. The Latin Union Conference has provided suitable classrooms; and the Russian Union Conference is gathering money for the erection of a union school there in a few years. Thus, whether we look at the publishing, the sanitarium, or the educational departments, the work is onward.

We also have a number of promising young men in the European universities who are preparing for the medical missionary work. We are especially thankful that these young people are inspired with the true missionary spirit, ready to work shoulder to shoulder with the workers already in the field, for that which is greatest of all—the salvation of souls.

The European field is also preparing to take another new step. In the past, the expenses of the men who were sent to the General Conference in America were paid by the appropriations; but now, seeing that there are about seventeen thousand members in Europe, and twenty-one conferences, which are self-supporting, and most of which are paying a second tithe to missions, these conferences themselves will send their delegates. As we presented this matter in the Scandinavian and German union conferences, the brethren all saw the need of sending a full delegation at their own expense, so that young, growing men, as well as older ones, may get the benefit of such a general gathering, and be still more filled with the true missionary spirit.

We are grateful to God that we can hear "the sound of a going in the tops of the mulberry-trees" on every side of us, as well as from the other side of the Atlantic; for we are happy to state that the third angel's message is going faster and faster in Europe.

By the middle of September, I hope to have a meeting of the General Conference Committee in Europe; and then, with a number of faithful laborers, I plan to leave for Africa, first having a general meeting with the workers in the Levant field, where we expect also to meet one of

the brethren from the Abyssinian mission. Then we trust we shall be able to go on to British and German East Africa and Uganda, and, later, to attend the South African Union Conference.

These trips will call for the opening of new fields, for the sending out of more consecrated laborers, and for a larger investment of means. But as we are assured that the coming of the Lord is drawing nigh, we know that if God's people will everywhere awake and consecrate themselves and their means to his cause, it will not be very long now until this threefold message will have finished its onward march around the world; therefore, let us pray for the laborers who go forth into these fields, and let us be faithful before God in supplying the necessary means. An eternal reward awaits the giver.

The Hague.

Barotseland Mission

W. H. ANDERSON

It has been some time since I sent in a report. I have often thought of writing, but have put it off; and now I have so many things to say that I hardly know where to begin. First, I must thank the Mission Board for the good help sent me in Brother and Sister J. R. Olmstead. They are just the help needed.

Our oranges are doing well, but it takes the trees longer to come into bearing than the lemon-trees. We had a few this year, and hope in December to put out one hundred fifty more grafted trees, that will be in full bearing in four years' time. Our bananas, pineapples, papaws, and guavas are looking well, and we have all the guavas and papaws we are able to use on the station.

We have a nice plat of ground that we can irrigate from the spring, which

how glad I would have been! Brother Olmstead shares the house with me until we get his house built. I wish that we had had the help and the money earlier in the year, so that we would have been able to get the building finished before the hot season begins; for it is not pleasant to work in the sun when it registers 120°. But we will try to do the work in the early morning and in the evenings, so that we shall not get the direct rays.

Since coming to Africa, I have never had such good health as I now enjoy. I have had no fever since last November. The end of the fever and moving into the new house coincide exactly. Yet I have never done the hard work since I came up here that I am doing now. You can imagine what my burdens are. We have an attendance in the school here of forty-three. Thirty-one more are in school on the out-stations, and new ones are coming all the time. We are extremely busy with teaching and caring for the boys. However, that is what we are here for, and we are glad to be able to do it.

Brother Olmstead and I will go to the Falls next week to attend a conference of all the missionaries of Rhodesia. There will probably be a committee appointed to wait on the government to ask for greater freedom in the labors of the native teachers in this country. Papers will be read by old missionaries on almost every phase of the mission work, and our relations to the natives. Then the papers will be discussed by those present, and much valuable information will be obtained in that way.

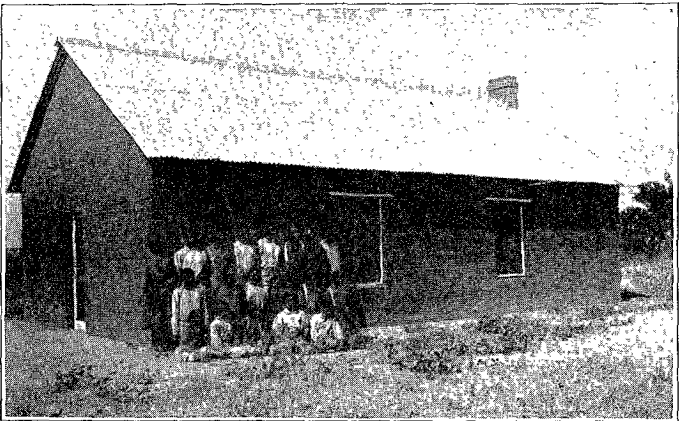
Immediately on our return from the Falls, I shall make a trip to the out-stations, and assist in starting some buildings that are much needed.

We expect much help from Elder Conradi's visit, as we desire to profit by the experiences of the brethren on

the east coast. Of course we have a people to deal with who are inferior to those on the east coast.

I will send you a picture of the school building. This building is a donation from my wife. Its cost, with furnishings, was one hundred pounds. That amount did not include the labor for making the bricks, as they were made by the boys in the school. In fact the school-boys have done all the work on the place.

Last week I was out to the east, to see some natives who had sent me word that they wanted a school. They received me very kindly. I held several meetings with them, with an attendance of about one hundred fifty. I will see what I can do for them when we go to the Falls. If I can not get the grants of the out-stations, there are five thousand acres here at this station, and we will establish them right here on our own land. As soon



SCHOOLHOUSE DONATED BY MRS. W. H. ANDERSON.

as Brother Olmstead gets hold of the language so that he can help in the school, we shall take turns making journeys through the country, recruiting the pupils for the schools here. If we can not do the thing one way, we will find another. The work simply must be done; and if the way does not open on the right hand, we will break forth on the left hand. We have the grant of this farm, and none can interfere with what we do on our own land.

We are looking for a strong move forward when the new laborers arrive. We shall stand by them, hold up their hands, and help them in every way that we can.

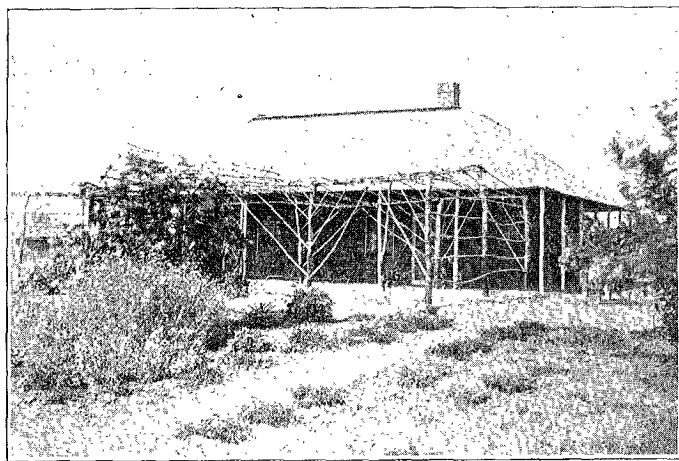
Pemba, N. W., Rhodesia, So. Africa.

Santo Domingo

B. E. CONNERLY

I SUPPOSE that this is the first report from Santo Domingo that the readers of the REVIEW have ever read; and for this reason it may be well first to say a few words about the republic and conditions there, for there may be those who are not familiar with its history. Santo Domingo has an area of eighteen thousand square miles, five times that of Porto Rico, but the population numbers only six hundred thousand, thus making it, in point of numbers, one of the smallest republics in the world. The island was discovered by Columbus on his first voyage, and was made a Spanish possession. Later the great navigator made this island his home. The early Spanish colonists did no permanent good, spending their time in filibustering, warfare, and gold hunting.

In 1785 France took possession of the island, and it remained under French control until 1809, when it was again returned to Spain for a short period, becoming later a part of the republic of Colombia, organized by Simon Bolivar. In 1821 the Haytians took posses-



W. H. ANDERSON'S NEW DWELLING-HOUSE

will make us a fine garden for the dry weather. In this way we are able to grow three crops a year, and so have an abundance of vegetables all the year round. This is necessary for our health here, as we are not able to buy anything of that kind.

I am sending a picture of my new house. I can not tell how grateful I am for it. If only my dear wife could have lived to enjoy it for just a little while,

sion of the country, and retained it until the rebellion of 1844, when the patriots were successful, and established the Dominican republic, which they retained until 1861. Then Spain again got a foothold, but succeeded in holding it only four years. The Dominicans again triumphed, and it has remained a republic up to the present time.

Because of incessant revolutions and political strife, there has been but little progress. One of the first maxims of the country is, "Men for war, donkeys for work," and thus agricultural development has been neglected, education has received little attention, and foreign capital and settlers have been kept out.

Three years ago the American government came to the aid of the Dominicans by guaranteeing the payment of seventeen million dollars of debts to different European powers; and to secure themselves, they have taken possession of the customs of the republic, thus securing peace for at least ten or fifteen years. Already there can be seen multiplied

evidences of prosperity. The foreign trade last year was more than twelve million five hundred thousand dollars, the exports \$7,628,356, and the imports \$4,948,961. Railroads and public roads are being constructed, and streets and sidewalks are being improved in the cities. Schools are being built, and the last legislature voted to make large inducements to foreigners to settle in the country and improve the vast tracts of virgin soil. We wish some of our Adventist brethren would take advantage of these inducements.

The country last year exported 108,210,326 pounds of sugar, 3,376,970 pounds of coffee, 22,384,082 pounds of cocoa, and 21,802,982 pounds of tobacco.

The Roman Catholic religion is, of course, the religion of the country, having been established there since the beginning. The people seem to be satisfied with that form of worship; for I failed to find here the general discontent with priestcraft which is found in many Catholic countries. However, the government tolerates, or rather ignores other religions. Protestantism was introduced into the republic in 1822, when three companies of colored people from Maryland and Virginia settled there; it can not be said, however, that they did much toward propagating their religion, but it was at least known that they were Protestants. Of late years the Methodists, Moravians, and two or three independent workers have been laboring among the English-speaking colored people, but practically nothing is being done for the Dominicans.

Brother C. N. Moulton and family went over there from Porto Rico last December to begin the distribution of our literature; we have also a faithful sister in Monte Cristi, another in Samana, and two brethren in San Pedro de Macoris. In the latter place as a result of seed sowing with the literature, I was permitted to baptize eight persons. This will give a good impetus to the work there. These seem imbued with the spirit of service for others of their countrymen. The Sabbath-school here numbers twenty-five. We now have two Sabbath-schools in the republic.

