

The Advent
Review and Herald
Sabbath

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No. 37

Live Day by Day

I heard a voice at evening softly say,
Nor load this week with last week's load of
sorrow.

Bear not thy yesterday into to-morrow,
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.
One step and then another, take thy way —
Live day by day.
Live day by day.

Though autumn leaves are withering round thy
way,
Walk in the sunshine. It is all for thee.
Push straight ahead, as long as thou canst see.
Dread not the winter whither thou mayst go,
But when it comes, be thankful for the snow.
Onward and upward. Look and smile and pray —
Live day by day.
Live day by day.

The path before thee doth not lead astray.
Do the next duty. It must surely be
The Christ is in the one that's close to thee.
Onward, still onward, with a sunny smile,
Till step by step, shall end in mile by mile.
"I'll do my best," unto thy conscience say.
Live day by day.
Live day by day.

—Julia Harris May.

Behold
The
Comets

Go to the Saw and
to the Gristmill

Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

The Special Temperance Number of Life and Health

THE second edition of the special Temperance number of *Life and Health* is being printed. The first edition of 25,000 copies was ordered out by the fifth of the month. The demand for this number is especially good.

What It Does

This number of *Life and Health* is devoted entirely to temperance. It meets a manifest demand in every community, and is convincing thousands of their personal responsibility in suppressing the liquor traffic.

It reveals to the general public some of the many unsuspected avenues through which the liquor habit is acquired.

It strikes a strong blow at the evils of the various intemperate practises, and is proving to be of great benefit in helping the public to discover some of the primary causes of alcoholism.

It emphasizes the fact that the diet has much to do with creating a thirst for alcoholic drinks.

It contains testimonials from those who have been enabled to break the craving for tobacco and wine through a vegetarian diet.

It prescribes dietetic and other treatments for the drink habit.

It impresses the importance and power of personal influence in battling against intemperate habits among men.

It strongly recommends, in addition to proper human agencies, the power of Christ, the Great Physician, as the best, surest, and most complete remedy for liquor and other narcotic habits.

It recounts the evidence of the discontinuance of alcohol in the practise of leading physicians, and their teachings and writings against its use as a medicine.

It cites conclusive evidence that liquor produces disease, crime, and poverty.

It teaches some of the cardinal principles of home temperance that will fortify boys and girls against temptation through life.

It contains good advice to mothers upon points that many regard as "small things."

It gives the current comment on Milk and Alcohol in Medicine, Food Value of Alcohol, Alcohol as a Remedy in Disease, Science and Alcohol, Alcohol as a Depressant, Alcohol and Insanity, and Alcoholic Medicines.

It quotes statistics to demonstrate the destructive influence of ancestral alcoholism in the mental and physical degeneracy of children.

It recommends an educational campaign upon the true nature of alcohol as the surest remedy against its use.

It attributes the present extreme use of alcoholic drinks to the belief that they contain valuable nourishing elements.

It protests against the claim that alcohol is a food for tubercular patients.

It maintains that a reform in alcoholism is dependent upon a reform in the things that create a craving for a stimulant; forbidding the use of alcohol

without removing the causes of its craving can not effect a reform.

It exposes the inconsistency of our government in licensing the liquor traffic, and then prescribing the teaching of temperance in our schools.

It hangs out a danger-signal for unsuspecting people, warning against patent medicines containing alcohol.

It presents important and practical information that the public needs at this particular time.

It will be an excellent seller, and will bring to the worker a liberal wage for his services.

Prices

The retail price of this special Temperance number is 10 cents a copy. Agents may secure copies at the following rates: 2-10 copies to one address, one order, 5 cents a copy; 10-24 copies, 4 cents; 25 or more copies, 3 cents, all post-paid.

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"THE False Hope of a Second Probation" is the title of a new tract that has just been published. It is composed of the series of articles recently printed in the Review upon the subject of the Millennial Dawn. It is our only small publication that treats directly upon the subject of the teachings of the Millennial Dawn people, and will be found to be very helpful to all who desire to study to meet the errors taught by the Millennial Dawn sect. Price, two cents a copy, post-paid.

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Series 1-12

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THE REVIEW AND HERALD

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

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REVIEW AND HERALD

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Editorial

CHRIST is our righteousness. He imparts righteousness to us by giving himself to us. When we accept him by faith, we are made righteous by faith. The theory of righteousness by faith, a mere abstract doctrine as the basis for a discussion, has no more power in it for deliverance from the pride and sin of the natural heart than has a theory in astronomy or political economy. One who is unchristlike in his spirit and method of upholding the doctrine of righteousness by faith needs to learn more of the experience, the reality, of that doctrine. "The scribes and the Pharisees 'sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." We should not turn away from the true doctrine of righteousness by faith because some of its zealous advocates have failed to reveal the fruits of this doctrine in their lives. It is not the fault of the doctrine. Instead of rejecting the doctrine we should adorn the doctrine.

A GENUINE Christian experience means a personal fellowship with a personal Christ. Sound doctrine is essential, but an assent to sound doctrine as a mere act of the mind apart from the acceptance of Christ to dwell in the heart by faith is altogether insufficient, and does not bring freedom from the bondage of sin. It is the privilege of every believer to be in communion with Jesus, the Son, and through him with his Father and

our Father. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The experience of the indwelling Christ is the heart and soul of true Christianity. Christ dwells within as the Lord our Righteousness. Christ dwells within as our Peace. Christ dwells within as the Truth and the Life. This is present salvation, and a salvation which will be eternally present. Thanks be unto God for such a Saviour.

The Present Sabbath-School Lessons

A Criticism and a Reply

WE have received a copy of the leaflet, sent out from Battle Creek, with the title "God's Everlasting Covenant: Remarks Made by Alonzo T. Jones, in the Battle Creek Sanitarium Sabbath-school, July 20, 1907." On reading it we find it to be a very severe criticism of the lessons now being studied in the senior division of our Sabbath-schools, and an attempt to prove that "the Seventh-day Adventist denomination has absolutely abandoned the true Seventh-day Adventist ground as tested by the writings of the spirit of prophecy," and also "the true Christian ground as tested by the plain facts and plain words and the universal thought of the Holy Scriptures." This is certainly a serious accusation to make against a body of professedly Christian people. One who presents such an indictment as this ought surely to have the most plain and positive evidence upon which to rest it. We would not expect that one who declares that "for this awful fact no one can possibly be more sorry than" he, would treat the lessons unfairly, or would by technical arguments attempt to make them say what by any fair construction, and taken as a whole, they do not say, in order to establish the "awful fact." Has this been done? We shall be better able to answer this question after considering the charge, the proof adduced, and the actual teachings of the lessons.

The Charge

We will first quote the charge made:—

As the central proposition of this whole Lesson Quarterly as to God's everlasting covenant is that it is "Obey and Live," let us look at this on its own merit. This says that to Adam and angels God promised life "only on condition of obedience;" and this was a "compact," an agreement, a contract, upon a "condition" or proviso, between God and his creatures. . . .

According to these lessons, then, on God's part he promised to give to them life *provided* that they would obey; and on their part they promised to *obey* so that they could have life. Then when they had promised to do it, so that they could have life, and *had* to do it *before* they *could* have the life, then when they *did* do it and so got the *life*, how was it in fact and in truth that they *got the life*? There is only one possible answer, and that answer is perfectly clear: it is that they got the life by their own works. . . .

As the lessons teach, this covenant was the creatures' agreement or compact, and their promise was that they would obey the law of God, the ten commandments, in order that they might have righteousness and life. . . .

Further: the Lesson Quarterly says that "righteousness and life go together." This is the truth. But in this connection see what it is made to tell: as Adam and angels, all could have life only by their own works, in fulfillment of their own promise to obey; and as righteousness and life go together, it is positive and plain that they got righteousness by their own works in fulfillment of their own promise, and so this righteousness was absolutely and exclusively their own righteousness. And since their promise of obedience must be fulfilled before God's promise of life could come in or be of effect, it also follows that the righteousness of their own works upon their own promise was entirely their own righteousness, and not the righteousness of God at all. It was absolutely righteousness by works, and not by faith; it was exclusively *their own* righteousness, by *their own* works, upon their own promise, and not in any sense the righteousness of God, which is by faith. [Italics as in the leaflet.]

The Basis for the Charge

There is much more of this same kind, accompanied by a somewhat painful exhibition of solicitude in behalf of the people who, it is alleged, have thus apostatized from the truth, but this is certainly sufficient to make clear what the charge is against these lessons and this denomination. This charge is based upon the following quotations from the notes appended to different lessons in the Lesson Quarterly:—

The angels must have lived under the

same covenant as man; namely, "Obey and Live."

Since harmony can exist only when all wills, all choices, are in accord with one supreme will, it is apparent that death must be the result to the one who persists in wrong choosing. Hence the covenant is, "Obey and Live."

We have found the condition of the covenant between God and his creatures to be, "Obey and Live."

The compact, or covenant, under which Adam began his existence was that God promised life only on condition of Adam's obedience.

We pass by, as unworthy of any serious attention, that substitution of logic for good sense by which the paragraph last quoted is made to prove that the writer of the lessons taught that Adam "entered into that agreement before he existed," and inquire whether it is true that "these lessons are fundamentally wrong and inculcate ultra and destructive error; error that is subversive of souls, in that it is subversive of God's everlasting covenant of grace, and the free gift of life and righteousness." It is true that the quotations are all found in the Lesson Quarterly. It is true that when they are taken out of the connection in which they stand in the lessons, and apart from the other positive and clear statements in the lessons as a whole, they can be made by due process of manipulation to teach that the everlasting covenant is "a covenant into which the angels and Adam entered 'without Christ,' and therefore *itself* a covenant without Christ," and may thus be made to furnish an apparent basis for the somewhat tragic exclamation, "Oh, oh, oh, my soul! Oh, people saved by the Lord! what awful thing is this that God's everlasting covenant shall be made to be a covenant without Christ!" But it is not true that this series of lessons, when fairly and justly treated, justify any such conclusions.

The Charge Considered

Let us now consider these quotations in their proper connection. The one upon which the charge is most persistently rung, and which is made to furnish the foundation for a lengthy and somewhat involved argument, is the one last quoted: "The compact, or covenant, under which Adam began his existence was that God promised life only on condition of Adam's obedience." This is one of several conclusions drawn by the lesson writer at the end of the first lesson. The questions in the lesson with which it seems to be directly connected are these: "How did God impart life to man? Gen. 2:7. Upon what condition was this life to be continued? Gen. 2:17." This last text reads thus: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." One of the other conclusions drawn from the same lesson and

printed in the same list with the one which is selected for manipulation is this: "His continued existence was dependent upon his choosing in harmony with God's will." When thus taken in the connection in which it appeared in the Lesson Quarterly, it will be clear to any one who is not looking for an opportunity to make an accusation against the denomination that this paragraph, much italicized and much capitalized in the leaflet, means that *the continuance* of life to Adam depended upon his obedience to the commandment of God that he should not eat of the forbidden tree. The provision made in Christ "before the world began," by virtue of which man created in the image of God could be obedient, is not mentioned in the second chapter of Genesis, neither is it mentioned in the first lesson of this series, but it is presented in other parts of the Bible and in other places in these lessons. The "destructive error, error that is subversive of souls," appears to us to consist more in the unfair manipulation of the lesson than in the lesson itself.

The other expression which is taken out of its connection and handled with much acumen is the phrase, "Obey and Live." This is found first in the first lesson, and in the paragraph immediately following the one which we have already considered. It is plainly intended to be the condensed form of the previous statement that man's "continued existence was dependent upon his choosing in harmony with God's will," or of that other statement that "God promised [continued] life only on condition of Adam's obedience." The same statements which have already been made with reference to these other paragraphs are therefore applicable to this phrase. The meaning of these several paragraphs, as found in their connection in the lessons, not as found in the leaflet, will be clear enough not to cause confusion to the man who reads them in their proper connection without putting into them what they do not by any fair construction contain. At the same time we are perfectly free to say that more care might have been exercised to avoid those expressions which make it possible to do just what has been done in this leaflet—by selection and manipulation to make the lessons teach what they do not really teach.

If the same method of treatment employed in this leaflet should be applied to the sayings of Jesus, he also could be made to teach salvation by works. To the inquiry of the young man, "What good thing shall I do, that I may have eternal life?" he replied, "If thou wilt enter into life, keep the commandments," and by quoting several of them he showed that he meant the ten commandments of the decalogue. Now apply the logic of the leaflet: "As certainly then

as life was *promised* him only on a *condition*, so certainly he did not already have life; and not having life, he agreed [or would have agreed, had he accepted the condition imposed by Jesus] to *obey* in order that he might have it; as it was 'only' on that 'condition' that he could have life." "It is a fault for either angels or men ever 'to enter into a compact of 'Obey and Live,' or to offer to God obedience as the satisfaction or 'condition' upon which 'only' they can secure the promise of life. And this for the reason that under such a 'compact' and upon such a 'condition' their obedience, and therefore *their righteousness*, would be only of themselves and of the law. And self-righteousness is no more true righteousness, and no more acceptable to God, in a heavenly angel than it is in an earthly Pharisee." This kind of logic applied to one of the sayings of Jesus, taken apart from the general tenor of his teaching, demonstrates that he inculcated self-righteousness, righteousness by the law, and that if his instruction was followed, it would simply make Pharisees. We protest against such rabbinical methods.