We began the circulation of *El Centinela* there last year, and had splendid success. This greatly stirred up the

adopted Moses' directions as to meats, and refused swine's flesh. For the latter they were nicknamed *Molokon*, meaning literally 'milk-eaters;' but they themselves take the name of Spiritual Christians, from their belief in the perpetuity of the gifts of the Holy Spirit, which is one of the cardinal points of their faith. They also refused to bear arms, thus affronting the government as well as the church. These things brought upon them a bitter persecution, and all worship was conducted secretly and at night, as all who were detected were sent away in chains.

At the first about two thousand were sent away, the place of exile selected being south of the Caucasian Mountains, between the Black and Caspian Seas, in the country called Transcaucasia. This was intended to be death, as it was supposed that the Mongol and Tartar inhabitants would make a speedy end of the exiles. Many, however, survived, and their children, with the others banished during the century, now number about one hundred thousand. They are a pastoral people, living largely in the country. Nearly all can read, and they have some books on their faith, but the government does not allow them the privilege of printing any paper.

The only favor shown them by the government was a fifty-years' exemption from war duty. This time is now expired, and present efforts to force them to arms has driven these people to our doors. No honors or offices are allowed them, and the priests of the state church at times display the ikons, and all who refuse to recognize them are sent to jail. Points of interest in their faith, showing how God has led them toward full present truth are:—

Belief in the soon coming of Christ.

Non-use of tobacco and liquor.

Refusing swine's flesh, with a decided trend toward vegetarianism.

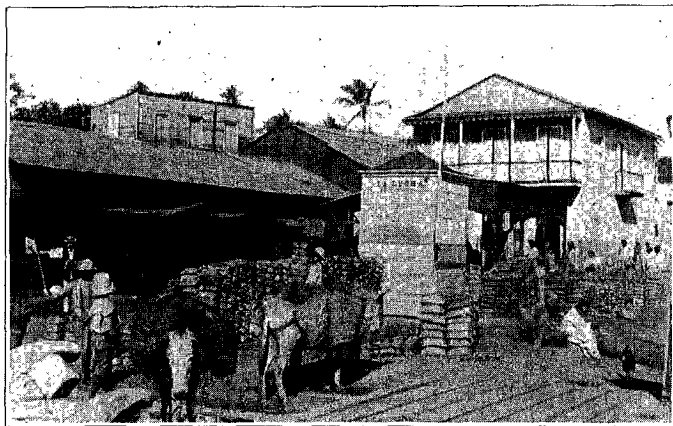
Belief that all rewards or penalties depend upon a coming judgment, and are not being received now.

Belief in spiritual gifts.

Added to these is a leavening of Sabbath-keeping, there being here members of a third generation of Sabbath-keepers. In the home colony there are about one hundred of these, though some of them have felt that to accept this they must deny Christ as do the Jews.

In their worship, all are considered equals; but if one among them shows special talent, he is by common consent allowed to lead, but speedily displaced if found in error. Their meetings are marked by earnestness, and we hope to be able to add to their present zeal a knowledge of what God has done for us, believing that their coming to us is for a purpose.

A JAPANESE has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and if any one likes to go in and read my good Book while I am out, he may."



A CHARCOAL MARKET IN SANTO DOMINGO

Catholics, and they have made a hard fight against us this year, but Brother Moulton is nevertheless prospering in his work, and selling a good many Bibles and a number of our subscription books. His address is La Cruz de Mendoza, Santo Domingo, R. D.

We feel of good courage concerning the work in Santo Domingo, and earnestly desire that this neglected field may have an interest in the prayers of those who are aiding our work, and remembering us at the throne of grace.

Mayaguez, Porto Rico.


Another Foreign Field at Home

B. E. FULLMER


THE city of Los Angeles, Cal., has among the other nations represented, a colony of about two thousand Russians. In the last few weeks a deep interest to know about the third angel's message has developed among them; and in response to their call, some of the local church workers are distributing literature and holding meetings with them.

The history of these exiles at our doors is one of devotion, even to death, to what light they have received, there being of their early leaders not one who escaped a violent death at the hands of either the Greek Church or the Russian mob. Among these were M. S. Uklay and S. M. Dalmatoff, who were sawn asunder.

About one hundred years ago these men began a protest against certain customs of the Greek Church, especially the use of images and ikons. They also



THE FIELD WORK



Florida

AMONG THE CHURCHES.—On the third day of July I started for a tour among our churches. Sabbath and Sunday, July 3, 4, were spent with the church at Lakeland. This church, being composed largely of members recently come to the faith, was without a full corps of officers. Some brethren of experience who had recently located there, made it possible to supply this lack. Brother P. Rothrock, formerly of West Salem, Ill., was chosen elder. By invitation of the Cumberland Presbyterian pastor, I spoke in the Presbyterian church Sunday morning and evening. At the close of the night service, the pastor very kindly invited me to occupy their pulpit at any time I could make it convenient.

Sabbath and Sunday, July 11, 12, I was with the Bartow church. A good interest was manifested, and on Sunday one sister was baptized.

The time from July 13-21 was spent at Orlando, looking after sanitarium business, quite full mention of which has already been made in the REVIEW. I am glad to be able to say that we have secured the services of some physicians and nurses of long experience in this cause. Among the latter is Miss Amelia Webster, well known to many of our people.

A few days were spent at Palatka, making further arrangements for our camp-meeting, after which I proceeded to Windsor. A company of colored brethren and sisters have stood faithfully for the truth here for a long time, but had never been organized. With the assistance of Elder C. B. Stephenson, and our colored preacher, Brother John Manns, a church of ten members was organized.

With the exception of one day, the time from July 24 to August 6 was spent at Gainesville. Elder C. B. Stephenson joined me at this place, and continued with me until my last appointment. The church building was finished, freed from debt, and dedicated, during our stay there. One was added to the church, and two others promised to keep the Sabbath.

Brooker was our next stopping place. The Lord blessed here also. The church building was cleared of debt and dedicated, and one member was added to their number.

The time from August 14-19 was spent with the Jennings Lake church. At our last meeting three came forward and united with the church. Two of these had not previously been Sabbath-keepers. One other promised to observe the Sabbath, but was not quite ready to make a complete surrender.

August 20-27 we were with the new company at Morriston. This company was brought to the truth as a result of tent-meetings held there last spring by Elders L. T. Crisler, C. B. Stephenson, and Brother Branson. This is the place from which our colored preacher was driven last spring because some had begun the observance of the Sabbath, thus interfering with the turpentine industry. We were happy to be able to organize a

church here fully equipped with officers, and with eleven charter members. One brother deeded to our legal body a tract of land in the highest part of the little town, on which to build a church and school; and \$134.50 was pledged by the brethren and citizens toward the erection of the church building. Truly, they "can do nothing against the truth, but for the truth." I was greatly encouraged by my visit to this company, and believe their hearts were also cheered.

From this point Elder Stephenson was called home on account of sickness in his family, and I proceeded to Plant City, to spend Sabbath and Sunday, August 29, 30. My wife joined me at this place, and during these two days assisted in the meetings. She gave a lecture on health Saturday night, which was well attended and much appreciated. I spoke to the white brethren three times, received two members into the church, and baptized one.

Sister Ella Sanks and her associates have been conducting a school here for children of their race (colored). The Lord has blessed, and they have built up a good school. But it has required sacrifice and consecration. To our brethren in the North who have contributed to help the schools for the colored people, I wish to say, Your liberality is much appreciated, and is bearing fruit. By appointment, the Tampa, Lakeland, and Bartow companies of colored people met at Sister Sanks's school in Plant City, and were organized into a church of sixteen members.

Summing up this two months' work, in addition to the matters of business attended to, two church buildings were freed from debt and dedicated; money and a suitable location were secured for still another building, and three churches were organized; forty persons were taken into church fellowship on profession of faith and four by letter, five were led to accept the Sabbath truth, and two were baptized. I have personally enjoyed excellent health during this time, and feel as fresh for service as when the effort began. To our loving Heavenly Father be all the praise.

R. W. PARMELE.

Bonacca

NORTHEAST BIGHT.—It has now been some time since the work in this place has been reported. After a vacation of two weeks, I again opened school, with an enrolment of twenty-nine. The ages of the pupils range from six to sixteen, and we have seven grades. Although we are now having rainy weather, most all attend quite regularly.

At least half of the children are from homes where this precious truth is not obeyed; and while they may know it to some extent, still there is great need for missionary work with them. I am continually having opportunity to send them reading-matter, which they seem to enjoy. As I see some results of my work, I am filled with courage to press on as never before.

It is our prayer that God may use the training that these children are receiving to bring their parents into the truth. God alone knows the work that this army of children can do if they are dedicated to him.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," is a promise that buoys us up to sow the seed. Soon will the Master come. May we be faithful till that great day, and meet our Saviour in peace!

F. E. CARY.

British East Africa

In the Kavirondo Country

"ETHIOPIA shall soon stretch out her hands unto God," is a text quite well known; but the fact can not be realized until one comes to work among that people. We have been in this country for fourteen months and have every reason to feel encouraged for the success of the work. During this time we have gained the confidence and friendship of the people for many miles around, erected a good house large enough for two families, a schoolhouse sixty-five by twenty feet, and another large building for workshops and storehouse. We have also become well enough acquainted with the language to make ourselves understood wherever we go. As the language has never been reduced to writing, we have had no help from books, and we have just had to learn it by working with the people and hearing them speak. We are, however, beginning to write portions of the Bible now, and try to teach these texts to the people each Sabbath.

The people here are very superstitious, and have many objects of worship; but they pay very little attention to worship of any kind, except in time of sickness or fear. They acknowledge the sun to be a god, but I have never seen them worship it, and do not know of any form in which they do. They regard the crocodile as sacred, but only hang small pieces of a dead one on their persons as charms, and do not worship it when living. They look upon their ancestors as spirits, and often sacrifice to them to gain their favor or to appease their wrath. If any one worships or sacrifices to many different gods, he is generally regarded as a sinful man. I have never heard them speak of praying to anything but to the God whom they acknowledge to be the supreme being who rules over all things. Even this worship is of a very heathenish sort. It will be conducted at the time of a large gathering, and but one man prays. Such gatherings are generally held when there is something mysterious to be decided. If a person be found murdered; and the murderer is unknown, they will hold a meeting to decide who is guilty. At the meeting one of their head men leads, and orders a sheep to be killed. When the sheep is opened, he examines it thoroughly, then offers his prayer, or rather says a lot of words that no one understands but himself, and when the prayer is closed, he gives the name of the mur-

derer. At such a time woe to one of the leader's enemies, for the one named is at once put to death.

The following extract from our local paper will give an idea of what we have to meet sometimes. This extract is a true report. I know the government officer who conducted the inquiry.