Some Clear Statements

But now let us inquire whether there are any positive statements in this series of lessons which make it clear that they do not teach that the everlasting covenant is a covenant of bondage, as is charged in this leaflet, or a covenant without Christ. We quote the following paragraphs from the notes:—

God says he will give Christ for the covenant of the people [referring to Isa. 42:6], that is, Christ would furnish the people's part of the covenant. God requires of the people perfect righteousness, but all have failed, so Jesus came to stand in our stead and furnish what we have failed to furnish, and thus to renew the broken covenant in himself, and with the people in him.—*Lesson IV, note 2.*

Since man fell by a disobedience which was the outgrowth of a lack of faith in God, it must be evident that man can be reinstated only by an obedience which is the outgrowth of faith in God.—*Lesson V, note 2.*

The steps of a man in entering the new covenant are: . . .

(b) Faith in Christ as expressed in God's appointed way, and thereby receiving the righteousness of God. . . .

On God's part, the steps are: . . .

(b) Writing his law in the man's heart by the Holy Spirit so that the man can keep his commandments.—*Lesson V, notes 5 and 6.*

The bondage is sin or transgression of the law. Christ alone can save the sinner, and make him righteous or obedient. When a man assumes by his own works to make himself righteous, he is taking upon himself an obligation that he can never bear. The more one seeks to justify himself by his own acts, the more he becomes entangled in the yoke of bondage, or sin. Any theory or system which seeks righteousness by works is but a yoke of bondage.—*Lesson VII, note.*

These are the better promises. [God's promises previously quoted, to write the law in the heart, etc.] upon which the second is established, and they are all good, for they are the promises of God. All we have to do is to accept them, and we find them to be yea and amen in Christ Jesus.—*Lesson VIII, note 4.*

The Jews were trying, by their own works, to establish their own righteousness, and like all others who trust in morality for justification, they were too proud to acknowledge their own helplessness, and to submit to receiving righteousness by simple faith in Jesus, and so they stumbled.—*Lesson IX, note 1.*

We have found that the new covenant centers in Christ, and to accept him by faith is to keep the new covenant.—*Lesson X, introductory note.*

By these texts [the texts referred to in the previous lesson] it will be clearly seen that Christ, in counsel with the Father, offered himself as a substitute for man, that God accepted this offer, and thus the new, or renewed, covenant was confirmed of God in Christ by promise; Christ bringing to man the righteousness man failed to furnish, and meeting the penalty which man had incurred by sin.—*Lesson XI, note 1.*

Would the unprejudiced reader of these notes come to the conclusion that "these lessons make God's everlasting covenant to be a covenant of bondage"—"a covenant into which the angels and Adam entered 'without Christ,' and therefore *itself* a covenant without Christ"? Are these notes printed in the same series of lessons and in the same Lesson Quarterly from which the quotations are taken in the leaflet?—They are. Are any of these quotations quoted or referred to in the leaflet?—They are not. Do the quotations made in the leaflet give a correct idea of the true teaching of the lessons from which they are taken, or of the series of lessons as a whole?—They do not. What, then, is the explanation of such a severe arraignment of these lessons and of the denomination, thus publicly made and printed to be sent out to the people?

A Personal Matter

Toward the close of this remarkable leaflet, after the charge has been made that the General Conference "administration" never did accept the message of righteousness by faith which was presented at the Minneapolis Conference in 1888, we find the following:—

And now at last in the Sabbath-school lessons in this Lesson Quarterly, senior division, third quarter, 1907, that spirit and that element [of opposition to the message of righteousness by faith] have most signally triumphed, in having got not only the "administration," the "organization," and the "denomination" committed body, soul, and spirit, to the covenant of "Obey and Live," but, so far as in their power lies, have actually committed the created universe, and even the Creator himself, to that same covenant of bondage of self-righteousness. And this after fifteen years of religious liberty and righteousness by faith! . . .

And because by never a hair's breadth would I yield to the demands of that

element, to compromise or modify—that is, to abandon—the sure ground of that eternal truth, I have been held as only an unreasonable extremist—until they could endure it no longer, but, upon deliberate action taken, must publish broadcast concerning me that—

"We hereby declare that he does not now properly represent this denomination before the public," and that he is "no longer authorized to do so."

I bless the Lord for that. Since it is true that against the plain facts and plain scriptures, and against the plain writings of the spirit of prophecy, these Sabbath-school lessons, originated and issued by the denomination, commit the denomination, and even God himself, to a covenant of bondage, to a covenant "without Christ," then it is the happiest thing that ever came to me from this earth, that "this denomination" itself should officially notify the world that I do not properly represent them.

Such a statement of the case as this in this immediate connection is certainly very suggestive. For reasons which were stated in the action itself, but which were not quoted in the leaflet, and which did not relate to the question of righteousness by faith, the General Conference Committee deemed it necessary to make a statement concerning the relation of the denomination to the one who prepared this leaflet; then in due time this leaflet appears in which an attempt is made to show that the whole denomination has "absolutely abandoned the true Seventh-day Adventist ground," and "the true Christian ground," but that he himself has "by never a hair's breadth" yielded to the pressure brought to bear upon him to abandon the eternal truth, and that when "they [there is no antecedent to this pronoun] could endure it no longer," they made the public announcement quoted above, for which he blesses the Lord. We grant that it is possible that the whole denomination should apostatize from the truth of the gospel, and that there should remain only this one champion of the truth, but we are not convinced that such is the case by the proof set forth in this leaflet, after examining the lessons themselves. On the contrary, we are compelled to regard this leaflet as an answer to the action of the General Conference Committee, a deliberate attempt to prove apostasy upon the part of the whole denomination as the basis for personal exultation over the action of the Committee.

Setting the Denomination Right

The leaflet closes with this appeal:—

Will "the administration" and "the organized work" now undo this wrong that has been done, and set the denomination right by presenting the true and everlasting gospel of God's everlasting covenant in truth? Or will they refuse to do this, and leave this blessed work for others to do? and then themselves defend the awful error of the lessons, and charge with "apostasy" and with "warring on the denomination" all these who preach the true and everlasting gospel of God's everlasting covenant in

truth? Which will they do? Which will you do? As for me, I will now go everywhere, preaching to every creature the everlasting gospel of the unsearchable riches of Christ in God's everlasting covenant as that everlasting covenant is in "the Truth."

This is apparently an outburst of zeal for the truth, but it appears to us to contain something more than this. If the "administration" does not respond to this scathing exhortation to "set the denomination right," but leaves "this blessed work for others to do," who is so well prepared to do that work as he who "never by a hair's breadth" has swerved from the path of eternal truth? And what better justification could there be for a campaign in the field to "set the denomination right" than the alleged fact so fully set forth in this leaflet that the denomination "has absolutely abandoned the true Seventh-day Adventist ground"? We do not wish to surmise any unworthy motives for such a solicitude for truth, or to attribute any purpose which is not apparent, but when the millstone is set up on edge, it is difficult not to look through it.

We have not been appointed to speak in this matter in behalf of the "administration," but from our own standpoint we are not convinced that it is necessary to recall these lessons, and "tell to all the people who have studied the lessons that the lessons are fundamentally wrong." We are willing to admit that they might have been improved in the form of statement. We hope that all our Sabbath-school lessons will grow better and better. We do not profess to have attained to the standard of absolute perfection, but we still have faith that the denomination has not gone over to righteousness by works, body, soul, and spirit, and we shall seek to do what we can to prevent any such catastrophe.

It will be our purpose to teach to this people the everlasting gospel, and to set forth in its true light any effort to confuse them or to lead them away from the message which has called them out from the world and set their feet in the path to Zion. While we may not dwell constantly upon the technical side of the question of righteousness by faith, yet we shall hope to help this people into the genuine experience as defined by the spirit of prophecy: "What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."

"I HAVE been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

God's Glorious Work

It is a wonderful work to chisel an angel form out of a cold, white, insensate stone. We look upon it and wonder at the skill of the artist and the deftness of the chiseling that brought beauty and the representation of life out of ugliness and the representation of death.

There is a more wonderful work than that taking place in the earth to-day. Jesus Christ is taking the ugliest of characters and bringing them back into the likeness of the divine pattern. Concerning that wonderful work he declares: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. So precious are they upon whom this work is performed that they are designated by the strongest term Inspiration can use to show their value. He says: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17.

But the regard of the Lord for his loyal people is deeper than that of men for jewels, however great that may be. His regard is that tender heart sympathy, as well, which the heart of the parent feels for the child. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15. And precious also in his sight is the life that sets him forth before a world that is forgetting him. Concerning those that reverence Jehovah and think upon his name he says: "I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

Truly that possession of the Lord's is a most valued one. Had there been but one soul to make up that possession, we know heaven would have made the same sacrifice that it did for the whole multitude redeemed from among men. Says Jehovah, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

Many times in sore temptations or deep discouragement Satan holds before us the cloud of our own sins to shut out the sunlight of heaven; but it is always when we are looking away from the Lamb of God that we see that cloud. Turn and look to him, and it vanishes. Turn away from him, and we have nothing to look to but the fruit of our own crooked way, the result of our own sinful course. If Satan can not induce us to commit further sins, he will seek to convince us that those already committed are unforgiveable and insure our ruin. Then let these blessed scriptures shine out in all their luster: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Thou hast cast all my sins be-

hind thy back." Again: "He will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea."

The soul striving for a character bearing the divine likeness will meet the subtle suggestion that we are worthless, and that it is impossible that heaven should care for us individually; that the Redeemer could not possibly understand all our trials. Then let these scriptures occupy the mind and sink into the heart: "For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The sacrifice made, the work accomplished, is sufficient for every soul upon the earth. We can have no legitimate reason for discouragement, or for doubt of his ability to save us. He sacrificed all that he did in order to demonstrate his love and his willingness and ability to save. Doubt it not. Appropriate all that he has done; accept all that he has given; believe him sincere when he invites *all* to partake of the water of life; believe his word when he says, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

If we accept these invitations and act upon these exhortations and admonitions, then we shall triumph. It is not of us or through our worthiness, but of and in and through him—righteous only through his righteousness; triumphant in the great triumph which he achieved; joint heirs to the eternal inheritance by virtue of his redemption of the usurped dominion. To those who thus accept him is made this blessed and everlasting promise: "He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more." Rev. 3:12. That means to be forever with Christ.

God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us live together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: . . . For we are his workmanship, created in Christ Jesus for good works.

That is the glorious work that the gospel of Christ is doing in the world to-day—out of just such unpromising material as we are, making living stones for the completion of that temple which shall never be destroyed. C. M. S.

The Criticisms on the Present Sabbath-School Lessons Examined in the Light of the Spirit of Prophecy

THE other day the writer received, in a Battle Creek Sanitarium envelope, a copy of a thirty-seven-page leaflet, written by A. T. Jones, containing some criticisms of the present senior Sabbath-school lessons. The writer of these criticisms makes some very serious charges, and draws conclusions which, if true, are most sad and startling. Not only does he claim that the lessons themselves are "fundamentally wrong and destructive of the very foundations," but by issuing them he asserts that "the Seventh-day Adventist 'denomination' has swung entirely away from the true Seventh-day Adventist ground, as well as from the true Christian ground," and now stands committed "to sheer legalism."

We do not by any means claim that these Sabbath-school lessons are perfect, or above criticism, or that they could not have been improved. Should it be proved by the Word of God and the writings of the spirit of prophecy that error is taught in them, we should gladly reject and condemn the error; but we are not ready to admit that the writer of the leaflet under review has, as yet, furnished any such proof of the terrible and destructive error he claims is contained in them.

Strong and decided issue is taken in these criticisms with the point brought out in the first lessons, drawn from Gen. 2:17, that *Adam's life was conditioned upon obedience*; that the arrangement with him was, "*Obey and live, or disobey and die*;" and by a line of reasoning, and the introduction and misuse of certain quotations from the writings of the spirit of prophecy, the attempt is made to prove that this is altogether erroneous, contrary to the tenor and teachings of the spirit of prophecy, "fundamentally wrong, and destructive of the very foundation of the universe of the God of love and liberty. It is put thus:—

But worse than all this even: such a conception [as the one alleged to be set forth in the lessons] presents to us God as being one who did not have enough confidence in his own goodness or the merit of his own truth or the worth of his own grace, to lead him to trust to *this* to win their free confidence and loving obedience; but to secure it, must put them under bonds of a legal system of bargain and "compact," of "condition" and proviso!

But if the writer of these criticisms desired to examine and test these lessons by the spirit of prophecy in a fair and candid way, why did he not quote what the spirit of prophecy says directly on this very passage of scrip-

ture, Gen. 2:17? Here is what "Patriarchs and Prophets," page 60, says in commenting upon this verse:—

The warning given to our first parents—"In the day that thou eatest thereof thou shalt surely die"—did not imply that they were to die on the very day when they partook of the forbidden fruit. But on that day the irrevocable sentence would be pronounced. *Immortality was promised them on condition of obedience; by transgression they would forfeit eternal life.* That very day they would be doomed to death.

This, the reader will notice, teaches exactly what the Sabbath-school lessons teach. Moreover, these lessons say that the life not only of man, but of angels, depends upon the same condition; and this, likewise, is abundantly proved by the writings of the spirit of prophecy. Note carefully the following:—

Like the angels, the dwellers in Eden had been placed upon probation; their happy estate could be retained only on condition of fidelity to the Creator's law. They could obey and live, or disobey and perish. God had made them the recipients of rich blessings; but should they disregard his will, he who spared not the angels that sinned, could not spare them; transgression would forfeit his gifts, and bring upon them misery and ruin.—"Patriarchs and Prophets," p. 53.

God placed man under law, as an indispensable condition of his very existence.—"Patriarchs and Prophets," page 49.

They had many questions to ask relative to many things which they could but indistinctly comprehend. The angels graciously and lovingly gave them the information they desired. They also gave them the sad history of Satan's rebellion and fall. They then distinctly informed them that the tree of knowledge was placed in the garden to be a *pledge of their obedience and love to God; that the high and happy estate of the holy angels was to be retained upon condition of obedience; that they were similarly situated; that they could obey the law of God and be inexpressibly happy, or disobey, and lose their high estate, and be plunged into hopeless despair.*—"Great Controversy," Vol. I, page 33.

These quotations, we repeat, teach exactly what the Sabbath-school lessons teach. But the author of these criticisms denies the truth here stated, and declares that such an arrangement would be a covenant of "legality" and "bondage." He says:—

They knew no such thing as "Obey and Live;" much less did they know any such thing as a bargain, a "compact," or any hard-and-fast "condition" upon which "only" they could have life.

The conclusion which he draws is expressed in these words:—

Therefore, the simple and plain fact, and the plain Scripture truth, is that Adam and angels began their existence with life; and that this life was, by the gift of the grace of God, in creating them living souls; and was not, in any sense, under, nor was it by virtue of, any compact or bargain or condition or anything of the kind.

Let the reader compare these statements with the foregoing quotations from the spirit of prophecy.

Once more, we quote the following clear and decisive statement upon the "condition of eternal life," as made in "Steps to Christ," page 77:—

The condition of eternal life is now just what it always has been,—just what it was in paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

Why did not the writer of these published criticisms give these quotations, and expend some logic upon them? These are found in the very books from which he made the quotations he gave, and they certainly bear upon the question at issue as plainly and directly as anything he quoted. The reason is apparent,—they would have upheld in *very words* the teaching of these lessons, and completely forestalled, upset, and disproved any such criticisms or conclusions as he made or came to respecting them.

The covenant or arrangement upon which Adam and Eve began their life, as set forth in these lessons, it is claimed, was a covenant "without Christ." But this is not a necessary conclusion at all. In the condition of life, as laid down in Gen. 2:17, there is nothing said about *Christ* or *faith*; but shall we conclude that there was no Christ and no faith then? Was there no one and no means that could have kept Adam from falling? In the terms of the new covenant, as recorded in Jer. 31:31-34, there is not a word said about *Christ* or *faith*; but shall we conclude that there is, therefore, no Christ and no faith in the new covenant? Such deductions, however, would be just as logical and just as fair and consistent as those drawn by the author of these criticisms upon the Sabbath-school lessons.

Because everything is not always stated which is involved or implied in a note, question, or answer, shall we conclude that it must necessarily therefore be denied or ruled out, and that we have a right to draw any conclusions which this sort of logic would warrant? Any one who will allow himself to indulge in such a method of reasoning as this can come to about any conclusion he desires, and can involve the Word of God itself in contradictions and inconsistencies.

In Sister White's article in the last number of the REVIEW, the following statements are made:—

"The law is God's standard, from which there must be no swerving. . . It makes a great difference to men whether they receive or reject the precepts of Jehovah." "Obedience to

God's law is the condition of salvation."

Pursuing the method of argument employed in these criticisms upon the Sabbath-school lessons, one might take these statements and declare that the writer of them had abandoned repentance, faith in Christ, and baptism, as essentials to salvation, and set forth "a system of legalism only." But after all had been said, the words of Christ, as recorded in Holy Writ, would still stand: "If thou wilt enter into life, keep the commandments." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The logic employed in these criticisms would "entangle" the Lord himself in his talk, and make him out a mere legalist, and a teacher of a covenant of "legality" and "bondage."

It is unjustifiable to say that these lessons set forth the new or everlasting covenant as a covenant "without Christ," as may be proved by any one who will take the trouble to read them. See note 2, at the top of page 9; notes 5 and 6, on page 11; notes 2 and 3, on page 13; the note on page 14, etc., etc., of the Lesson Quarterly. These teach the very opposite of such an idea, as does the entire series of lessons when taken as a whole.

Gen. 2:17; Gen. 3:22-24; and Rom. 5:18, 19, are sufficient to show that life is conditioned upon obedience. When we accept Christ as our substitute, we are then choosing the way of obedience as truly as Adam would have chosen it had he never sinned. The last scripture referred to plainly states that we are made righteous by the "obedience" of Christ, and that life is secured to us by his righteousness, or obedience; so that, whether the question of life is considered from the original condition laid down to Adam, or from the provision offered after the fall, in either case, the condition is based upon man's choosing the way of God, which is the way of obedience.

Much more might be said, but this is sufficient to show that these criticisms are clearly a misrepresentation of both the spirit of prophecy and the Sabbath-school lessons. We are sorry to say that we can not regard this effort as an honest, earnest, or sincere endeavor to "edify the body of Christ," and "keep the unity of the Spirit in the bond of peace," but rather an effort to tear down and destroy. Would that it were otherwise.

W. A. COLCORD.

HE called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Matt. 18:2, 3.

THE *National Tribune*, speaking editorially upon the purpose of the "Free Religious Association," says:—

For many years the Free Religious Association has been trying to get the State laws prohibiting the performance of common labor on the sabbath before the Supreme Court of the United States for adjudication. The association claims with much vehemence that these laws are fetters upon conscience, and in the nature of the establishment of state religions.

The editor cites the Tennessee persecutions, the decision of the State Supreme Court affirming the decision of the lower court, and the arrest and fining of Alfred Bergefeldt, of Tacoma, Wash., for Sunday labor after observing the true Sabbath, and the decision of the Supreme Court of that State affirming the decision of the lower court. The editor draws the following conclusion:—

The State has full power for any reason that may seem sufficient to prohibit all common labor upon any given day. There need be no question of religion enter into this. Reasons of a sanitary or economic nature, or even those relating to public order, are all that are necessary, and we are confident that the Supreme Court of the United States will so decide.

The confidence of the editor is probably well founded—not necessarily upon the justice of the matter at all; but the Supreme Court, having decided that "this is a Christian nation," has opened the way for defining the religion of the people. This does not seem to strike the editor of the *National Tribune* as a serious matter; but rather a thing so necessary that the flimsiest of reasons for the imprisonment of Sabbath-keepers—"reasons of a sanitary or economic nature"—can be lightly set before the public as sufficient justification. In ancient heathen times, when a great building was erected, they must have a human victim under its corner-stone. It is very appropriate, therefore, that in the national establishment of the Sunday institution (of heathen origin) in the United States, it should have victims upon which to set its corner-stone. Its antichristian character is shown in the fact that in every locality where the Sunday institution has been enforced by law, its first, and generally its only victims have been Christian men who have conscientiously observed the Sabbath of the Lord. It has always been characteristic of heathen religions to seek state recognition and legal enforcement. The demands of Sunday advocates in this regard stamp the institution at once with the nature of its origin—antichristian; and the course of the States and of the United States in upholding the institution at the expense of the religious rights of the people is setting before the world an example of medievalism. The sorrowful part of it is that so many of the people "love to have it so."

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Sept. 3, 1907

<i>Atlantic Union Conference</i>	
Central New England	\$2,635.61
Chesapeake	480.29
Eastern Pennsylvania	1,793.50
Greater New York	462.07
Maine	563.78
New Jersey	552.63
New York	1,626.50
Southern New England	138.50
Vermont	922.83
Virginia	468.58
West Pennsylvania	1,371.84
West Virginia	336.64
Western New York	1,306.67

Total

<i>Canadian Union Conference</i>	
Maritime	317.43
Quebec	63.64
Ontario	682.31

Total

<i>Central Union Conference</i>	
Colorado	1,219.08
Iowa	3,930.12
Kansas	2,445.89
Missouri	1,278.64
Nebraska	5,379.82
Wyoming	740.94

Total

<i>District of Columbia</i>	
Washington churches	1,323.09

<i>Lake Union Conference</i>	
East Michigan	1,824.77
Indiana	5,152.07
North Michigan	421.57
Northern Illinois	2,378.74
Ohio	4,002.50
Southern Illinois	767.08
West Michigan	3,577.34
Wisconsin	2,620.19

Total

<i>North Pacific Union Conference</i>	
Conference not specified	362.96
British Columbia	112.80
Montana	292.05
Upper Columbia	1,722.87
Western Washington	1,160.26
Idaho	854.90
Western Oregon	1,420.47

Total

<i>Northern Union Conference</i>	
Alberta	156.10
Manitoba	239.70
Saskatchewan Mission Field ..	34.85
Minnesota	5,119.95
South Dakota	2,645.47
North Dakota	1,768.66
Conference not specified	73.82

Total

<i>Pacific Union Conference</i>	
Arizona	236.99
California-Nevada	6,028.92
Southern California	649.03
Utah	327.43

Total

<i>Southern Union Conference</i>	
South Carolina	135.69
Alabama	264.05

Tennessee River	723.55
Florida	551.77
North Carolina	455.50
Kentucky	30.36
Cumberland	732.74
Louisiana	390.61
Mississippi	252.76
Georgia	357.89

Total

<i>Southwestern Union Conference</i>	
Not specified	20.18
Arkansas	373.86
Oklahoma	1,857.23
Texas	1,198.91

Total

<i>Unknown</i>	
Unknown	153.20

<i>Foreign</i>	
Algeria	13.33
Australia	163.84
Bermuda	35.00
China	31.60
South Africa	228.16
Jamaica	13.41
Yukon Territory	10.00
England	256.32
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	18.88
South America	30.95
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad	34
Norway	25.00
Japan	12.50
Hayti	5.00
Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00

Total

Grand Total

All remittances should be made to the treasurer of the State conference wherein the remitter resides. If, for any reason, this is not possible, then remittance should be made to I. H. Evans, Treasurer, Takoma Park, Washington, D. C., and not to the Review and Herald Publishing Association.

I. H. EVANS, Treasurer.

Finishing Their Allotment

THE following conferences or districts have finished their allotments in the matter of the \$150,000 fund. It will be a joyous day for the rank and file of our people when the last field has sent in the last dollar of its apportionment—not because they have eased their shoulders of a burden, but because a large undertaking which means much to the advancement of this message has been accomplished. The fields that have finished their apportionment are these:—

District of Columbia, Arizona, Nebraska, Southern New England, Egypt, Indiana, Utah, Ohio, Virginia, West Michigan, Wisconsin, Oklahoma.

General Articles

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

The Advent

L. D. SANTEE

EARNEST his ministers will work and pray,
For love of Jesus counting all things loss,
While hosts of darkness slowly fall away
Before the lifted cross.

And still the "Holy One," with power divine,
Pleads with the guilty to accept his grace;
In marts of home or in far-distant climes
His footsteps we may trace.

And in his own good time he'll come again,
And earth shall blossom like a garden fair;
To bring reward, to banish death and pain,
The Saviour comes in air.

Hail, coming King, descending through the sky,
At thy dread word, the trembling earth shall burn;
Unnumbered hosts believe thy advent nigh,
And long for thy return.
Chicago, Ill.

Notes of Travel—No. 7

The Merced Camp-Meeting

MRS. E. G. WHITE

AFTER the service in the Los Angeles church, we went out to Glendale Sanitarium, six miles from Los Angeles. There I rested until Wednesday night, May 22, when we took the cars for Merced, where the camp-meeting for the California-Nevada Conference was to be held. Our train left Los Angeles at 11:30 P. M. I was very weary, but unable to sleep much during the night.