A Court Scene in British East Africa

"Scene: District Court at 'X.' Kavirondo witness, giving evidence, states that certain cattle, alleged to have been stolen, have been taken to 'Y,' a neighboring station.

"Court: 'You say that the cattle have been taken to Y. How do you know this?'

"A: 'I went to Y myself.'

"Court: 'When did you go to Y,—before, with, or after the cattle?'

"A: 'I went with the cattle.'

"Court: 'You accompanied the cattle?'

"A: 'No. I went before the cattle?'

"Court: 'What do you mean by saying that you went before the cattle, when you have already stated that you went with the cattle?'

"A: 'I went to Y after the cattle got there.'

"Court: 'You have already made three contradictory statements. If you make any more, I shall be compelled to punish you for prevarication. Now, answer me truly. When did you go to Y,—before, with, or after the cattle?'

"A: 'I did not go to Y at all.'"

Though on being questioned the natives make such statements, it is not that they wish to be untrue. They do it because of fear. They think they are being entrapped and wish to avoid it. We often find strangers giving just such answers, but when we become acquainted, and they learn to trust us, we can depend upon them in nearly every case.

A few weeks ago some government officers were over here, and called in some men to work for them. When the Sabbath came, many of the men refused to go to work. The officers asked for a reason, and the natives said, "This is the Sabbath, and we will not work on God's Sabbath." Though our ability to teach them has thus far been very limited, we are glad that the truth is coming before them. We are in a dark and heathen land, but it is filled with kind, tender, and simple hearts, which are open to the message of salvation, and we are sure that they will see the truth of this last message of mercy. We have many things to meet that are unknown in the home lands, but we do not have to present the gospel to hard, prejudiced hearts. We meet those who do not know God, not those who do not care for him.

We feel of good courage, and are sure that the Gentiles will come to the light, and that "from beyond the rivers of Ethiopia my suppliants . . . shall bring mine offering." Will God's people kindly remember us and our field before the throne of grace?

A. A. CARSCALLEN.

Virginia

RICHMOND.—I began my labors here the middle of May, and later moved my family here from Washington, D. C., about the middle of June. The message of present truth was first preached here many years ago, and much labor has been put forth in the east end of the city since

that time. Through the blessing of God a faithful band of worshipers was organized, which has continued to grow from the first. Later a neat, commodious house of worship was erected. This church now has fifty members, and several others are expecting to unite with it soon.

Through the kind gift of the General Conference we had a new forty-foot circular tent to use here this summer. This tent was purchased from Kansas City, Mo., but on account of heavy floods there, we were unable to get it until early in July. As soon as it arrived, we pitched it in an excellent location on West Main Street at the opposite end of the city from the church, and began our meetings on July 9.

The West Michigan Conference generously sent Brother O. L. Denslow, a graduate from Cedar Lake Academy, to help us in the work. The Lord has richly blessed us together in his service, but Brother Denslow will soon leave me to attend the Foreign Mission Seminary at Washington.

We were both glad for the counsel and help of Elder H. W. Herrell, our conference president, from time to time during these meetings. We have had a very regular attendance of as friendly and hospitable people as we ever met. On Sunday nights our seats were filled, and through the rest of the week we had an average attendance of about fifty. Eleven of these have begun to keep the Sabbath, and understand most of our faith, and we hope will soon unite with our people. Others are deeply interested, but are yet undecided. For these we are praying and laboring.

We have distributed ten thousand pages of literature during this effort, taken a few subscriptions for the *Signs of the Times*, and sold some books. We have taken seven weeks for this series of meetings, and carefully presented a full message.

We are thankful to our merciful Lord, who has borne so patiently with us in our failures, and given us of his pardoning grace, and given health and peace and blessings more than we could ask. My wife and children are well, and we all like our new home, and desire an interest in the prayers of God's people for the work at this place.

B. L. HOUSE.

Ecuador

QUITO.—Brother Navarrete and myself came here last week to canvass the city, and we are having good success. The first day he sold over twenty sures' worth of papers and small books, and the first day's work gave me twenty-nine orders for large books; after two days' work I had fifty-one orders for books. The last of the week we were joined by Elder Wm. Steel, the director of the mission. He and Brother Navarrete are working with *Señales de los Tiempos*, while I take orders for large books. By the success of Brother Navarrete we see the importance of native workers above foreign, and it behooves us to get more young native men into the work as quickly as possible.

Last evening we called to see Mr. Compton, who formerly was employed as teacher of the normal school for girls. At present he and Mrs. Compton are trying to start gospel work under the au-

spices of the Methodist Church. We were invited to attend their services Sunday morning, which we did, and were invited to take part. Here we met a young man (a former officer in the army), to whom I sent the *Señales* on first arriving in Ecuador. He came to our room, and was so much interested in the truth that he intends to return to Ambato with us to attend some meetings we are to hold there. We pray the Lord to open his eyes fully to the truth. Ecuador is a good field to work just now, but besides Brother Steel there will be (after my leaving for Chile) only Brother Navarrete, the colporteur. Let us pray the Lord to send more workers soon.

THOS. H. DAVIS.

Eastern Polynesian Mission Field

LEAVING San Francisco on the steamship "Mariposa," May 20, 1908, we had a very favorable passage, arriving at Tahiti on Monday morning, June 1. We came this way to pay a visit to our Eastern Polynesian mission, and to attend their general meeting for the district. This mission field is composed of the following groups of islands: Society, Cook, Marquesas, Tuamotu, Gambier, the Austral Island groups, Eastern, and Pitcairn Island. There are altogether about one hundred ten inhabited islands in this district, and the truth has representatives on seven of them. We have six organized churches, with a membership of one hundred sixty-two, five church buildings, and thirteen Sabbath-schools, with a membership of two hundred ninety-eight.

With the exception of Pitcairn Island, the truth was first brought to these islands by the missionary schooner "Pitcairn," and the first one to accept it was Paul Deane, of Tahiti, in August, 1892. Brother Deane was then a preacher in the native church, and since accepting the truth, has rendered acceptable service in the message. On Tahiti we have three congregations and three church buildings. I had the pleasure of visiting them all, and it was a real privilege to make the acquaintance of these native brethren.

The first laborers on Tahiti were Brother and Sister A. J. Read, who were left here by the schooner "Pitcairn." Since then quite a number have had part in the work here, but have left again after a longer or shorter stay. Fifteen years ago Brother and Sister B. J. Cady came here, and still remain. God has greatly blessed these faithful workers, and given them many souls for their encouragement. I was glad to find Brother and Sister Cady in good health, and of good courage in the work. They are carrying a heavy load, but are keeping up well. Sister Anna Nelson was a faithful helper and coworker for a long time; but on account of her health she left a short time ago to take treatment at the St. Helena Sanitarium. Her intention is to return as soon as her health will permit.

This was my first visit to any part of our island field, and I was deeply interested in all that I saw and learned. It was quite a drawback that I could not speak directly to the people. All my speaking and conversing with the natives had to be done through an interpre-

ter. I was favorably impressed with the appearance of the people, and the clean and neat appearance of their homes. It was also quite apparent that the truth was gathering the best of the people, and the truth itself has a wonderfully uplifting power.

Our meetings were interesting and well attended, and the truth presented was much appreciated. The plan was to hold the general meeting on the island of Raiatea, one hundred twenty miles distant from Tahiti. Recently Brother Cady, with the approval of the brethren, has purchased a twenty-five-ton schooner for sixteen hundred dollars, believing that it would be a help to the work in the district in various ways. The first trip after purchase was to Pitcairn Island.

There seemed to be a good opportunity to obtain cargo from the various islands, and thus pay the expense of the ship, but the main object of the trip to Pitcairn was to give some of our brethren and sisters there an opportunity to attend our general meeting, and twelve of them availed themselves of the privilege.

In due time the schooner returned, having made a very successful trip, and all seemed to be well pleased with her sailing qualities. As soon as arrangements could be made, we all, thirty-seven in number, including the captain and mate, started for Raiatea. On the way we called at the island of Huahine, where we have a company of Sabbath-keepers. Here we took on five more passengers.

This was my first experience in taking a sea trip on a twenty-five-ton vessel. While on the whole we had a fair passage, still on the one hundred twenty miles we experienced quite a variety of weather; we had fair weather, and we had rain, also considerable sea, which played with our boat like a toy, and we almost had a calm also. As a consequence of all this, almost all had quite an experience in sea-sickness. These little boats do not afford much shelter, consequently when a storm comes up, the passengers are quite liable to be wet through and through. I was glad to have this added experience, as now I can better appreciate the situation of our workers among the islands, who have to take many journeys under just such conditions. Our brethren and sisters living in their cosy homes, with so many comforts, little realize what our faithful workers out on the frontiers have to undergo.

But they do their work cheerfully, and with hearts full of love for the Master and for souls. I have not heard one word of complaint, or discouragement. On the contrary they regard all these difficulties, privations, and exposures as mere trifles when compared with the great salvation for which they are working. God is blessing and keeping them. We trust many more will join their number, and send out a hearty invitation for others to come and help gather in the sheaves for the soon-coming harvest.

Monday afternoon, June 15, we arrived at Avera, Raiatea, where the mission home is located. Here we met Sister Cady and the rest of the family. The location is a pleasant one, an almost ideal place for a home, a quiet and retired country place, surrounded by beautiful nature, quite lofty mountains in front and behind, with a fine stream of fresh running water close to the house, and

a large variety of tropical fruits in abundance close at hand. The place was very interesting to me as this was my first visit.

Our conference began the next day, and lasted, with almost continual meetings, for the rest of the week. Those who came with the boat, together with the brethren and sisters residing on Raiatea, made a congregation of about seventy. Our meetings were interesting, and met with a hearty response. The special burden of thought and study was how to help forward the work of the message in this district, and to obtain a fuller experience in the saving truths of the gospel. The prayers and testimonies were good and free. There was no hesitancy or delay. The native language as well as the English was freely used.

All the preaching and instruction given was translated, though fully half of the congregation understood the English. We were pleased to find quite a number of young people and some of more mature years who were desirous to fit themselves for some part in the work. This matter was given special attention, and resulted in a decision to begin a training mission or school immediately. While something in this line has been done, still for lack of help it could not be carried out as fully as desired. But more help is at hand in the coming of Brother and Sister Sterling, who are expected on the next boat from San Francisco.

It is a great advantage when we can develop workers in the field itself. These people know the language; they are used to the customs and habits of the natives, and know how to meet them; and they are also acclimatized. Sixteen persons gave in their names as ready to enter school at once, and Brother Cady spoke of others not present who also would enter. Some of these can be utilized in the work very soon, while others will need a longer time to prepare them fully for their work.

We are very glad that the work here has so far developed that such a move is practicable, and we may hope that this move will give a new impetus to the work in this part of our field, and that soon new territory, islands that as yet have not been visited, may have the opportunity of hearing the message. Brother W. H. Pascoe, from Rarotonga, was present, and took part in our deliberations. He is now the only worker there.

Sabbath morning, June 20, saw our departure. I wanted so much to remain over Sabbath and First day, but this I could not do, as there would not be another boat for a month. I remained on Tahiti and Raiatea nineteen days, though most of the time was spent on Tahiti. We left all in good spirits and full of courage. While Brother Pascoe and I had to leave, the meetings would continue for several more days, and I expect to hear good reports about the closing of the conference.

On the way our steamer made stops to take on a cargo at the islands of Aitutaki, Mangaia, and Rarotonga. At the two first mentioned, Brother Pascoe and I improved the time on shore by distributing literature. Brother Pascoe had a supply of the *Tuatua-Moa*, the Rarotongan paper, and the natives were very eager to get it. Brother Pascoe

also had "Christ Our Saviour," and "Daniel," in the Rarotongan language. Of these we sold all we had, and took orders for more. All this was a very interesting experience to me, and more than ever I see the importance of getting more of the truth into the language of these islands. We also heard a number speak feelingly of the truth contained in these papers.

At Rarotonga we have a church. This is where Brother Pascoe is located. Here I had a meeting with the brethren. The work was begun here many years ago by Dr. J. E. Caldwell and Brother J. D. Rice. I visited both the places built by these brethren.

I have been very glad for the experience of this visit to these islands. I can now much better understand their condition and their needs. How much we need efficient, faithful, consecrated workers. May the Lord roll a greater burden for souls on all our people. I am now on my way to New Zealand to attend our missionary convention at Palmerston North. O. A. OLSEN.

Steamship "Hauoto" at sea, June 30, 1908.

The North Carolina Camp-Meeting

THIS meeting was held August 13-23 in a beautiful grove at Lexington. The committee did their best to make the campers and visiting brethren comfortable. Aside from the temporal blessings enjoyed, the Spirit of God was present to bless all who came within the influence of the meeting. Many and most precious were the spiritual blessings enjoyed. During both Sabbath meetings, and at several of the meetings during the week, the Spirit of God was present in a marked manner; this resulted in the conversion of nearly every one present, and upon the part of the brethren and sisters a giving up of cherished sins and a yielding to God for service. Especially was this so as the marvelous workings of God in opening doors for the work in regions beyond were presented by Elder W. A. Westworth and Prof. B. G. Wilkinson. A number of brethren and sisters testified to their willingness to go to any field if called of God to go. One hundred seventy dollars in cash and pledges, besides a donation of twenty acres of land, was given for foreign missions. Those present also pledged their hearty and unselfish co-operation in behalf of missions during the Thanksgiving week; and while much of their home field remains unentered, they feel it a privilege to share in the blessing given to those who labor in behalf of the more needy fields.

To emphasize a resolution asking the executive committee of the Southeastern Union Conference to take steps to liquidate the indebtedness of the Atlanta Sanitarium, three hundred five dollars was given in cash and pledges. The plan is not to give this as a donation to the Atlanta Sanitarium alone; but the donation is made to the Southeastern Union Conference. The money is to be used first to liquidate the Atlanta Sanitarium investment; then as soon as said sanitarium is able, the money is to be returned to the union conference for re-investment or the establishment of another enterprise in the Southeastern

States, upon the same specified terms and agreement as now exist between the Atlanta Sanitarium and the union conference. Thus the money donated now can, with God's blessing, be a blessing not alone to one but a number of enterprises connected with his work until he comes.

In addition to the above-mentioned donation, \$105.88 was contributed for local interests.

Brethren W. A. Westworth, B. G. Wilkinson, V. O. Cole, L. A. Hansen, and the writer were the laborers present from without the conference, besides Elder M. H. Brown, who has recently moved to North Carolina to labor under the support of the California Conference, and Elder L. H. Crisler of Florida, who has moved here on account of his health. The labors of these brethren will give much added strength to the North Carolina Conference.

Elder T. H. Jeys was re-elected president of the conference, and a strong executive committee was chosen to assist him, of which Elders Brown and Crisler are members.

There was a gain of two churches, and a net gain of forty members in the conference for the year. A strong aggressive policy was outlined for future work. The attendance from the city was encouraging, a number becoming much interested. The brethren will continue there with a tent. Eleven persons were baptized.

R. T. DOWSETT.

The Wisconsin Camp-Meeting

THE annual camp-meeting in Wisconsin was held in Madison on the Monona Assembly Grounds. This is a most beautiful place, located on the shores of Lake Monona, directly across from the capital, — a place where many conveniences unusual to a camp-ground were enjoyed.

The four days preceeding the meeting were set aside for the business session. The regular camp-meeting began September 4, and closed Sunday evening, September 13.

The laborers present from outside the State were W. A. Spicer, Allen Moon, Frederick Griggs, C. P. Bollman, William Covert, P. T. Magan, O. E. Reinke, M. L. Andreasen, L. H. Christian, J. B. Blosser, W. E. Straw, and J. Wayne.

One hundred forty tents were occupied, beside twenty-two rooms rented from cottages on the grounds. Fully eight hundred persons were present a large part of the time.

From the first it was evident that the Spirit of the Lord was leading in the work. The preaching was with power, and reached the hearts of the people. Almost the entire camp earnestly sought God for a deeper consecration, and there were many conversions.

Five new churches were received into the conference, with an aggregate membership of seventy-seven. As reported by the workers, two hundred twenty-seven new members were received by baptism during the year. About two hundred forty in all were added to the churches. Six new Sabbath-schools and four new primary church-schools were organized.

The report of the book and periodical work showed a very encouraging increase over previous years. About seven thousand dollars in pledges of cash and real estate were given for the Madison

(Tenn.) Sanitarium, making a total, since May, of twenty-one thousand dollars. Over thirty-two hundred dollars was raised for the sanitarium in Nashville, Tenn., now being provided for the colored people. The Sabbath-school donation amounted to two hundred twenty-four dollars besides the children's donations of twenty-six dollars. This money all goes to China. Four hundred seventy-seven dollars was raised for local enterprises, other than the sanitarium. Three baptisms were held in the quiet waters of Lake Monona. Sixty followed their Lord in this solemn rite. During this meeting seven brethren were set apart to the gospel ministry. They were P. E. Shepler, P. M. Hanson, H. P. Anderson, A. W. Spaulding, Byron Post, A. Grundset, and C. Edwardson. Immediately following the second ordination service, the people gathered on the shore of the lake, where the last baptism was held. Even as the last candidates were led from the waters, the deepening twilight brought to us a new day in which all united in praise to God for what he had wrought.

C. McREYNOLDS.

The Atlanta Sanitarium

THE Atlanta Sanitarium no doubt has had as hard a struggle for existence as any of our institutions. Its difficulties have been of a nature to try the souls of those who were struggling to hold up the light, and many times their hearts have almost fainted within them. But some have held on by faith when there was nothing to keep alive the spirit of faith but their confidence in God.

The Lord has spoken, through his servant, to the effect that the sanitarium work in Atlanta should not be abandoned. This, together with words of encouragement from the brethren at Washington, has led us to put forth a strong effort to place the institution in working condition. The treatment-rooms have been remodeled and equipped, while the entire building has been newly painted, papered, and furnished. Verandas have been added, and the kitchen enlarged to double its former capacity. A strong, efficient force of workers has been secured; patients are coming in; and we feel that the time has fully come for the Atlanta Sanitarium to take its appointed place among our institutions, and accomplish the work the Lord would have it do.

We are deeply grateful to God for his manifest leadings, and for the courage and strength given us. We wish also to express our appreciation of the many evidences of interest on the part of our brethren and sisters. Our people may now with confidence recommend the sanitarium to those who have need of the benefits and blessings to be gained only at a well-equipped and properly conducted institution of this character.

It has been a long, hard struggle, which can be appreciated only by those who have passed through the experience. But brighter days are in store for the sanitarium work in Atlanta, and with trust and confidence in our Heavenly Father we press forward.

There are some things yet very much needed; for instance, a sewing-machine, all sewing having either to be done by hand or hired. Will not some well-to-do brother esteem it a privilege to provide us with one? In our climate ornamental plants may adorn the verandas almost

every day of the year. Very soon our friends farther north must shelter their plants from the cold. We believe you would enjoy the thought of having some of your plants through the winter months beautifying our verandas, which are now bare. If so, please box them up in the pots, and send them prepaid.

Atlanta is noted for its delightful climate. Probably no city in the country has a finer all-the-year-round climate than has the city of Atlanta. People in the North do not realize that Atlanta is a summer resort, much cooler than the average Northern city. This is accounted for by the fact that it occupies a much higher altitude than the surrounding country, and is favored by cool breezes from the east and south, which blow daily, scarcely ever failing. The nights are exceptionally cool. Because we are so far south, the winters are also very pleasant. We have a larger percentage of sunshiny days than in the North in winter.

The sanitarium is situated in the residence part of the city, surrounded by beautiful shade-trees one block from the car-line, and five blocks from Grant Park, a large and beautiful natural park.

We ask the united prayers of our people, that God may bless the work in Atlanta, and that this institution may fill its appointed place, and be used of him to bring healing of body, mind, and soul to many.

G. A. WILLIAMS.

Maine Camp-Meeting

THE Maine camp-meeting was held at Brownville, Maine, in a beautiful village near the center of the city, August 20-30. The camp itself was one of the most beautiful I have ever seen, comprising about forty tents, and about one hundred fifty persons were encamped on the ground. The encampment was so located as to be easy of access to the people. The outside interest from the beginning was good, there being at times from two to three hundred strangers attending the services.

Elder E. W. Farnsworth, president of the Atlantic Union Conference, was present during nearly the entire meeting. The instruction which he gave was timely, and was highly appreciated by the brethren and sisters. Prof. B. F. Machlan, of South Lancaster, Mass., represented the academy and its work, and also spoke several times to the young people in their meetings. His instruction was received with deep gratitude by the young people. Brethren R. J. Bryant and L. W. Graham represented the publishing work. It was a cause of gratitude to all to know that even in the State of Maine, where it has been said that the canvassing work was dead and merely needed a burial, the book sales during the last year had been three times greater than the year before, and four times greater than the year previous to that. Plans were laid at this meeting for the carrying forward of the periodical and subscription-book work, and a State agent was elected. All were convinced that the coming year would be one of the best in the history of the canvassing work in Maine.

Brother F. M. Dana, who represented the work for the young people, attended the latter part of the meeting, and gave some very timely instruction to both young people and parents.