We arrived at Merced a little after noon the following day, and found our brethren very busy preparing the camp for the meetings, which were to begin that evening. This camp-meeting was the first effort put forth by our people in that city. Before the camp-meeting there were only two families in Merced who were keeping the Sabbath, and one of these lived some miles out of the city.

Camp-Meetings as Missionary Efforts

The church of Christ is organized for missionary purposes. Our camp-meetings are among the most important agencies in our work for fulfilling these purposes. Through them we may reach many with the gospel message. Our camp-meetings ought to be planned with a view to warning the world, and converting souls to the truth.

The holding of camp-meetings in such places as Merced is in harmony with the following instruction in "Testimonies for the Church," Vol. VI, page 33:—

"If our camp-meetings are conducted

as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks.

"It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities; more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields.

"Just as soon as the standard of truth is lifted in one locality, and it is safe to leave the new converts, we must plan to enter other new fields. Our camp-meetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when, for the convenience of our own people they are located where, because of previous meetings and the rejection of truth, the public interest is deadened."

The importance of our camp-meetings as a strong missionary effort is by many not fully realized. Some who profess to believe the truth look upon it as a loss of time and money to assemble once a year to worship God. They place their worldly interests before God's requirements. Many remain away from camp-meeting because to attend would require a small sacrifice of time and means. So small an offering they begrudge to Him who has blessed them in basket and store!

We should make more of our camp-meetings. For these gatherings we should secure all the ministerial talent that can be spared from other lines of labor. Let the laborers do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard; but we should remember that God has entrusted us with a message that we must bear to the people.

An Impressive Dream

Shortly before attending the Merced camp-meeting, in the night season I seemed to be in a meeting where the truth was being presented in clear lines. Many souls were convinced, and they were pleading for the grace of Christ to be revealed in them. Those who had accepted the message were praying for sanctification through the truth, that they might be enabled to reveal it in all its beauty to others.

There were others present who were persuaded that the message being presented was the truth of God, but they were not prepared to yield to its claims. I saw that the Holy Spirit was moving upon their hearts. Then a voice was heard, "Verily my Sabbaths ye shall keep." I heard voices saying, "I want

the endowment of the grace of God. Christ has given his life for me, and I will give my life for him. I want to have his efficiency, that I may reveal his grace to others."

Other scenes passed before me. I saw converts being baptized, and as they went forward in this solemn ordinance, their faces shone with the assurance of the love and approval of God.

I have hoped that this representation given me might be fulfilled as the result of the meetings at Merced, and that many souls would take their position as loyal subjects of God, obeying his commandments, and grasping the promise of complete forgiveness. I felt a heavy burden, that the laborers at the meeting might do all in their power to clear the King's highway, and to become purified channels of God's grace.

Sabbath Services

I spoke in the large tent Sabbath forenoon, and my soul was drawn out with an intense longing for the power of God to be bestowed upon the congregation. I spoke of the self-denial and self-sacrifice of our Saviour, that we might have an opportunity to win a life that measures with the life of God. I felt impressed to call for a humbling of soul and an earnest effort to remove everything from the life that would hinder the free working of the Spirit of God, that our brethren and sisters might go back to their homes with an experience far in advance of what they had had heretofore.

We need to search well our own hearts, that we may not be found among the commandment-breakers. We need more prayer, more of earnest seeking of the Lord. The camp-ground is a favorable place to carry forward this work. We may come to God, knowing that he hears and answers the sincere petitions of his people. If we will come to God with the simplicity of children, asking him for what we need, and at the same time manifest a willingness to make any sacrifice for him, he will answer the prayer of humble faith.

Many of us need yet to learn what it really means to sacrifice for the truth. Self has grown to such proportions that we are unable to realize our duty, in view of the world that must be warned of God's impending judgments. God will not accept the web until every thread of selfishness is withdrawn.

It is because of the manifestation of selfishness that the labor of some results in few if any conversions, and the salvation of our God is not revealed as it should be. We are all, ministers and people, in danger of coming short. Many are far from where they should be. Self is striving for the mastery, and the heart naturally craves self-indulgence. We must lay aside our own natural temperaments, and our perverted ideas. We are to stand before the world as representatives of Christ in his self-denial.

Let the church become united in Christ Jesus in working for purity and perfection of character. There needs to be a practical daily sanctification of the spirit.

Before one is prepared for Christ's coming there must be seen in the life the fruits of the Spirit. There must be a self-discipline, a wrestling with God for victory till the victory is gained. Then will ascend a shout of praise to God.

Unless those who are supposed to have in their possession large gifts maintain unwearied diligence, they will, because of self-confidence and self-righteousness, become careless and move unguardedly. Forgetting their need of continuing instant in prayer, they will lightly regard their moral responsibilities. Those who do not continually sanctify their souls through the grace that Christ is ever ready to supply, will be on losing ground.

The time has come when we must seek for the power of the Holy Spirit, a power that shall give force to the warnings that are to be given to the world. Souls are thirsting for the living waters of life, and to us the Lord has entrusted the sacred work of opening to them the Scriptures in clear, distinct, positive testimony. The words we speak are to be an evidence that the Holy Spirit is speaking through us as his messengers. God will speak to our souls as we labor for him. Angels of God will ever surround his humble, consecrated workman.

When the laborers for God consecrate their services unreservedly to their Master, and by drawing very near to him, learn how to draw near to the people, he will manifest his grace through them, and hearts will be softened and subdued under its influence. It is the privilege of the laborers so to represent the truth in their words and deportment, that their lives will be a power to convince unbelievers of the truths they are teaching. When the workers come into the place where God can work through them, they will understand the words of Christ, "I sanctify myself, that they also might be sanctified through the truth."

Christ has given ample evidence of his love for the human race. He gave his precious life that men and women might be redeemed from the power of Satan. I beseech my brethren, as the ambassadors of Christ, to labor earnestly for the salvation of souls. Leave no means untried that will bring the truth before the people, that they may become cleansed in heart and refined in character. Teach the repenting ones to come in faith to the One who has given his life for all mankind. Labor for them until they come to the place where they will say, "I will no longer dishonor God by transgression of his law. I will be obedient to all his commandments. I give my life to him who gave his life for me. By obedience to the will of God I will reveal that I am transformed by his grace."

At the close of my discourse on Sabbath in the tent at Merced, I asked those who desired to seek the Lord with full determination of purpose to come forward. To this appeal there was an earnest response on the part of many. Some gave themselves to the Lord for the first time, and some who had back-

slidden renewed their consecration to God. Prayer was offered for these, and another meeting appointed especially for them, that they might unite in seeking the Lord.

Return to St. Helena

Sunday afternoon I spoke again in the large tent. There was a good attendance from the outside public. The next day, at noon, we took the cars for St. Helena, and reached our home in the evening.

After the strain of my six weeks' traveling and speaking, I was glad for an opportunity to rest for a time before I should attend the camp-meeting in St. Helena. I do not regret having made this journey; for the Lord has given strength to bear testimony to his people in every place I visited. I am grateful to God for his blessing which attended me. I have sometimes been weak, and have suffered physically, but I was not compelled to leave any appointment unfilled, and whenever I stood before the people, I felt the power of the Spirit imparted to me. I praise the Lord that even in my old age, I am still able to do something in the work of the Lord.

Sanitarium, Cal.

The Call of the Hour

I. H. EVANS

SEVENTH-DAY ADVENTISTS are engaged in a stupendous work. No other people even claim that the call of God has come to them to give the threefold message of Revelation 14. No other denomination thinks it has a specific message for all the world which must be given "to every nation, and kindred, and tongue, and people." This great work to be done so speedily makes every true Seventh-day Adventist an active missionary. He feels that the "call of God" has come to him to give this message to the world.

Other people may have their prejudices against different nationalities. Not so those believers who have heard the world-wide, Macedonian cry, "Come over and help us." That cry for help rings in the ears of Seventh-day Adventists like the voice of God. It is their call to service. To those who hear this voice speaking to them there is no choice in fields of labor, nor is there prejudice against any people. The Chinese, the Japanese, the East Indian, and the African, are all "one in Christ Jesus." All mankind is to be the recipient of the grace of God.

That there is a great work to be done for the African race all admit. Nor is all this missionary endeavor to be bestowed on those who live in far-away Africa. In our own country we have not less than eight million colored people who are in need of the third angel's message.

The work already bestowed upon this people gives evidence of the fruitfulness of the soul-harvest to be reaped by those who labor. In some of the Southern States the believers in the third angel's message who are colored, outnumber the white believers. These people pay their tithes and offerings, and are as faithful

in their spiritual duties as are any people.

The work among this people has been made difficult by social conditions over which the believers in the message have no control. But the Lord has given us hundreds of sincere, honest souls from among this people, who are loyal and true to the work of God.

Last year we took a donation for the work among that people. We were disappointed that the amount was so small. The October offering aggregated in 1905 over twelve thousand dollars, while in 1906 it dropped to about five thousand dollars. This year we certainly need to make it ten thousand dollars. The work has been hindered by a lack of funds, and now we have an opportunity to make a liberal donation to this good work.

The donation will be apportioned on the following basis:—

Atlantic Union Conference	10%
Southwestern Union Conference	20%
Southern Union Conference	70%

The Southern Union Conference then divides its portion as follows:—

Huntsville school	40%
Southern Missionary Society	30%
North Carolina	5%
South Carolina	5%
Georgia	5%
Alabama	5%
Mississippi	5%
Louisiana	5%

The date for this offering is Sabbath, October 5. All ought to plan definitely for their offering. We believe the great need in this part of the Lord's work in our own home land is "the call of the hour." Surely the need is great, the call imperative, and God's people must respond. We truly hope for a liberal donation on this occasion.

Takoma Park, D. C.

Mothering the Homeless

BERTHA M. MITCHELL

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens; and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:5-8.

My heart is stirred within me as I think of the vast number of people who are not being loosed from "the bands of wickedness," who are hungry, naked, and homeless. I am thinking especially of the little children. In many cases grown people could help themselves if they would, but the little children are helpless; and what are we as a people doing for them?

This question has been ringing in my ears almost constantly for the past few weeks, and over and over again I am

compelled to answer that I do not know.

I do not mean merely the children of our own denomination; I mean the hundreds of little ones all about us in these large cities, those who are homeless and without a friend in this great wicked world, with no one to love or care for them, those who are orphans, and those who are worse than orphans—even those who are born in sin, and have not "blue blood" to boast of. What are we as Seventh-day Adventists doing for these little homeless children? I do not mean to say that nothing has been done, but O! the field is so great, and the workers are so few!

It is true that as a people we are trying to care for our own, but O! let us not in the effort to do this, forget that the Saviour has said, "Other sheep I have, which are not of this fold." And may we not gather from this that he has other *lambs* besides those of our own number?

My heart goes out in loving sympathy to these uncared-for little ones, many of whom are bright, intelligent, and very teachable, just as much so as our own Seventh-day Adventist children. Why is it we do not take more interest in gathering them in and training them in the service of the Master?

I believe the children should receive first consideration, because they are the most needy and the most helpless. In just a few days the name of Jesus becomes to them the sweetest word on earth.

It is my privilege to care for some of these little ones at the present time, until the city can dispose of them, and O, how I have longed to have the privilege of getting them into homes among our people!

Just a few weeks ago I had a bright, promising boy, ten years of age, whose father was dead. The little fellow had lived with his grandparents until the grandmother died, then went to live with his mother, who had married again. The stepfather was very cruel to the boy, and in one of his drunken fits was arrested. The boy (with the consent of his mother, who was a frail little woman) was taken away with the expectation of getting him a good home in the country. After several attempts to do so, and meeting with no success, the committee in charge was compelled to send him to a Catholic school, as a last resort. Here there was no trouble at all. They welcomed him with open arms. They did not stop to ask whether he was of their faith or not, nor did they ask whether he was of "royal birth." It was enough for them to know that they were to have the privilege of training another mind in the religion they professed to believe; and you and I know full well that when he leaves their school, he will have been so rooted and grounded in the Catholic faith that nothing else will be truth to him. I had hoped so much to see him placed in a home among our people, but now he is lost to us.

I have now two darling little girls—one about five years of age, the baby

about fourteen months. Both are beautiful children, of lovable disposition, and would bring happiness and joy to any home where there was a welcome for them. Is there not some one who will open her heart and home to these friendless children? Next is a baby boy, who has a bright little face, and could not help winning his way, could he have but half a chance.

Can not we who claim to love the Saviour so much, have a part in this grand and noble work of training characters for him?