Elder J. B. Goodrich, one of the pioneers of the message in Maine, was elected president of the conference. He has associated with him four younger men, who will assist him in carrying forward the work in the conference. We were glad to note that the canvassing agent was elected as a member of the conference committee. This is as it should be, because it unites the canvassing work with other branches of the conference as nothing else can do.

It was voted at this meeting that a training-school for workers should be established in one of the cities. This we are certain was a wise move, which will prove a great blessing to the conference. The report of the secretary of the Missionary Volunteer work showed that there are over one hundred twenty-five Seventh-day Adventist young people in Maine who are over twenty-one years of age. Some step should be taken to encourage these young men and women to engage in the Lord's work; hence the training-school was proposed, and the brethren responded promptly, believing that it would be one means of solving the problem of securing workers for the State, and at the same time be the means of saving many young people. Prof. H. C. Giles will have charge of the school. Having successfully conducted a Bible Training-school in New York State, we believe he will be able to take hold of this work in a way which will make it a success.

We feel deeply interested in this part of the work, and believe that the blessing of God will rest upon this effort. It was distinctly understood that this school is not in any way to compete with our other institutions of learning. Those who ought to attend South Lancaster Academy will not be admitted into this training-school, but only those who have mastered the ordinary branches of learning, and who bid fair to become successful laborers in the cause. It is proposed that one half of each day be devoted to school work, and the other half to practical house-to-house work. Thus the workers are to be taught to be self-supporting, and the school will at the same time be practically self-supporting. We bespeak for this school the hearty support of all our people in the State.

A religious liberty secretary was appointed, and steps were taken to carry forward a vigorous campaign in religious liberty work during the coming winter.

At the close of the camp-meeting it was decided that some of the workers should remain in the town, and conduct a series of meetings. We trust that a church may soon be established in Brownville as a monument of the work and cause of God.

Taken altogether, we believe that this camp-meeting will prove to be a great blessing to our brethren and sisters in Maine.

C. H. EDWARDS.

Danish West Indies

ST. THOMAS.—The work in these islands is onward. Since my last report to the REVIEW, I have baptized three, and a number of others are waiting to go forward in that ordinance. At St. John there are also a few who have lately taken their stand on God's side. We thank God for these evidences of his saving power. I am making regular trips

to St. John every two weeks in my motor-boat. It is a great advantage to us to be able to control our own transportation.

The school building is now ready, and we expect our teacher here in a few weeks. While the building is up, and ready to be used, we still need about three hundred dollars to finish paying for material. Besides this we greatly need an organ in the church. The people have strong voices, and with no instrument to lead them, the singing is naturally poor. I wish some of our brethren might feel a burden to help us in this particular. The message is onward, and souls are accepting the truth, but the cause is greatly crippled by the lack of means. People here are so poor that they can do practically nothing. Some of our brethren in the States have already helped, and we thank them for the assistance rendered; but, brethren, with your prayers and with your means, remember us who are out in trying fields and climates.

We have all been down with the fever—the children first, and then my wife and myself. We feel very thankful that we were not all taken down at the same time. We are still weak from the effects of the disease, but are slowly gaining, and hope soon to be strong again. We are of good courage, and aim to push forward the battle.

H. C. J. WALLEKER.

Bolivia

COCHABAMBA.—The work is progressing slowly here in Bolivia. Until now no other laborer has come, and I have only a few hours every day for aggressive field work. It is difficult to do justice to the editorial work, and yet have time for canvassing. From six to eight I generally study, from eight to ten I engage in editorial work, and then I take breakfast. After that I canvass until five or six, when I return for supper. Three times in the week we have evening meetings from seven to eight. After that, if I do not feel too tired, I take up writing or translating, keeping at it generally until ten, as I do also on other evenings when we have no meetings. In that way my health keeps generally quite good, and I can accomplish more than with other divisions of time.

There is hardly an afternoon when some one does not throw stones or dirt after me, when I am canvassing; but I am quite accustomed to it already, and the best of it is that no stones have hit me so far.

Yesterday I offered the paper to a priest, and soon we had a little discussion. As I attempted to prove something from the Bible, he said that my Bible was no good. I told him that just over at the corner was the public library, and there they had Catholic translations of it. So we went over there, and he asked for a Catholic translation. They handed him one, and he tried hard to find a text with which he intended to prove that at the resurrection the soul will come from heaven or hell to join the body. But as he could find none, he laid the Bible down, and went out. Then a lot of people gathered around me, asking many questions, and I had for a good while about fifty hearers. Some seemed to be favorably impressed, but some also made hostile manifestations.

About two weeks ago the teacher of

the highest degree in law at the university made us a visit. While his wife was talking with Mrs. Thomann about health principles and child training, he asked about religious things. Among other questions he also asked about our organization, and how the missionaries were supported. I made the matter as clear to him as the time permitted; and he said he never had heard of such a perfect and just way of conducting things. He said that if he were ever to become leader of a nation, he would try to implant an organization on such a basis as the one we had. He then asked who of our brethren had shaped that organization. I told him that it was not man's work; but that the Lord, through the spirit of prophecy, had guided the church in it. It made me glad to have the first law teacher of this city see so much light in our church organization, and say he thought it the most perfect he had ever heard of. It seemed to me that some of our people, who sometimes seem to murmur, as the Israelites did, against the Lord's way of doing things, might learn that no other organization in this world is so perfect, yet so simple and understandable, as the one the Lord gave through his Spirit to this people. We do not need to be ashamed of the light the Lord has given us; and when we think that the work committed to us is to give the gospel to the whole world in this generation, we may understand that a good organization is essential. How could such a great work be done otherwise?

ED. W. THOMANN.

The Cumberland Camp-Meeting

THE Cumberland Conference and camp-meeting is now a thing of the past; and as we look back upon it, our hearts are led to praise the Lord for his leading, and for the blessings that came to his people as together we sought his favor, and tried to lay plans for the advancement of his cause on earth.

The meeting was held at Cleveland, Tenn., and it was a striking fact that there were more present than attended the camp last year, before the conference was divided. Some had prophesied that the division of the conference would cripple the work to a great extent; but our hearts were made glad as we saw the determination to press the battle to the gates, and finish the work God has called us to do.

The workers in attendance, besides those of the local conference, were Prof. B. G. Wilkinson, Elders R. T. Dowsett, L. A. Hansen, M. B. VanKirk, and V. O. Cole, and the writer. There was a fair attendance from the town, and a live interest was developed as we gave the straight, telling truths of the third angel's message. Elder J. F. Pogue will follow up this interest.

The first Sabbath witnessed a deep moving of the Spirit of God, when almost the entire camp came forward for entire surrender, confession, and service. On the second Sabbath, after a study of the great field beyond, a call was made for those who would give themselves, with all they had, for service either at home or in the foreign field. Our hearts were rejoiced to see the large response, a step which we believe will mean much for the advancement of the cause in this conference through the year to come.

A spirit of consecration of means was evident as the various calls were made. A donation of over seven hundred dollars was given for mission work beyond our borders. Eight hundred seventy-five dollars was contributed to the Atlanta Sanitarium; and one hundred fifty dollars to the home expense fund, besides some other minor donations.

Considering the size of the conference, we feel that this was a very liberal response financially. Elder Pogue was unanimously re-elected president. He and his committee have set themselves toward the most progressive policy the conference has yet known. A spirit of zeal permeates the rank and file of the people, and we anticipate rapid growth for the work in East Tennessee.

W. A. WESTWORTH.

Tobago and Trinidad

WE have had three companies of Sabbath-keepers in Tobago; but until July, no effort had been made to erect a church building. August 13 we began work on a little house, sixteen by twenty-four feet, American lumber covered with zinc. It is on Mount Grace, a beautiful spot overlooking the sea, also the capital of the island,—Scarboro.

Six were baptized during our stay of three weeks. After my return to Trinidad, on August 9, I baptized twenty-two in the river at Tacarigua, ten miles from Port of Spain. Sixteen of these were from Aronca, where Elder S. A. Wellman with Brother P. C. Carrington as helper, and Sisters B. Moore and A. Osborne as Bible workers, held a tent-meeting in the dry season. These, with eleven already baptized there, make a company of twenty-seven, with others interested. Brother Carrington is following up the interest. They have bought a suitable lot upon which to build a church, and efforts are now being made to raise money for the building. They have voted to pay a second tithe toward the building fund. We hope soon to report another house there. We still have an occasional case of yellow fever, but no case of plague has been reported during the past three weeks.

Remember us and our work here in your prayers.

J. B. BECKNER.

Mississippi

THE camp-meeting at Amory was a season of refreshing to the people, and an uplift to the work of the third angel's message. While the number of Sabbath-keepers assembled was not large, the attendance on the Sabbath, including children, being a little over seventy, still the presence of the Lord and of holy angels made the meeting a blessed success from the very first. Young people surrendered to the Lord, and the last day of the meeting nine were baptized.

The spirit of consecration and sacrifice rested upon all, and in cash and pledges they raised \$255 for tent work in the conference, besides liberal donations and pledges to the canvassers' fund and the work in foreign fields. The ten-cent-a-week plan was indorsed, and hearty co-operation promised in it, and in the Thanksgiving week ingathering for missions.

The outside attendance was most encouraging. At the evening services the

seats were filled nearly every time, and the townspeople, including the business and professional men, listened eagerly and attentively to the truths presented. It was said that on Sunday there was the largest gathering for religious service ever seen in Amory, fully one hundred being unable to find seats under the canvas. The services will be continued, and it is hoped that some will decide to keep the commandments of the Lord as a result. Besides the conference laborers, there were present from outside the State, Dr. W. A. George, Prof. M. B. VanKirk, Elder W. R. Burrow, A. F. Harrison, and the writer.

C. F. McVAGH.

France

LAST week I visited eastern France, on the frontier of Alsace-Lorraine.

I stopped off a day at the city of Besancon, the birthplace of the famous French poet, Victor Hugo. Here is a little company of six commandment-keepers, three of whom are watchmakers. Lately our evangelist who is here succeeded in renting a suitable hall in a recently vacated Jesuit convent.

Our work is progressing in France, rather slowly it is true, but nevertheless surely. Our church at Paris now numbers fifty, with a good outside interest. The Protestant denominations are fighting us hard from the pulpit and the press, but honest souls are coming to the light in spite of the opposition waged against us.

We are of good courage. Pray for us in France.

H. H. DEXTER.

Field Notes and Gleanings

SABBATH, August 8, three persons were baptized at Hazel, S. D.

At Langford, S. D., six persons have taken their stand for the truth.

At the close of the tent-meetings in Traverse City, Mich., several had given their hearts to God, and one person had received baptism.

THREE tent companies in the Northern Illinois Conference have opened up new territory since camp-meeting. The meetings are at Holcomb, Creston, and Logan Square, Chicago.

SINCE the dedication of the church in Duluth, Minn., Sunday-evening services have been conducted with encouraging results. Some have decided to keep the Sabbath, and others are in the valley of decision.

ELDER C. L. STONE recently baptized two young persons at Indianapolis, Ind., both having embraced the truth through the labors of two of our Bible workers there. Both have already begun selling our publications.

A GOOD interest was awakened at the North Vernon, Ind., camp-meeting among those who attended from the outside, and four have already taken a stand for the truth, and there are good prospects for the establishment of a church there.

A REPORT from Keene, N. H., states that eight persons were recently baptized there.

At Hazel, Minn., August 8, three persons were baptized, and united with the company there.

It is not generally known that the king of the Fiji Islands is a Seventh-day Adventist, but such is the case.

ELDER G. W. ANGLEBARGER recently baptized four persons—two husbands with their wives—at Denver, Colo.

AFTER the camp-meeting at Waterbury, Vt., the interest was followed up with a tent effort. Nine have taken their stand for the truth so far, and others are almost persuaded.

A RECENT letter from Fort Jones, Cal., states that as a result of the series of meetings there, two have taken their stand to keep the Sabbath, and a number more are interested.

MORE than twenty names have been given in for baptism, and eight or ten others have promised to keep the Sabbath, at Turlock, Cal., as a result of meetings that have been conducted at that place.

ELDER O. O. BERNSTEIN, writing from Philadelphia, Pa., September 18, says: "Our tents have been taken down, and the meetings have been transferred to the church. Twenty-four adults have accepted the message up to the present date. Many others are in the valley of decision."

ELDER J. W. CHRISTIAN says, in the *Northern Union Reaper*: "At Chamberlain, S. D., the work is moving forward, both in the church and sanitarium. The new church building is practically completed, and regular services are held there each Sabbath. In the afternoon a prayer and social meeting was held, in which all but one took part. At the going down of the sun a small company gathered at the river-bank to witness the baptism of three candidates."

THE Missouri and Colorado conferences have each been divided into two separate conferences,—Northern Missouri and Southern Missouri, and Eastern Colorado and Western Colorado. Elder A. R. Ogden has been elected president of the Northern Missouri Conference, and Elder D. U. Hale of the Southern; Elder John Lair, of Kansas, was elected president of the Eastern Colorado Conference, and Elder W. F. Kennedy of the Western.

ELDER G. E. NORD, reporting the work among the Swedish people in New York City, says: "On Nov. 2, 1908, a Swedish church was organized with a membership of twenty-one. Since that time, two more short efforts have been made, and thirty-two have been baptized. During the twenty-two months of the church's existence, its membership has increased to fifty-two. All except six of those who have joined have done so as the direct result of our efforts to preach the everlasting gospel to the Swedes."

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

Early Experiences in the Publishing Work—No. 11

DURING the stay of Brother and Sister White in the rooms of Brother Goodwin, in Oswego, N. Y., Brother White did some printing in addition to the publication of the six numbers of *Present Truth*. It was necessary that those accepting the message should be fully armed with material with which to maintain the position that the former movement, under the first and second messages, was of God. They must meet the fallacies of those First-day Adventists who were letting go of the past movement, and continually setting times for the Lord to come. For this purpose, Brother White printed a pamphlet of forty-eight pages with cover, about the same size page as the *Present Truth* paper. This pamphlet was entitled *The Advent Review*, and was a rehearsal of the former movement, as set forth and vindicated by those who had acted an important part in the former messages. Among other things this pamphlet (of which I have a copy) contains a long article on the sanctuary question by O. R. L. Crosier. Brother White also printed several tracts during that winter. One was "The Seventh-Day Sabbath Not Abolished," being a review of the articles by Elder Joseph Marsh, editor of the *Advent Harbinger and Bible Advocate*, entitled, "Seventh-day Sabbath Abolished." This was a tract of thirty-six pages printed on the press of Richard Oliphant, Oswego, N. Y. There was also another tract of sixteen pages, entitled "The Third Angel's Message." Another of fifteen pages on the "Sanctuary, the 2300 Days, and the Shut Door." Still another of eleven pages was called "Brother Miller's Dream." These all bear the imprint of Elder James White, Oswego, N. Y., 1850.

These publications were circulated without money and without price among those who would read, and the expense of printer's bills was paid from the free-will offerings of those accepting the faith. It was mentioned in a former article that the brethren in Michigan were aiding with money to help on the work. It was about this time that Brother Cyrenius Smith, of Jackson, Mich., sold his farm for thirty-five hundred dollars, and took a farm on shares to work, so that he might have ready money with which to aid in the cause as circumstances seemed to require. Doubtless many will meet this devoted brother in God's kingdom, whose report will be that they were led to the truth by reading-matter paid for from the sacrifice of that good farm. In the latter part of his life a testimony was given to this brother to the effect that he had, as the result of his sacrifice, "bags in heaven, a treasure that waxeth not old." This was a joy to his heart in his last days, while sustaining himself and family either by carpenter work, or the retail sale of stationery.

In the autumn of 1850 the interest of the work in the State of Maine seemed

to demand the labors of Brother and Sister White, so they moved to Paris, Maine. Here Brother White printed the eleventh number of the *Present Truth*. In the month of November of that year, he began the publication of a paper entitled *The Second Advent Review and Sabbath Herald*. This volume was published as a semimonthly, consisting of thirteen numbers, each containing eight two-column pages. The first number was dated November, 1850, and the last, June 9, 1851. The responsibility in publishing this paper did not all rest upon one person. A committee of four men was selected, consisting of Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White. The paper had for its motto these words: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." J. N. LOUGHBOROUGH.

Genuine Leadership

THE following interesting paragraph from a letter recently received from Brother V. O. Cole, the general agent of the Southeastern Union Conference, contains an instructive lesson for our leaders in the canvassing work. Brother Cole says:—

"I will tell you a little experience we had when we came here to begin the institute. When we arrived, the brethren lacked about two and one-half days of finishing the gathering in of their crops; so Brother Manous and I told them to go ahead, and we would find plenty to do during that time. So we took our prospectuses, and put in twenty-three hours of hard canvassing for "Daniel and Revelation." The result was we came in with eighty-seven dollars' worth of orders. I presume you may imagine how much this did to stir up an interest with the little company at this place for the canvassing work. The result is that nearly the entire church comes out twice a day to the institute meetings, and a canvassing spirit is taking hold of nearly every one of them. Of course we shall not get them all into the work; for some can not leave home; but they are deeply stirred. I find that there are very few things that will stir the people to the importance of this work like getting right out and doing some of it ourselves."

Notes of Progress

ONE of the best reports that has recently come to our office from the viewpoint of value of orders taken in one week's time, is furnished by the workers in the Texas Conference for the week ending September 2. During that week, there were twenty-four engaged in taking orders for our subscription books. Twenty of these are handling large books, such as "Great Controversy," "Daniel and the Revelation," "Bible Readings," and "Home and Health." This band of laborers took orders to the value of \$834.70, or an average of thirty-five dollars each. The real average for those engaged in soliciting orders was much larger, as seven of their number were occupied mostly in delivering previous orders, these seven agents disposing of \$623.70 worth of subscription books during the same week in that field. Such reports as these would indicate that there

is one business, at least, which has not been very seriously affected by the hard times.

The same conference furnishes a report showing a total of \$154.25 worth of orders taken in forty-two hours' work with "Bible Readings," or an average of \$3.67 an hour. These sales were made during harvest when people are more than ordinarily busy,—one more evidence that the success of the King's business is not dependent on time or place.

From North Dakota, in the Northern Union Conference, comes a report of a most excellent delivery by one of our faithful field workers. His prospectus showed orders to the value of about five hundred fifty dollars for "Daniel and the Revelation" when he started on his delivery. In placing this large amount, he lost only three orders, but found others who gladly took the books, thus making a perfect delivery. Such a delivery is by no means an exception, and in fact most of our workers are delivering well above ninety per cent of their orders.

Current Mention

—A recent despatch from the Pacific Coast says that the bark "Star of Bengal," with 135 aboard, was wrecked off Coronation Island, Southeastern Alaska, and 119 lost their lives. Of these, nine were white men, the others Chinamen. The ship had a cargo of 54,000 cases of salmon in her hold when she started on her last voyage.

—Through the collapsing of a span of nearly 600 feet of the Baltimore and Ohio railroad bridge over the Susquehanna, at Havre de Grace, Md., on September 23, twelve loaded coal cars were dropped into the river, and the span was totally demolished. A watchman went down with the wreckage, and received injuries which may prove fatal. There were no other casualties. According to the best estimate from the bridge officials, the damage to the work will reach \$400,000. It is thought that the bridge had been dynamited.

—St. Petersburg is in the grasp of the Asiatic cholera. As the city is in a very unsanitary condition, the disease finds here the conditions most suitable for its propagation, and is spreading daily at an alarming rate. It has already invaded the aristocratic precincts of St. Petersburg, one case having been discovered in the servants' quarters of the palace of the czar. The public schools have been transformed into hospital wards, the department of war has opened stores to supply immediate needs, and army field kitchens have been despatched to the poorer quarter to dispense free food. From Saturday noon until Sunday noon last week there were 398 cases and 141 deaths. Germany has become alarmed over the spread of the disease, and the German authorities have taken precautions to prevent its crossing the frontier. Austria, Sweden, and other near-by countries have declared a quarantine against Russia; and France is ready to meet any exigency that may arise. Cholera conditions in Manila are materially improving, according to Governor General Smith's despatch to the War Department on September 22.

—There is still much apprehension felt in Europe over the attitude of the German emperor toward the course of France and Spain in Morocco.

—Four men lost their lives and about twenty persons were injured, several of them seriously, in a fire that destroyed the Belmont Hotel at Denver, Colo., on September 8.

—Twenty-seven persons were injured in a railroad wreck at Geneva, Pa., on September 13. Some maliciously disposed person had unlocked the switch, compelling the train to leave the track at that place.

—Germany and Italy have united in asking for a world conference at The Hague, over the question of an international regulation of exchange. The date of the proposed conference is not yet decided upon.

—Wilbur Wright, in France, on Monday, September 21, established another world's record by flying for one hour, 31 minutes, and 25 4-5 seconds. He covered in that time an actual distance of 98 kilometers, or nearly 61 miles.

—The American fleet of battle-ships, after a thirteen-hundred-mile voyage from Melbourne, Australia, dropped anchor at Albany, West Australia, on September 11, and were greeted most cordially by the officials of the latter province.