But, says one, I would dearly love to do something of this kind, if I could only know that the heredity was good, and that everything would come out right in the end. But the "blood"! the "blood"! there is so much in that! "O ye of little faith!" Can not He who has the power to save a man from the very lowest depths of sin, save a little child, who as yet has never known sin? And has not the blood of our crucified Redeemer power enough in it to cover the life of a little child, just as much as yours or mine? I believe that Christ is all powerful; I believe he can give new "blood." Think you that he would refuse to receive one of these little ones?—No, never. Why is it we always plead for an excuse the desire to walk by sight? Do parents expect to walk by sight in training their own children? And do we not know full well that there are very few families, even among those who are supposed to have had the best of training (yes, and they even make their boasts of "good blood") where is not found the rebellious, the "black sheep"? And I presume there was never a home so good that it did not have a "dark closet" wherein was hidden some skeleton of sorrow. But "charity covereth a multitude of sins." And how easy it is to have charity for our own! But let us ever remember that God is not partial. He loves the poor little outcast with the same tender love that reaches out after your idolized darling. Thank God, he loves them all the same. Let us pray for that same love, and remember that he who said, "Train up a child in the way he should go: and when he is old, he will not depart from it," meant every word of it; and not alone for yours or mine, but for every little child that can have the training.

It is truly a great work, but we have a great Helper, one who will never leave nor forsake those who put their trust in him. If only we could be willing to lay them on the altar, as did Hannah the young child Samuel, I feel confident that Christ would accept the offering.

Why, who can tell, we may find a "John the beloved," or a "Paul," a "Ruth," or an "Esther." God will bless us according to our faith. The child who is trained in God's way, can not help being a blessing.

Those wishing to learn more about the children here mentioned, may write me, and I shall be glad to answer all questions regarding them.

143 Grant St., Dayton, Ohio.

Lessons from Past Experiences —No. 18

GEO. O. STATES

YEARS ago there was a minister in one of the Eastern conferences who had a wonderful gift in moving the feelings of the people. For years he visited many churches, creating an excitement which, when over, left them in a worse condition than before. In visiting the churches he collected money for various departments of the work, which he did not account for.

His influence became very detrimental to the cause, and he finally left the State and began laboring in another part of the country. Our brethren in the conference where he had been laboring wondered why his course was not reprobated by the spirit of prophecy.

He began visiting churches in his new field of labor, and was creating quite an excitement. It was claimed that the sick were healed, and the converting power of God was accompanying his labors.

In the midst of all this a special Testimony was sent one of these churches, in which it was said, "The angel of the Lord stood by my side and talked with me. He said the church at — would have to learn many things. He said that they had placed man where God should be. They were trusting in man to do the work for them which the Lord God of Israel alone could do. The Lord was working, signifying that he was their power and efficiency; and if they would work in harmony with him, talking to one another in faith and humility, dwelling on the lessons of Christ; if they would set things in order in the church, and let God speak to human hearts, then the Spirit of God would come into their midst, and a repentance would be seen that would not need to be repented of. But if they did not make the Lord their trust, the blessing they had received would be only their condemnation. . . . God would have his people in every conference look to him, and him alone, and not make flesh their arm.

"Elder —'s peculiar talent is to move the feelings of the people; but this, in many, many cases, seen as God sees it, results in far more harm than good. His case has been my special burden for years; and as God has laid open to me the weaknesses and errors of the man, I have laid them distinctly before him. Has he received the Testimonies? Has he acted upon them?—No, he has not taken the pains to study them point by point as a word from God to him; he has not heeded the warning."

I have quoted thus largely from this special Testimony because so many at that time were perplexed because his course was not brought out through the servant of the Lord, but *we* did not know that all the time the Lord was sending the man personal Testimonies in order to save him. Finally it came to a place where the matter had to be given to the church. He continued in his downward course, however, and soon gave up every point of the message, and

to-day is controlled by his appetite, not having any interest in the message.

It is sad indeed to look over the past history of our work and see so many who have held prominent positions in this message, but having rejected the warnings and reproofs sent them through the spirit of prophecy, have eventually given up the whole truth. As I think of these things, I am reminded of the counsel given the remnant people in 1 Cor. 10:12: "Wherefore let him that thinketh he standeth take heed lest he fall." When we as individuals or as a church are reproved by the Spirit of God and reject the admonition, we do so at the peril of our souls.

Cedaredge, Colo.

The Most High Our Habitation

E. M. HAWKES

HOME, dear place of refuge, rest, shelter, sweet understanding, where we gain fresh cheer and courage for life's work! Is there any human longing deeper seated than that for home? Fortunate is the one who has a permanent dwelling-place from which to go out to labor, possibly for some time, and then return, always sure of a welcome. It is a strong source of inspiration when at work to feel that when the rest time comes, friends and kindred are looking for the familiar return. A life without a home is like a leaf carried down stream.

We sometimes think that Christ had no home because he said, "The Son of man hath not where to lay his head;" but he had the best home of all. "In my Father's house are many mansions," he said; and to this home, given up for a time that he might work for us, he returned to prepare a place for us; and there he will receive us unto himself, that where he is, we may be also. The essence of home is to be with loved ones, and this desire is forever sanctified by these words of Christ.

The ninety-first Psalm is a most comforting picture of the everlasting protection and surety of those who abide in the Lord and make him their best Friend. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." These words of stately and solemn tenderness can not be equaled by any other assurance of protection and friendship. The marriage vow of cherishing for better or for worse is weak indeed before them, and the inmost soul longs for the shadow of the wings of the Almighty.

There must be a correspondence between heart and home. If the very furnishings of your dwelling do not invite you to be at ease with the familiar comfort coming from daily use, the place is not homelike; and if there are not hands awaiting the help of yours, and eyes that you can brighten by your presence, and faces to smile at sight of you, that place

is not home. If we do not work for the Master now, and learn to speak his language of comfort to the needy, and study eagerly the principles of his life, how can we prepare ourselves to enjoy life with him? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

When Christ left, the Comforter was sent, the Spirit of truth, to dwell with us. Through all the changes and processes of growth, sad separations and breaking of precious associations, we may have the Holy Spirit, the Comforter, with us to guide us to our lasting home. We are to be no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and we are to be builded together for an habitation of God through the Spirit.

"Joys are flowing like a river,
Since the Comforter has come:
He abides with us forever,
Makes the trusting heart his home.

"What a wonderful salvation,
Where we always see his face!
What a peaceful habitation!
What a quiet resting place!"
Springfield, Mass.

An Ancient Church Letter

THE following letter is an exact copy of a church letter granted by the Congregational church of Canaan, Conn., to Rev. Benj. Green and wife to join the same church at Stillwater, N. Y. It will be noted that these early Christians held the hope sacred of the near advent of the Lord:—

"April ye 8, 1753, the Church of Christ in Canterbury to ye Church of Christ in Canaan Sendeth Greeting, Wishing Grace, Mercy and Peace may be multiplied to you through our Lord Jesus Christ we Rejoyce to heir of your order in ye Gospel fellowship, and that the Lord hath united you to make a visable Confession of ye Lord Jesus Before Man, and here gathered into a visable Church & for as much as by the Providence of God, our Beloved Brother and Sister, Benj. Green and his Wife are Removed in ye Surcomstances of habitation, from us to you & also Joyn in hart and Profession with you and Desire as he tells us, that ye outward order of Christ's house may be kept &c., that we give him a Leater of Recommendation and Dismission from us to you, therefore we Sartify that we do hereby Recommend and Dismis them from us to you, as Beloveds in ye Lord, Cleare of any Error Either of princable or Practise, Submitting our Selves to ye Soverain Providence of God in removing them Praying God to Build you and them up, in the most holy Faith and Give you a pastor, after his own hart, and that you Wold Watch over one the other in the Pure Discipline of Heaven, & then after a Letle While we Shall have No Local Distance, But Shall Joyn that tri-

umphant Song, Round ye throne crying Allilua, Amen. So come, Lord Jesus. Come quickly Amen. The Grace of our Lord Jesus be with you all. Amen."

Are We Lowering the Standard?

E. K. SLADE

THE third angel's message is to call out a people that will stand as an object-lesson of simplicity and piety, serving as a rebuke to the prevailing ways of the world in the last days. The enemy will exercise all his artfulness to lead us to lower the standard of the Christian life and conform to the ways of the world in every way possible. The church, in its individual members, will be tested to the utmost on this point. Many times we are led to feel that on the part of some the standard is being lowered. Special light touching upon almost every phase of life, has been provided for these last days, that the children of God may stand out from and above the sordid things of this world as a peculiar people, to show forth the virtues of him of whose household we are permitted to be members. It is hard to conceive of a more deplorable condition of things than for our young people or others to feel that about all that is required on their part to become a Christian and unite with the church is to make a profession. Those bearing the responsibility of seeking for souls, should give most careful heed to this matter, that it may be understood by all that to go forward in baptism and unite with the church means to take a stand upon a plane far above the ways of the world. Its pleasures and pastimes, its mad rush for selfish gratification, are wholly foreign to a true child of God.

Our ministers and teachers, and especially those who are laboring for the young, should endeavor, as never before, to hold up a high standard for those who are being called out at this time. The world is going mad over races and pleasure seeking, ball games, excursions, and summer outings; in fact, life is considered extremely tame and hardly worth living unless there is mixed in much of the exciting and that which will contribute to the satisfaction of the selfish nature.

As public laborers and church officers, shall we not use greater care than ever before to hold the standard high? Should the example of any professed Christian serve to set a standard that will be lower than that which the Lord has indicated? Avoid holding out to the young or any others an opportunity of entering into church relationship at this time that will not mean coming out from the world and taking a stand upon a high plane such as this great movement calls for. It is easy to get young people to unite with the church if we will bring the standard low enough. Any plan or policy of work that will lower the standard and remove the sacrifice to make it easy for one to get into the church should be discountenanced.

Holly, Mich.

THE WORLD-WIDE FIELD

The German Union Conference

GUY DAIL

WE have just closed the largest meeting our people ever held in Europe — the seventh annual session of the German Union Conference, held on the Friedensau camp-grounds, July 18-28. There were one hundred and twenty-six tents pitched, and about twelve hundred of our own people were on the grounds, to say nothing of the hundreds of strangers who visited us, especially Sundays. Germany, Russia, Austria-Hungary, German-Switzerland, Rumania, Bulgaria, Holland, and Flemish Belgium were represented by one hundred and seven delegates. God met with us. He blessed us by sending conviction of sin and his converting power into our hearts to an unusual degree in the Sabbath meetings. Over sixty were baptized.

There are signs of growth in the field, and in our institutions. At the beginning of 1906 we had a membership of 7,000; now it is 9,058, and during the first six months of 1907 there have been 1,145 accessions, while the tithe for the same time was 162,319 marks. There are 200 regular gospel workers in the field. We have now been granted full religious rights as a private church society in Bavaria. We have the same privileges accorded to us in Russia as are enjoyed by the Baptists. The military and school questions are being brought more and more prominently before the German people by carefully written articles about us in the large papers of the country, and thus the principles of the third angel's message are being taught even by the secular press. During the first part of 1907 we have been able to enter Turkestan and organize a church there, at Taschkent; we have opened operations in Siberia, and established our first church in that field; we have secured a foothold in Brussels, where we now have an unorganized company, and a good interest; for the first time can we report that we have a believer in Servia. A native Servian, of Belgrade, was visiting friends in Hungary, learned of the truth, and was baptized before returning to his home.

We are pleased that we have been able to dedicate, free of debt, the almost finished Old People's Home here at Friedensau. At our meeting last year it was voted to erect the building. It will accommodate seventy-five inmates.

Other encouraging features are noticeable about the work here at Friedensau. The sanitarium has sixty-five patients; seventy-two medical missionaries are now carrying forward this department of the third angel's message, forty of whom are engaged in the field, outside of the sanitarium. Dr. A. Meyer is medical superintendent, in the place of Dr.

A. J. Hoenes, who accepted a call to the Madison (Wis.) Sanitarium. Dr. A. W. Peterson is assistant physician, giving special help in the field work. The Friedensau Industrial School has just been able to send out into the conferences and missions of the union seventeen young people who have finished their school work, and fifteen nurses who will take their practical course in the sanitarium. The new applicants accepted for admission to the fall term of school will bring its enrolment up to one hundred and forty-two, in September.

The Hamburg House has finished its best year, its net sales amounting to 335,000 marks for the last twelve months, or 20,000 marks more than the previous year. In 1905 we had 183 colporteurs; now there are 248. The last year we have published in eleven languages, 43,465,170 pages issuing from our House. The *Herold der Wahrheit* has had an average edition of 50,000 bimonthly, against 35,000 copies the previous year.