—At Sedalia, Mo., on September 16, the explosion of a car of powder resulted in the death of twelve persons. It is stated that the conductor of the train had thrown a match into some loose powder escaping from a keg, to frighten negroes. The conductor himself is numbered among the dead.

—On October 12 representatives from the various South African colonies are to meet in convention at Durban, Natal, for the purpose of drawing up a plan of union similar to that now existing between the Australian States. If this union is brought about, it will be the consummation of the hopes of Cecil Rhodes.

—Previously to the time of the convening of the Catholic Congress in London, there was much apprehension on the part of a large portion of the English people over the prospect that King Edward would receive the papal envoy officially at that time. The public feeling was so stirred over this matter that the king felt it wise not to be in London at the time of the congress, and spent the week at Doncaster, where a race meeting was being held.

—Instances are becoming more frequent of the closing of schools in the North against colored persons. At Des Moines, Iowa, on September 12, Highland Park College drew the color line against a number of prospective colored students. This is the first Iowa educational institution to exclude negroes. The Negro Baptist Association of Iowa and Nebraska, in session at Des Moines at the time, condemned the action, and declared it the greatest set-back the race has had in Iowa. The president of the college stated that he had nothing personally against the colored race; but that the white students compelled the action by refusing to attend chapel, or to walk into class, with the negroes.

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
SOUTHERN UNION CONFERENCE	
Kentucky, Moreland	Sept. 24 to Oct. 4
Tennessee River, Memphis	Oct. 1-10
Alabama, near Mobile	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
Florida, Palatka	Oct. 1-12

Opening of Keene Academy

AFTER the issuing of the calendar it was decided to change the opening date in harmony with the recommendation of the General Conference. The opening date is now placed at September 30. Let all planning to attend take notice and come as early as possible.

C. SORENSON, Principal.

The Alabama Camp-Meeting

WE have decided to hold the camp-meeting for southern and middle Alabama at Mobile, Oct. 8-18. Everything that we can do to make this a real spiritual feast will be done. We earnestly hope that all our people in Alabama who can possibly attend will do so. Elder C. F. McVagh, the vice-president of the Southern Union Conference, and other good help will be present. Come and bring your families. Tents and cots will be provided, at a reasonable rate, for all needing them. Write me at once, so we can have them shipped and ready for you when you come. Address me at Mobile, Ala.

A. J. HAYSMER.

The Virginia Conference

THE twenty-fifth annual session of the Virginia Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church at Richmond, Va., Nov. 3-8, 1908, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send their credentials to A. M. Neff, Newmarket, Va. The first meeting of the conference will be held at 9 A. M., Tuesday, Nov. 3, 1908. Let all delegates be present at this meeting, that the work may be begun promptly. There will be evening services, and one Bible study each day.

H. W. HERRELL,
President.

Addresses

THE permanent address of B. Hagle is Logansport, Ind.

The present address of W. A. Altman is 62 Dundrennan Road, Langside, Glasgow, Scotland.

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

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:—

Mrs. A. Jas. Wright, Bluefield, Nicaragua, C. A., desires old copies of all our periodicals.

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.

Mrs. D. A. Fitch, Glendale, Cal., desires clean, well-wrapped copies of publications suitable for pioneer missionary work. Health publications a specialty.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED AT ONCE.—Competent, middle-aged sister for general work of household nature in private sanitarium. Good wages to person of experience. Position permanent. Address Jesse Jared, 1128 Broadway, Logansport, Ind.

RIPE OLIVES.—“Our people suffer most for lack of oils and fats in diet. . . . Olives contain 50% oil in the best form [emulsion].”—Dr. Abbott, at Los Angeles camp-meeting, 1908. Address, for prices, etc., W. S. Ritchie, Corona, Cal.

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

FOR SALE.—A 20-acre fruit ranch, in the Santa Clara Valley, five miles from San Jose Court-house, one and one-half miles from electric line. Can be had at a bargain before January 1. Address Loma Linda Sanitarium, Loma Linda, Cal.

PEARS FOR THE PEOPLE.—From tree to table. No middleman's profit. Cheap as potatoes. Single two-bushel crate, \$1.15; five or more, \$1 each. Shipping has begun. Orders filled promptly. Send money-order to Occoquan Fruit Farm, Occoquan, Va.

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

FOR SALE.—500,000 beautiful Bible motes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our motes. 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.—California farm near Central California Intermediate and Church-School; 52 acres; about twenty acres raisin grapes, peaches, some bearing. Good five-room house, large barn, plenty good water; good roads. Will sell farm, team, tools, bees, chickens, furniture, and cows for \$4,400. Want one or two thousand cash; balance at six per cent. Will return to Spanish field. Want some

family who needs this climate, school, and country home. Armona is on the Southern Pacific railway, midway between Los Angeles and San Francisco. Good markets. Plenty of work vacations; good wages for entire family. Write when you can come. Address J. Clark, Armona, Cal.

Obituaries

CLEMMONS.—Died at his home in Richfield Springs, N. Y., Sylvanus Clemmons, aged 83 years, 4 months, and 21 days. He suffered intensely with gangrene, but was always patient. He leaves a wife and three children to mourn. Words of comfort were spoken by a Methodist minister, and we laid him away to await the Life-giver.
MRS. S. M. CLEMMONS.

THOMAS.—Died Aug. 14, 1908, at Mosier, Ore., Sister I. M. Thomas, aged forty-eight years and five months. She came to Oregon about eight years ago, accepting present truth three years later. Having once surrendered, she stood firm to the last. A husband and seven children mourn their loss. The funeral service was conducted by the Baptist minister.
MRS. L. M. ERNTSON.

JOHNSON.—Died in Grand Rapids, Mich., March 28, 1908, of acute inflammation, Carman J. Johnson, aged two years, the only child of Mr. and Mrs. Pearl Johnson. Brother and Sister Johnson have the deepest sympathy of all in their sad hour. Words of comfort were spoken by the writer to a large circle of mourning friends. Text, 1 Thess. 4:13, 14.
J. F. GRAVELLE.

MANFUL.—Died at Springfield, Ohio, Sept. 2, 1908, at the age of 1 year, 7 months, and 16 days, Louis Gordon Manful, infant son of L. B. and Mabel Manful. It was hard for Brother and Sister Manful to give up their little son, but they are comforted by the thought that it will not be long until the loved of earth shall meet, never to part again. Words of comfort were spoken by the writer. Text, Jer. 31:16. FRANCIS M. FAIRCHILD.

MILLER.—Died at Flint, Mich., Aug. 11, 1907, Oscar F. Miller, aged 77 years, 4 months, and 7 days. Brother Miller had been a member of the Seventh-day Adventist Church since 1887, and was a firm believer in the message up to the day of his death. He was a quiet, devoted Christian, and will be missed much by the church. He leaves a wife, four children, and many friends to mourn. The writer, assisted by Elder J. L. Edgar, conducted the funeral service.
B. F. STUREMAN.

BAUER.—Died at the home of her son in Wetaskiwin, Alberta, Sept. 13, 1908, Mrs. Sophronia Bauer, aged 69 years, 9 months, and 13 days. Sister Bauer had been in poor health for several years, having had two strokes of paralysis, from which she partly recovered. Her last illness was of about ten days' duration, the latter part of which she was unconscious. She received the truth about five years ago, and her chief joy in her long confinement to her room was to talk of the blessed hope. The writer, assisted by the Rev. Hogg (Presbyterian), conducted the funeral service, speaking words of comfort from James 1:12.
J. W. BOYNTON.

JENSEN.—Died at Minot, N. D., March 4, 1908, of dropsy, my beloved mother, Mrs. Anna Jensen, aged sixty-seven years. She was born in Denmark in 1842, and with her husband came to America twenty-three years later. To them were born ten children, nine of whom are living to mourn the loss of a kind and devoted mother. She accepted the third angel's message through the labors of Elder Matteson in Minnesota thirty-three years ago, and lived a devoted and consistent life until her death. She died in full hope of having a part in the first resurrection. We laid her to rest in Rose Hill Cemetery, at Minot, N. D. Words of comfort were spoken by Elder Lawrence (Presbyterian).
JOHN N. PETERSON.

ZIMMERMAN.—Henry Zimmerman was born in Pennsylvania in 1824, and died of old age in Fresno, Cal., Jan. 12, 1908. For many years he was a cripple, and at times his sufferings were very great. He gave his heart to God about thirty years ago, since which time he loved the doctrine of the soon coming of our Lord, and gave of his means to sustain the message. During his last illness, his mind was upon Bible themes almost constantly. We laid him to rest on January 14. Funeral service was conducted by the writer.
H. G. THURSTON.

ROSS.—Fell asleep in Jesus at Nichols Memorial Hospital, Battle Creek, Mich., March 21, 1908, Florence E. Ross, wife of Harry Ross, of Independence, Kan., aged 37 years, 5 months, and 4 days. She died in the hope of meeting her Saviour when he comes to call forth the sleeping saints. She leaves a husband, father, mother, five brothers, and one sister to mourn, but they sorrow not as those who have no hope. She was buried at Prairie Depot, Ohio, the home of her father and mother, Mr. and Mrs. Howard Carman. Words of comfort were spoken by the writer, from 1 John 4:8.
C. N. SANDERS.

LICK.—Died at Salem, Ore., Sept. 1, 1908, William Lick, aged fifty-seven years. Brother Lick was converted and baptized at Petersburg, Neb., in 1879, under the labors of Elder C. B. Starr and the writer. He was a member for several years of the Petersburg Seventh-day Adventist church. He suffered for many years with disease of the heart. Many have been helped and cheered by his kindly words and deeds. His funeral was held from his home on his farm near Salem. His wife, mother, one daughter, and a brother will miss him and mourn for him. We hope to meet him in the morning of the resurrection.
DANIEL NETTLETON.

NICHOLS.—Died in Chicago, Aug. 31, 1908, of creeping paralysis, Sister S. H. Nichols, in the seventy-third year of her age. Four years ago she was taken with this disease, and since that time has been steadily declining. When her husband learned the nature of her disease, he arranged his business so that he could give her his entire time, and all that love and skill could do has been done. She was a member of the West Side church, and enjoyed the love and confidence of all who knew her. Elder Saterland and the writer conducted the funeral service at the home. Text, 1 Cor. 15:49. Interment at Racine, Wis.
L. D. SANTEE.

UPTON.—Died at McKamie, Ark., Oct. 23, 1907, of typhomalarial fever, John L. Upton, aged twenty-nine years. He was converted at the age of fourteen, and received license to preach by the Methodists at the age of eighteen. At twenty-three he accepted present truth at Mineral, Kan.; a year later he received ministerial license from the Arkansas Conference. He was also elder of the Jenny Lind (Ark.) church. Because of ill health he did not continue in the ministry. His heart was in the message, and he was planning to enter the canvassing field at the time of his illness. He leaves a wife and four children to feel the loss most keenly, but will be missed by all who have enjoyed his companionship.
C. J. DART.