In view of the rapid growth in the German Union, it has been recommended that, if no unforeseen circumstances hinder, there be organized, in time to become operative Jan. 1, 1908, a Russian Union, a Baltic, a South Russian, a Saxon, and a Hungarian Conference. It is proposed to open a new mission on Victoria Nyanza Lake, German East Africa, next year. Thus far our missionary operations in that colony have been conducted wholly in the Pare Mountain district,—the opposite side of the country from the lake. It was voted to enlarge our Hamburg House still more, by the erection of a commodious packing and stock room, and to purchase another, a third, large cylinder press; to open a branch of the Hamburg House in Russia, as soon as the conditions of the country admit; to begin the publication of a Rumanian paper; to enlarge the German *Good Health*, and increase the price somewhat, that it may be better adapted to the use of the colporteur; to continue our efforts in behalf of the material fund for "Ministry of Healing" in German, and not to slacken our efforts to circulate that book, as well as our other good literature in these various languages (about 4,500 marks were raised toward the material fund at this meeting); to seek for corporation rights, as a German Union; to pay the tithe of the tithe of the union, as well as all our Sabbath-school, annual, and weekly offerings, to the European division of the General Conference, beginning with Jan. 1, 1908, in harmony with the recommendation to that effect made by the conference at Gland, instead of having these funds remain in the German Union treasury as heretofore.

The German and the German-Swiss

Conference presidents were quite well changed about, not because there was dissatisfaction in any field, but because Brother J. T. Boettcher must be freed for Russia, and a general readjustment could easily be effected. Brother G. Hetze, of Russia, was ordained to the ministry the second Sabbath afternoon — a day of special blessing.

A vote of thanks was rendered the American brethren for their financial help to the Russian field during the late famine in certain parts. All were grateful for the timely help of Brethren Prescott and Haffner. It is intended, also, to prepare a vote of thanks for the Prince Regent of Bavaria, for the freedom he has recently granted our people. It was recommended that our people, in view of the privileges granted us in Russia and Bavaria, cease not to pray for the same rights in those countries where we yet are denied them, of which there are several in our field.

The nominating committee's report was unanimously adopted, as follows: President, L. R. Conradi; Vice-president, H. F. Schuberth; Vice-president for Russia, J. T. Boettcher; Secretary, W. Ising; Treasurer, B. Severin; Assistant Treasurer, N. Schlatterer; Treasurer for Russia, E. Creeper; Sabbath-school and Missionary Secretary, W. Ising.

All leave the camp here in the best of courage, prepared better than ever for the conflicts that are before them. Let us remember the work and the workers here.

Friedensau, Germany.

Bolivia, South America

E. W. THOMANN

JUST a few days before the time of our annual gathering in Chile, I felt the burden to pray for Bolivia, and to ask the Lord earnestly to send a worker soon to that neglected field. I could not see where the Lord could get the man needed, because I did not understand how any of the workers could be spared for that field. After a dream, I felt like going myself, if no one else could be sent.

Then I wrote to America, advocating the sending of a worker to Bolivia from that country, but offering myself to go, if no one could be sent from there. A few days after, before my letter reached its destination, I received a letter from the secretary of the General Conference, stating that it was impossible to send a worker from the States at that time. I felt a little disappointed. But as I had offered myself, I thought the Lord might want me to go, and if so, he would open the way. And, although this letter was not a reply to mine, yet it answered as such to me. I saw in it the providence of the Lord, and presented the matter to our brethren in South America.

At the Santiago meeting two or three days later, a young brother who had backslidden made known his determination to serve the Lord anew, and said that if we could use him in any way, he was willing to serve. I saw in this

the hand of our Heavenly Father. This young brother had been editor of a paper for some time, understood the Spanish language well, and he was just such a one as we needed in our printing plant, if I should be released from my work on our *Señales de los Tiempos*. He accepted the invitation to go to Valparaiso and take charge of the printing work, which opened the way for me to go to Bolivia.

Our baggage did not cost anything extra on the boat from Valparaiso to Antofagasta, and from there to Oruro the railroad company gave us free passage, also carried our baggage without charge. Our trip was as pleasant as good weather and health could make it. But, after all, we were very glad when we reached Cochabamba.

Brother Pereira has been in the country now about six months. He took a few subscriptions for our Spanish missionary paper, and sold a few books and some tracts. There are no Sabbath-keepers here as yet; but there are those who are willing to listen to the truth, and we hope that soon some will take their stand for it.

The language mostly spoken in Bolivia is Quechua, an Indian language; but the official language is Spanish. Perhaps one fourth or one fifth of the whole population understand more or less Spanish. In the northern part of the country the people speak Aimirah, another Indian language.

As we have no literature in either of these Indian tongues, I decided to go to work to prepare some. I bought a cyclostyle apparatus. First I write in Spanish, and some of the interested ones translate it into Quechua; then we duplicate as many copies as we need. In that way we get the message into a new language, and some who can read Spanish and at the same time understand Quechua can read it to the Indians, and thus they get the everlasting gospel in their own language.

One of those interested is quite an educated man, and speaks both Quechua and Aimirah. If converted, he will be able to help in preparing literature. In Chile we have also a Bolivian brother who speaks both these languages. It is probable that he will sell his bakery, and come to labor in his native land. I hope that I shall be able to learn at least the Quechua so as to be able to speak and write it.

When I consider Matt. 24:14; Rom. 9:28; and Rev. 14:6-14, I can but think that the work must go rapidly in some way in this country; because, being entered late, it must be warned quickly. I pray that the Lord may give me wisdom and understanding to begin the effort aright.

We are of good courage, and I am

confident that the One who has sent us here will fulfil his promise to be with his followers everywhere, and to the end of the world.

Cochabamba, Bolivia.

France

H. H. DEXTER

THE message of Rev. 14:6-12 is making headway in our field. We are waiting to see the Lord do great things in France. For the past twenty-five years the message has been preached more or less, but with meager results. Two years ago the membership of this mission field was one hundred and fifty. Since then, one hundred honest souls have accepted the truth. Lack of workers has been the cause of the slowness of the progress in past years. At present we have a corps of strong, faithful young men and women, who are devoting all their ener-



AN INDIAN VILLAGE IN BOLIVIA

gies to pushing the triumphs of the cross to the very gates of the enemy. We have three ordained ministers, five licentiates, five Bible workers, and seven canvassers—a small force to evangelize forty million people. But we are of good courage, having the settled conviction that God is at the head of this work, and that it will soon triumph gloriously.

The words of Jesus in John 10:16 have given me much encouragement of late: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The Good Shepherd has wandering sheep in France, lost on the bleak mountains of sin. "Them also I must bring." Determination is here expressed. We are all anxious to "bring" people into the truth; now, if we are truly united with the Good Shepherd, he will surely guide us to the places where he knows there are lost sheep. "They shall hear my voice." We must hunt, we must call, and we must bring. When a lost sheep recognizes the voice of the Shepherd, it will not take him long to respond. It is the earnest desire of the workers in this field to be God's true spokesmen, so that the call we are making may be clear and positive.

Before attending the General Conference Council at Gland, I went to Clermont Ferrand, in central France, to bap-

tize three candidates, and to receive into the church one other upon her former baptism. Two of these are a former Baptist minister and his wife. For a few years he has been working at his trade as optician. He is well-grounded in the truth, and is a faithful witness to the message in this city where Catholicism has a strong hold. We hope that sometime this brother will be able to arrange his business affairs in such a way as to devote all his energies to the proclamation of the message. One other candidate is an intelligent young man—a former Catholic. We are glad that there is a little company of earnest believers holding up the banner on which is inscribed, "The commandments of God and the faith of Jesus."

In two years over thirty persons have been brought to accept the truth at Paris. A few of these have apostatized, but the rest are earnest, devoted Seventh-day Adventists. The work at Paris is now on a good, firm basis, and there is an encouraging outlook for a large, flourishing church. From Clermont Ferrand I went to Paris, to administer baptism to six new converts, and to hold the quarterly meeting. Among these new members is a brother who has left his position as bookkeeper at a large salary, in order to keep the Sabbath. Recognizing in him qualities that would make a valuable laborer, I felt free to encourage him to enter the work. He is now with me at Nîmes, in southern France, devoting his strength to canvassing and studying the message. He is thirty-nine years of age. He was at one time a devoted Roman Catholic; was converted among the Baptists ten years ago, and for a short time was a lay preacher. Two other young men, brothers, members of the Paris church, have entered the work, as colporteurs. One is helping Brother Augsburg in Paris; the other is with the workers in southern France. Thus the Lord is adding to our laboring force new recruits who are Frenchmen. We are very glad for this; for it is next to impossible for workers from the home conferences to come to France to labor successfully in this language. Not that the language in itself is very difficult to master; it is the pronunciation that the foreigner, and especially the English-speaking one, has great difficulty in acquiring.

At the Gland General Conference Council, after I had given a report of the progress of the work, and of the needs in our field, the Lord put it into my heart to appeal to my dear American brethren for a large new tent for field work. To my glad surprise, immediate response was made by Brethren E. T. Russell, Wm. Covert, and W. B. White. In behalf of the two hundred and fifty Sabbath-keepers in the French field, we extend our heartfelt thanks to the union conferences represented by these three brethren. Brother Russell writes me that the tent is made and shipped. So we hope to pitch it this summer.

There are two tents in the field this season—one in eastern, the other in

southern France. The laborers with the former write me that their interest is not large, about twenty adults regularly attending the services. One person has already declared his determination to keep all the commandments of God. The other tent is pitched at Beauvoisin, a village of two thousand inhabitants, twelve miles from Nimes. Brethren A. Jaques and Paul Steiner are presenting the message to large, attentive audiences. Owing to the rough element in the cities, we can not hold successful tent-meetings in these populous centers; but here hall meetings can be very successfully operated in the fall and winter, while the towns and villages can be easily worked with tent efforts in summer.

As the result of a hall effort in the city of Nimes last winter, by the writer and Brother Paul Steiner, nine have accepted the message, among them being a Baptist minister's wife, with her two sons, also a middle-aged woman, a widow, proprietor of a fine shoe store, with her lady clerk. When convinced of the binding obligation of the fourth commandment, these two women did not hesitate about closing their store. While some of their customers have left them, and many of their former friends are persecuting them because of their faith, they are firmly holding on, trusting their business in the hands of the Author of their faith. Another woman, who, in company with her husband, formerly attended meetings held by a society of free-thinkers, has become a meek follower of the lowly Saviour, and her little boy, who had heard the name of God or Jesus used only in swearing, is now, with his mother, a member of our Sabbath-school.

Sabbath, July 6, I went to Montpellier, a city of eighty thousand inhabitants, forty miles west of Nimes, to help Elder Nussbaum organize the church. Two years ago he was asked to begin meetings at this place. He and his family were the only Sabbath-keepers. Last Sabbath we had the privilege of organizing a church of twenty-two members, eight of whom had formerly been Roman Catholics, tainted more or less with Spiritualism. The brother whom we ordained elder is a printer, hiring five or six men in his shop. His wife keeps a stationery store. Both are sound in the message, and have a burden for souls.

We are more and more convinced that the best way to build up the kingdom of God in this country is to place in the field men and women full of faith, and let them scatter the printed page freighted with the precious truth, and to let meetings be held in halls and tents. We are glad for the beautiful property at Gland, where we hope soon to see in operation a Latin Union Conference school for the training of our young men and women who ought to be placed very soon in all our large cities to sell our precious literature.

More than fifty persons have embraced the message since our last camp-meeting. We wish to double that number next year, by the Lord's help. France is a

beautiful country. The French people are polite and kind, and we feel much at home among them—all the more since the Lord has helped me in a remarkable manner in getting hold of the language. Pray for the work and workers here.

Nimes, France.