LEMASTER.—Died on Aug. 2, 1908, Brother J. E. LeMaster, in his sixtieth year. Nearly two years ago he sustained a fall, injuring his head severely. He never fully recovered from this injury, but has been able to attend to his business until six days before his death, when he was stricken down, and did not again regain consciousness. Brother LeMaster accepted present truth about thirty-five years ago, and has been a zealous worker in the Lord's cause ever since, at one time being a conference worker. There are a number of members in the Pueblo church who owe their knowledge of the truth to Brother LeMaster. Words of comfort were spoken by the writer, from Jer. 20:9, which was the last verse our brother ever read, and was used by him in his family devotion.
GEORGE M. ALWAY.

HARE.—Charles A. Hare was born Feb. 2, 1875, near Mt. Pleasant, Iowa, and died of cancer of the stomach and bowels, Aug. 3, 1908, at Trinidad, Colo. He was raised by Christian parents, who were converted to present truth before his birth; but he did not accept the truth till a short time before his death. Brother Hare came to Colorado about fifteen years ago, and worked on the Colorado Sanitarium when it was being built. His wife, one son, his father and mother, and other relatives and friends, are left to mourn. Words of comfort were spoken by the writer to a large number of friends. Text, 1 Cor. 15:19.
J. Z. WALKER.

TOMLINSON.—Mrs. Lucy H. Tomlinson died Sept. 7, 1908, at the home of her daughter near Fort Collins, Colo., in the seventy-fifth year of her age. Mother had been in feeble health for nearly two years, but paralysis was the immediate cause of death. She became a Christian in girlhood, and united with the Methodist Church. In 1858, under the labors of M. E. Cornell and Moses Hull, in Richmond, Iowa, she accepted the truths of the third angel's message. She was a devoted and consistent advocate of the message, and no one could meet her without feeling the influence of the sweet spirit that characterized her life. Until within a few days of her death, she carefully mailed our literature each week, and improved every opportunity of teaching the truth. She is survived by her husband, one daughter, and two step-children. At the funeral service, comforting scriptures were read, based upon the promise of Rev. 14:12.
WATSON ZIEGLER.

CLAUSEN.—Died at Granum, Alberta, Sept. 1, 1908, Mrs. Hannah M. Clausen, aged 51 years, 2 months, and 5 days. Sister Clausen was born in Norway, and was raised in the Lutheran faith; but after coming to the United States, she received the light of the third angel's message, and became a faithful helper in the church, both in Minnesota and in Alberta, to which province she later removed. Sister Clausen attended services on the Sabbath and Sunday before her death, and at the close of the service, not feeling well, she went home with Brother O. J. Anderson's family for the night, but in the morning she was unable to rise from her bed. Pneumonia developed, which caused hemorrhage of the lungs. She died the next day. She expressed her willingness to die, saying that she was satisfied. She leaves a husband, two sons, and five daughters to mourn. Words of comfort were spoken by the writer, assisted by Elder J. U. Christensen. Text, Ps. 17:15.
J. W. BOYNTON.

CHAPMAN.—Died at Oakland, Cal., after a brief illness, Edwin Arnold Chapman, secretary and treasurer of the California Conference, and treasurer of the Pacific Union Conference. Brother Chapman was born near Petaluma, Cal., Jan. 31, 1859; became identified with the Seventh-day Adventist people in his youth; and entered the Pacific Press Publishing Company at the age of nineteen, in which institution he served for many years as secretary and treasurer. He was officially connected with the Pacific Union Conference as treasurer since its organization, and for many years served the California Conference as secretary. During the last two years of his life his entire time was given to these two conferences. A quiet and unobtrusive man by nature, through his sterling qualities, integrity of character, deep Christian experience, and business ability, he exerted a wide-felt influence in our denominational work on the Pacific Coast, and he will be greatly missed by his large circle of friends, and in the organized work. Funeral services were held in Oakland and also at Petaluma, where he was laid to rest until the resurrection morn. An impressive memorial service was held on Sabbath, September 12, at Mountain View, of which church he was the senior elder. A widow, three daughters, two brothers, and two sisters mourn their loss, but not as those who have no hope. May God bless and comfort them in their sad affliction and great loss.
W. T. KNOX.



WASHINGTON, D. C., OCTOBER 1, 1908

W. W. PRESCOTT
C. M. SNOW
W. A. SPICEREDITOR
ASSOCIATE EDITORS

CONTENTS

Editorial

The Sacrifice of Form and the Sacrifice of Service — Good News for the Fields — Rise and Fall of Religious Liberty in America — The Blessed Hope — The Church and the Theater — "One Day in Seven" — Pernicious Political Activity — Expert Testimony 3-6

General Articles

Life's Changes and Trials (poetry), *Milo D. Warfle* 7
How to Gain Spiritual Strength, *Mrs. E. G. White* 7
What Is It to Be a Seventh-day Adventist? *George I. Butler* 7
God's Time to Speak, *R. M. Kilgore* 8
Thanksgiving Week, *W. J. Stone* 8
The Pillar of Cloud, *Albert Carey* 9
At Rephidim (poetry), *Mrs. Edith B. Goodrich* 9
Concerning Elam 9
The Immutability of God's Word, *James Taphouse* 10
The Trend of Christianity in Japan 10

Home and Health

A Thread of Gold (poetry) 11
Temperance in the Home, *Augusta C. Bainbridge* 11
Her Boy, Ruined by Drink 11

The World-Wide Field

The Work in the European Fields, *L. R. Conradi* 12
Barotseland Mission, *W. H. Anderson* 13
Santo Domingo, *B. E. Connerly* 13
Another Foreign Field at Home, *B. E. Fullmer* 14

The Field Work

Florida — Bonacca — British East Africa — Virginia — Ecuador — Eastern Polynesian Mission Field — The North Carolina Camp-Meeting — The Wisconsin Camp-Meeting — The Atlanta Sanitarium — Maine Camp-Meeting — Danish West Indies — Bolivia — The Cumberland Camp-Meeting — Tobago and Trinidad — Mississippi — France 15-20

The Publishing Work

Early Experiences in the Publishing Work, No. 11 — Genuine Leadership... 21

Miscellaneous 22, 23

THIS week Elder K. C. Russell left Washington for Newfoundland, to join the workers there in a campaign in behalf of religious liberty. The Sunday-law forces have inaugurated a movement in that colony which calls for earnest efforts in behalf of true principles.

THE annual balance sheet of Union College shows a net gain in operating expense of \$1,857.01, in spite of the extraordinary expense resulting from the burning of the power-house. It is a great satisfaction to know that our educational institutions are for the most part so conducted as to involve no financial loss. This is the only sound basis upon which to carry forward our educational work.

LAST month Brother George Klough and wife, of England, left that country for Egypt, where they are to engage in mission work. They received their training in the British training college, and have had a good experience in the British field.

WE are pleased to acknowledge receipt of the seventeenth annual calendar of Union College, Kenilworth, Cape Colony, South Africa. This contains a brief account of the history and purposes of the institution, with a clear setting forth of the work done in the different departments, and much other information of value to prospective students.

ON the way from Trinidad to Jamaica, Brother S. A. Wellman and family were compelled to proceed by way of New York on account of the quarantine in the islands. He spent a few days in Washington last week, arranging for the publication of a few numbers of the *Caribbean Watchman* in this country, while the publishing office is being removed from Trinidad to Colon, Panama.

WE learn that Elder L. R. Conradi was to meet with the Levant workers in a general meeting in Syria the last of September. He then proceeds on the visit to the missions in British and German East Africa, returning to Europe by way of Cape Colony, where he will be able to join the South African brethren in councils, and visit such mission stations as the time and season may permit.

THE new Chinese paper, *Fuh in Hsuen Pao* (*The Gospel Herald*), published by the Seventh-day Adventist mission press at Shanghai, China, is entering upon its work under very favorable auspices indeed. August 1, when the *Herald* was begun, it enjoyed a circulation of twenty-five hundred copies; and before the month was over, orders had been received bringing the subscription list up to seven thousand. This is a larger circulation than that enjoyed by any other denominational paper in China.

THE October number of *Life and Health* fulfils all promises made concerning it. It is an excellent number. An outline of its contents will be found on the second page of this issue. The world is now deeply interested in measures for the prevention of tuberculosis. This number of *Life and Health* deals largely with that question, and will be a welcome visitor everywhere on that account. The advice given in reference to preserving the health of the children makes this number of that magazine especially valuable.

THE Education number of the REVIEW will be published this month one week later than usual, to give time for the publishing of reports of the opening of our schools.

THE orphanage school conducted by Brother D. T. Shireman at Toluca, N. C., is greatly in need of a library. Any of our readers who have books suitable for such a library, will confer a great favor upon that needy institution by donating them for that purpose. If sent by mail, direct to Elder D. T. Shireman, Toluca, N. C.; if by freight, the address should be Hildebran, N. C.

It Can Be Done

WHAT can be done? Why several hundred thousand dollars can be raised to carry the truths of the third angel's message into the "regions beyond," and thus hasten the coming of the Lord, if *all* our people do *all* they can Thanksgiving In-gathering week, November 22-28. Think what it would mean to this cause if, say, a quarter of a million dollars were gathered in from the world to advance this message! This, with a liberal offering from our people during the week of prayer, would place our mission work on a good financial basis as the year 1908 goes into history. Why not raise a quarter of a million?

Can it be done? you ask. Certainly. It will be no difficult task to do this, and even more, if *all* take hold and *lift*. It will not require us to lift "till we see stars," either, to raise this sum, though it seems at a glance to be large.

How can it be done?—In this way. Suppose that fifty thousand believers should raise five dollars each. It ought not to require very much hard lifting to get five dollars in a week in exchange for an excellent special number of the good REVIEW. But even this much on an average would bring in \$250,000, or a quarter of a million dollars. Of course to raise five dollars each, some should raise much more than five dollars, as some might fall below this amount. In order to be sure that this sum is raised, let each one plan to do more than this.

The last statistical report of the denomination shows over sixty-four thousand Sabbath-keepers in the United States. If each of these should raise an average of five dollars, the amount would be \$320,000—nearly a third of a million dollars. If they should raise an average of ten dollars each, the sum would be \$640,000. If fifteen dollars each, the sum would be \$960,000, or nearly a million dollars.

These figures serve to show the possibilities in this plan if it is pushed. Why not push it to the utmost?

G. B. THOMPSON.