Good News from Paraguay

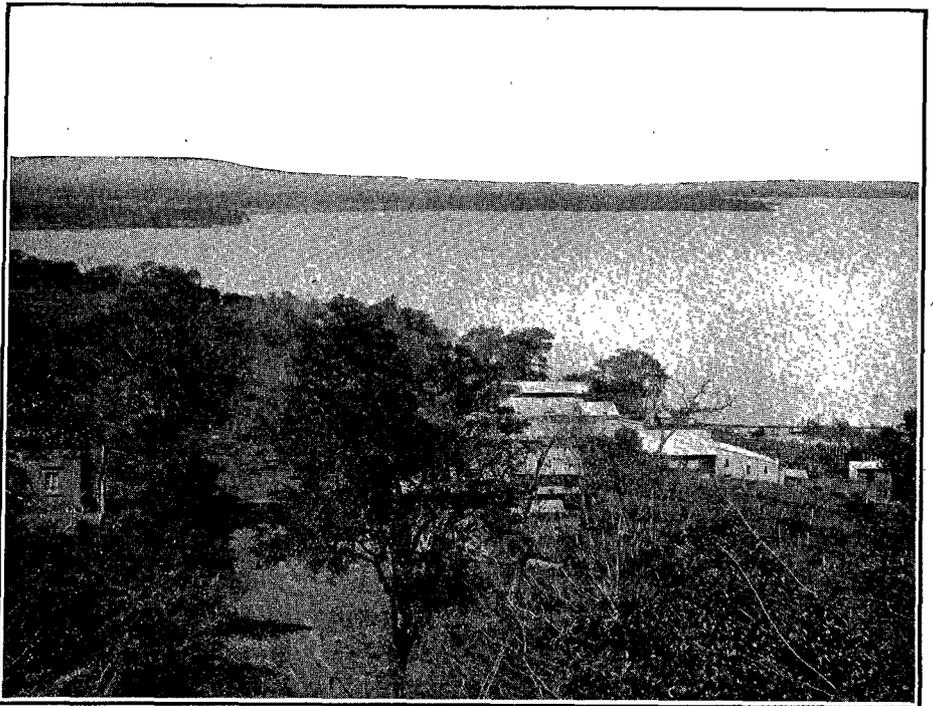
"Wonderful Are the Ways of the Lord"

THE above is the heading of a report written by Brother Luis Ernst, director of the Alta Paraná Mission, for publication in the South American Union Conference paper, *La Revista Adventista*. Believing it would interest the REVIEW readers, Brother N. Z. Town has translated the report for us:—

"On the tenth of February I set out

to grow continually; and soon the devil began to feel very uncomfortable. We were cited to appear before the authorities, where we were accused of making an uproar among the people with Jewish doctrines. The result was that the authorities strictly forbade us to hold any more meetings. I wrote to the judge in Asuncion, who had defended us once before when we were accused, and also to a brother in Asuncion, telling him what was taking place. At the same time my prayer to God was that he would destroy these satanic plans against us.

"He gave ear to our supplications. The brother presented the matter to the minister of the interior at once, and soon I received a paper with the government seal, giving me permission to hold public meetings in any part of the republic, and



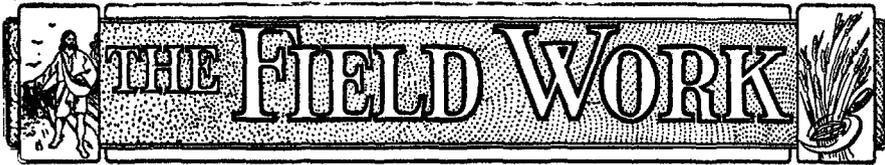
A GERMAN VILLAGE IN PARAGUAY

on horseback from the colony Gonzales, for a trip to Misiones, Argentina. After riding about two leagues, I fell in with a man, a native of Paraguay, who lives in the same colony from which I came. As he was traveling in the same direction as myself, I had the privilege of talking with him in regard to the signs that indicate the second coming of Christ. I also gave him a copy of *La Verdad Presente* which treated especially of the signs of our times. When we separated, he invited me to visit him on my return from Misiones.

"When I returned, Brother F. Taborada accompanied me to Paraguay, to take part in the work. When we arrived in Gonzales, we visited the man who had invited me to call on him. As we studied the Bible together, he became very much interested. We invited him to our meeting the following Sabbath. He came; but instead of coming alone, he brought seven or eight others with him. Shortly after this, one of these invited us to hold meetings in his house. We gladly accepted this invitation, and about thirty families attended. The interest seemed

offering me the protection of the authorities, in case I was persecuted. The Lord be praised for the care he has over his work. At present there are ten in this place who have just begun keeping the Sabbath, and some of them desire baptism. The Paraguayans in general are very idolatrous, and steeped in vice. But the Lord is manifesting his arm among them. Pray for the work in Paraguay."

RUSSIA is now offering an open door to the gospel missionaries. One who knows Russia well writes: "All over the land, in towns and villages, there are, at the present time, God-fearing men and women, students and peasants, young men and maidens, who meet in cottages and halls to sing spiritual and soul-stirring hymns, and to pray, with signs of deep feeling and emotion. I have seen all this myself—in Odessa, in Tauria, in Kharof, in Moscow, and in St. Petersburg. During the many years of my life and work I have never seen anything like it, either in the Eastern or in the Western hemisphere."—*Selected*.



THE FIELD WORK

Southern Camp-Meetings

Louisville, Ky.

THE Southern Union lists nine general camp-meetings and one local meeting this season. The first of the series was the local meeting for the northwestern part of the Cumberland Conference, held in the suburbs of Louisville, Ky. The Louisville believers and a small representation from near-by places gathered here from July 18 to 28. I enjoyed the two days spent with the brethren.

The workers present had cheering reports to give. And earnestly do they plead the need of more laborers in this populous and enterprising part of Kentucky. The meeting opened with blessings, and the surrender of hearts to the Lord, some starting for the first time; and I hear that this little camp-meeting closed with encouraging results.

Boyce, La.

The Louisiana meeting was held at Boyce, a town near the center of the State, July 19-28. The attendance of our own people was not large, as the meeting was rather distant from most of the churches. But as a means of agitating the minds of the public in a new region, the meeting was well located. The public thronged the tent night after night, and some were left more than ordinarily interested in the truth.

Brethren Horton and Reynolds were to follow up the interest with the large tent, while Brother Roberts, a new licentiate, and an associate are to use another tent elsewhere. Louisiana is evidently ready to hear the message, and the believers are anxious to see the active field work pushed.

The meetings brought decided spiritual victories to those attending. The proportion of young people present was encouraging in view of the great need of laborers. Canvassers had cheering reports to give. Out of about thirty-five parishes, or counties, the canvassers have been able to enter but seven or eight. They are aiming at new fields. And there is abundant room for new workers. One sister has done excellent work selling the *Watchman* in the towns of Louisiana. This feature of the work must surely become one of the strongest factors in sowing the seed through these enterprising towns of the South.

This conference has had three church-schools in operation, and the good influence of Christian education was apparent in the devotion of the little children at the camp-meeting. Last year's statistics of growth in Sabbath-keepers shows a gain of twenty-eight per cent. The State has had but one ordained minister, the president, and the New Orleans work has taken much of his attention. The conference invited an experienced minister of the West to enter the State.

In New Orleans a mission property has been purchased, on exceptionally favorable terms, which it is hoped will prove a great strength to the work. That is a cosmopolitan city, and the opening of work on the Panama Canal adds to its importance as the nearest great port to Central American coun-

tries. The main aim financially in the meeting was to secure help in this New Orleans enterprise; and the brethren in the South need any help that any one, especially interested in New Orleans and its outlook toward Spanish countries, may be led to give them.

Seven or eight were baptized in the Red River. The visiting laborers were Elders R. W. Parmele and J. E. Tenney, Dr. Mrs. Parmele, and myself. One important feature of the meeting was the excellent work of Elder Horton in reporting for the papers. By cultivating the friendship of the press, he was able to secure the insertion of daily reports of the meetings in New Orleans papers, although our meeting was in the central part of the State. By such means even a small camp-meeting may set multitudes to thinking about the message. The conference re-elected Elder S. B. Horton president, and Mrs. N. D. Saxby secretary and treasurer.

W. A. SPICER.

The Ohio Camp-Meeting

THIS meeting was held August 9-19, at Marion, Ohio. The brethren had obtained the use of the fair-grounds for their camp, and being located on a street-car line, it was very easy of access from the depots and from any part of the city. The grounds were excellent. There being many natural shade trees, the camp was not only attractive, but very comfortable during the heated part of the day.

There was a good attendance of our people, considering the lateness of the season and harvest. There were one hundred and five family tents on the grounds, containing an aggregate of five hundred persons; one hundred persons were accommodated in rooms nearby, making a total attendance of six hundred in all.

From the first, the spiritual interests of the meeting were good. At the conclusion of the forenoon service on the first Sabbath, the whole congregation arose in response to the invitation to consecrate themselves anew to the Lord. In the afternoon services many cheering testimonies were borne, expressing confidence in the message and its ultimate and speedy triumph. Every day was filled with the consideration of some phase of our work for this time.

The first Sunday was a beautiful day, and there was quite a large number of the citizens of Marion in attendance. In the afternoon they listened attentively to a clear exposition of the Sabbath truth as we hold it, and in the evening to a discourse on the second coming of Christ.

Monday forenoon was taken up with the consideration of the recommendation of the General Conference Committee at its recent session at Gland to transfer the Ohio Conference from the Lake Union to the proposed new union conference that is to be formed out of the southern portion of the Atlantic Union. After the matter was presented from the standpoint of the interest of the work as

a whole, and a few questions that arose in the minds of the brethren were answered, a motion to accede to the recommendation was unanimously passed by the brethren present. The rest of the time was taken up in considering the needs of the school at Mount Vernon.

In the afternoon I gave a talk on my trip around the world, and especially my experiences in Africa and my impression of the needs of that great field. Following this talk, the needs of the Mount Vernon school were again taken up, and a collection was taken, resulting as follows: \$677.73 for the school; \$75 for China; \$62.50 for Africa, making a total collection of \$815.23.

Wednesday forenoon an effort was made to raise the amount yet due from the Ohio Conference (\$2,003) on the \$150,000 fund. After a stirring missionary talk by Elder Thompson, and a few remarks by Elder Burkholder, the president of the conference, I made an appeal to the people to make up this fund, stating that I had made some figures while listening to Elder Thompson's speech, and if the brethren would respond to these, they could soon make up the amount. Prior to going into the meeting, we had had a blackboard marked off with squares; and I first raised the question if there were not ten persons in the congregation who would be willing to give one hundred dollars each to this fund, and as fast as they would stand upon their feet, signifying their willingness to do it, Brother Thompson would mark out one square in the first row. In order to give evidence of my interest in this effort, I told Brother Thompson to mark out the first square for myself. This example was quickly followed by eleven other persons. We then dropped down to fifty dollars, and it was not long until six persons gave fifty dollars each. We then dropped down to twenty-five dollars, and twenty-four squares were marked out. Our next drop was to ten dollars, and twenty-four more squares were marked out. Forty-one persons gave five each, and nine persons gave three dollars each. The hat was then passed in the congregation, and thirty-six dollars was collected in cash in varying sums from a nickel to one dollar. When this amount was all summed up, it was found that we had \$2,608; adding to this amount twenty-five dollars that had been given for the same purpose the day before, it made \$2,633; thus wiping out Ohio's quota to the \$150,000 fund, and leaving a surplus of \$630 to be put into the missionary work. Later the Ohio Conference Committee voted to add sufficient to this amount to bring the whole up to \$3,000. In view of the fact that there were not over two hundred and fifty persons present when this effort was made, we felt well pleased with the result, especially since, the day before, \$815 had been raised for the Mount Vernon school. If the whole membership of the conference had been present, and had lifted as did the few who were there, we would have realized a very handsome sum from the Ohio brethren for the promulgation of the truth in foreign lands.

Nor did this effort exhaust the liberality of the brethren present. Later, Dr. Miller received \$308 for the work in China, and the last Sabbath of the meeting \$105 was given in the Sabbath-school donation for foreign missions. Adding to

this the twenty-two dollars given the first Sabbath, we have the sum of \$4,250.23, camp-meeting expenses excepted. The brethren seemed pleased because the Lord had put it into their hearts to give so liberally of their means.

Each day of the meeting following this was well filled with Bible studies, missionary talks, and matters of interest pertaining to the work both in the home and in the foreign field.

Elder Thompson and Dr. Miller each gave a stirring address; the former upon his trip and experiences and the need of the work in India, and the latter told of his experience and the needs of the work in China. Regular meetings were held each day for the young people, and daily meetings were also held with the workers in the conference, and an hour each day was given to instructing church officers and to answering questions.

The last Sabbath was an especially good day. Following the forenoon service nearly three hundred persons came forward to especially seek the Lord. Many of these were members of the church, but had felt they were in a back-slidden condition. Some gave themselves to the Lord for the first time. As the result of the entire meeting, thirty-four persons were baptized at the close. The meeting throughout was well planned and conducted, and, I think it could be said, judged by its general results, the best meeting Ohio ever yet held.

The two principal papers of the city gave very liberal reports of the sermons and addresses, so that the citizens of Marion who were unable to attend the meetings in person could read the principal addresses at their homes.

The one theme that seemed to permeate all the discourses and the meeting in general was the second coming of Christ in this generation and the preparation necessary for that event.

In addition to the ministry of the conference, Brother Moon, president of the Lake Union; Elder Curtis, educational secretary; Brother Blosser, canvassing agent; Elder Thompson, Dr. Miller, and the writer were in attendance.

I can not refrain at this point from speaking of the kind and courteous treatment we have received at each of the camp-meetings we have attended thus far. Everything has been done that could be done to make us comfortable both in the way of lodging and of board.

I was very pleased to have the privilege of attending this meeting, and especially because it was held in the town of Marion; for it brought vividly to my mind my experience at that place seventeen years before. The first camp-meeting held at Marion was the first meeting that I had charge of after having been elected president of the Ohio Conference. It was at that meeting that I was ordained to the gospel ministry. After the lapse of seventeen years, during which time I had spent four years in Australia and had made two trips around the world, visiting our work in different parts of the great field, it was indeed gratifying to me to come back and be privileged to meet many of the very persons with whom I was associated in my early experience in the work. I was glad to see many of the pioneers, and to hear their testimonies and their expressions of confidence in the ultimate triumph of this message, and their hope to triumph with it. While there were many

whom I had formerly known, there were a great many whose faces were entirely new to me, showing that while there have been deaths and removals of the brethren and transfer of workers from that State to other fields, yet the cause of God is still onward in the Buckeye State.

The Ohio Conference has been very liberal in recent years with both its means and its laborers toward the work in foreign fields, and I trust this liberal policy will be continued in the days that are to come.

G. A. IRWIN.

Learning the Truth in India

WE have received a letter from Sister Burgess, of India, in which she says: "Last Monday was a happy day in our experience. The day before, we climbed down the steep mountainside several hundred feet to a tiny stream trickling through the ravine. Here we had a dam made for baptism, and the following day our dear Hindustani brother, John Last, was buried with his Lord in baptism. The Lord witnessed in a marked manner, and I think I never saw a happier man than Brother Last was after his baptism.

"The Sabbath before his baptism he gave an account of how the Lord had led him in preparing him for this closing message; and even an outsider, a worldly man who was present at the meeting, was constrained to admit that surely God was with him. This man afterward sought occasion to have an interview with Brother Last to talk further with him in reference to his experience.

"Brother Last has now returned to his home in Patiala, hoping to win his wife to the truth, and to return with her to Dehra Dun for some further study after we go down. We hope that you will remember this brother in prayer, for we feel that God has especially called him to this work. His age and deep experience in the things of God will enable him to be of great help in establishing others in the truth.

"I must mention another thing. In our work we have felt very much the need of songs that express the sentiment of the message. Only a short time ago Mr. Burgess and I were talking about it, and expressed the hope that God would raise up some one who had the gift of composing music in the Hindustani. This gift Brother Last has. While here in Mussoorie, he composed a song on the soon coming of the Lord (his favorite theme), and sang it with great power in the crowded bazaars of Mussoorie. Hindus and Mohammedans crowded around, asking him to sing it again. The Lord especially blessed him as he went up and down the streets of Mussoorie singing and preaching the coming of the Lord, and we believe that fruit will be seen in the judgment as the result of it.

"I think several weeks ago I mentioned a man who had come several hundred miles to learn more of the truth. He has been with us studying, and has accepted the message gladly as far as he has studied. He was called home to-day by sickness in his family, but went home with the intention of teaching his wife and sister the truth he has received. He is planning to engage in the work of selling the little pamphlet.

"We are enjoying the bracing air of

the mountains, and shall probably remain here until after the rains break. Amar Nath and his wife are with us again for a little season of study. We are also expecting several brethren from Agra who are keeping the Sabbath."

The readers of the REVIEW should remember that Brother and Sister Burgess earned sufficient money by selling the *Bible Training School* at full price to our people to pay their fare to India. The money thus earned set the ball rolling, and since then there has been sufficient funds to support them and the workers who have embraced the truth through their labors among the Hindustani-speaking people since they returned.

Sister Burrows, now Sister Burgess, was the pioneer missionary to India; she remained there alone one year, learned the language, and was thus prepared to enter the work when Elder Robinson and wife reached India. Now she is the pioneer missionary among the Hindustani-speaking people. She was supported by volunteer contributions the first year from a brother in South Africa.

Papers are still taken and sold for ten cents a number, and the profits go to assist them in their work. Donations for the paper will be received from any desiring to aid Brother and Sister Burgess in their work.

For this particular enterprise, send your donations to Bible Training School, South Lancaster, Mass.

S. N. HASKELL.

West Michigan Camp-Meeting

THIS meeting was held at Hastings, August 15-26. The camp was located on the fair-grounds, and was a very pleasant and comfortable one. The attendance of our people was quite good. One hundred and fifteen tents were pitched, and fully eight hundred persons were in attendance.

The meeting was free from business, and a most excellent spirit prevailed throughout, the greatest unity being manifested in the various departments of conference work. A deep interest was also expressed in reference to the extension of the message in the home and foreign fields.

Here, as in all other camp-meetings attended this year, the unswerving loyalty and determination of those present to remain steadfast to the fundamental pillars of this message and triumph with it at last, was very encouraging and refreshing. It is a source of encouragement to know that God's remnant people are in no way being divided, but instead are pressing together, and preparing more effectually than ever before to carry the message to all parts of the earth.

The burden of the preaching during the camp-meeting was to present in a concise manner the field and the message, and the special preparation of heart necessary to meet the Lord when he comes. This was not only enjoyed by our own people, but many of the citizens of Hastings attended the meetings, and expressed their deep appreciation of the Bible truths which they heard each night.

As the progress of our work in the regions beyond, and the needs of the cause for workers and funds to extend and develop the work, were laid before

the conference, the hearts of all were touched; and they showed by their works that the liberal policy of the past in sustaining the work was not only to be maintained, but increased.

Considerable had been done toward raising their share of the \$150,000 fund, \$4,138 having been raised; and the conference felt that they should raise at least their pro rata share at this meeting. After making a reasonable allowance for the members who had been dropped from the Battle Creek church, there remained an apportionment of \$4,185 still to raise. Following the writer's discourse on the needs of our work, a blackboard was placed before the congregation with a number of squares upon it. After a few well-chosen remarks, the president of the conference took the first square at five hundred dollars. Elder Irwin then led out in the meeting, and called for other liberal donations. Three quickly pledged five hundred dollars each, and a sister did the same the day following, thus making twenty-five hundred dollars. Six gave one hundred dollars each. Sixteen others pledged fifty dollars each. Twenty-one followed with pledges of twenty-five dollars each. Twenty-seven gave ten dollars each, and forty gave five dollars each. Six gave three dollars each, and eleven two dollars. This, with the collection which followed, made nearly five thousand dollars in cash and pledges. When all these pledges are paid, it will more than cover their pro rata share. In addition to this the conference committee decided to give sufficient from the tithe fund for missions to bring the sum up to six thousand seven hundred dollars. Two hundred and sixty-one dollars also was given to purchase and equip a printing-plant in China; thirty-five dollars was donated for the work among the blind, and forty-one dollars for a school in the South. In addition to this, the young people pledged over two hundred dollars to send a student to the Foreign Mission Seminary at Washington, D. C. The person has been selected, and expects to be present at the opening of the school. They are hoping to increase this sum sufficiently so that two persons, instead of one, can be sent to the Seminary the coming year. We believe it would be a good step for our Young People's Societies to take to assist in educating some of their consecrated young people for the foreign fields. While this conference has two important schools of its own, the most hearty sympathy and co-operation was shown by the managers of these schools and by the conference toward the work of the Foreign Mission Seminary. This spirit we believe to be begotten from above, and to be a blessing to the work in many ways.

On the two Sabbaths of the camp-meeting \$77.62 was given by the Sabbath-school for missions. A first-day offering of about sixty dollars was taken for foreign missions. This with other gifts makes the total amount raised in cash and pledges for the various branches of our work about seven thousand five hundred dollars.

Excellent work was done for the young people during the meeting, and a number of these gave their hearts to God.

From reports, we gather that encouraging progress is being made in the evangelical work of the conference. One church has been organized as the result of the work the past year, and three

companies are ready for organization. Seven tents had been in the field before the camp-meeting, and the same number are planned for following the close of the meeting. One tent has been in Battle Creek during the summer, and the Lord has blessed the efforts put forth. While many are losing their way in the fog and mysticism of the prevailing skepticism there, about seventy have been converted and united with the church during the past few months. There is no more loyal and faithful church anywhere than at Battle Creek. The trials through which this church is passing have served greatly to strengthen the faithful people there.

Three laborers, members of the conference committee, have been called during the year to responsible positions outside the conference: Elder B. F. Kneeland, to act as president of the New Jersey Conference; Elder S. M. Butler, as Bible teacher in Union College, and Elder W. H. Heckman, to act as president of the South England Conference.

Besides the laborers in the conference, Elders G. A. Irwin, Allen Moon, and W. D. Curtis, Dr. H. W. Miller, J. B. Blosser, and the writer attended this meeting to represent the general work. We were glad also to have Elder Luther Warren spend the last two days of the meeting with us. In addition to these, a meeting of the board of trustees of Emmanuel Missionary College held during the meeting, brought to the camp-meeting for a short time presidents of the surrounding conferences, as well as other laborers.

Elder Irwin gave some most interesting studies on the subject of The Spirit of Prophecy, which were greatly enjoyed.

The revival spirit was manifest during the meeting, especially among the youth. Many sought the Lord on the last Sabbath, and found peace. Forty-one were baptized during the meeting. All felt grateful to God for the blessing bestowed at this annual gathering.

G. B. THOMPSON.

The Takoma Park (D. C.) School

POSSIBLY the readers of the REVIEW would be interested in a brief account of the local school work at Washington. So far, with all there has been to do in establishing the headquarters of the work here, no provision has been made for the children and youth of those who have had to move to this city to establish and maintain the work. In all, there are forty-five or fifty children of Sabbath-keeping parents, who have so far attended the public schools, except such as have been far enough advanced in their studies to attend the College. An effort was made last fall to open a school, but there being no suitable place to conduct it, the time passed for opening, and again the children were compelled to attend the public schools.

During the summer, this important matter received consideration by the church. A board was selected, and instructed to provide a place for the school. At first it was designed to connect the school with the proposed church building, but it was found impracticable to do this here. A very pleasant and desirable location for the school building was secured, about one fourth of a mile from where it is designed to build the church, in a quiet and retired place.

The lot cost six hundred dollars. The owner valued it at twelve hundred dollars, but as she lived in Wisconsin and desired to sell, she offered it herself at the above reasonable price.

It was first designed to build a one-story building, sufficient to provide only for regular church-school work, but the change in plans for the College, by which that becomes the Foreign Mission Seminary, made necessary an alteration in our plans, as the Seminary does not plan to provide for resident students who had been doing preparatory or academic work. Either this local school must provide for these students, or they would be compelled to attend at South Lancaster or elsewhere. This being true, it was thought best to make our building one story higher, and thus provide, or make it possible to provide, for students doing work between the eighth and twelfth grades. To do this, a building thirty-two by forty feet, with a basement under the entire building, is now being erected. At this writing the frame is nearly up. Everything possible is being done by those having the work in charge to economize in the outlay of money, but at the same time to provide a suitable place for the education of the youth and children, where they can be taught in harmony with the principles and truths of the Bible.

There will be two rooms, sixteen by thirty feet, on the first floor. The church may use temporarily the second floor for religious services in place of the rented town hall now being used, which is located too near the railroad to be desirable for such purposes.

Although the new building will not be done in time to occupy on opening school, temporary quarters will be provided, and we design to begin the twenty-third of the present month. Should there be those living in the vicinity of Washington, either in Maryland or in Virginia, who would like to improve the opportunity of the school, and can find good homes here among brethren and sisters, we should be glad to have them join us in making the school a success. Correspond with the writer. A few could be provided for to take work with those who will be in grades above the church-school work proper.

The Takoma Park church is taking hold earnestly and working hard to provide for this school. Some are cheerfully donating labor, and nearly every member is contributing every week of his means to raise the needed funds.

In a recent communication from Sister White regarding the work in Washington, this statement is made regarding school work: "A special work should also be done in this city [Washington] in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type."

We ask for an interest in the prayers of all our brethren and sisters in this part of God's work here. One of the most important features of our God-given work for to-day is to gather in the children from the corrupting influences of the world, and unitedly, parents and teachers, train them for Christ.

T. E. BOWEN,
Chairman School Board.

The Virginia Camp-Meeting

THE conference and camp-meeting held at Hampton, Va., August 13-20, marks another mile-stone in the path of progress of the work in that State. There was a good attendance of our brethren and sisters from the different churches, and from the opening meeting a spirit of hope and courage was manifested till the close.

The arrangements for the camp were somewhat different from what they usually are. No family tents were pitched, but a large building was rented which had been fitted up for the accommodation of visitors to the Jamestown Exposition. Another building near by was used as a dining-room, and the large pavilion was pitched on vacant land adjoining the buildings our brethren had rented. A number of rooms were secured from people living near by, so all were provided for in houses instead of tents. This arrangement was very satisfactory to those attending the meeting.

Prof. H. R. Salisbury, Brother Byrant, of Iowa, and the writer were the only laborers present except those employed by the conference. Professor Salisbury was greatly blessed in presenting the subjects of the near coming of the Lord, and the reception of the Holy Spirit, and the brethren greatly appreciated his labors in their behalf. Sabbath, August 17, was a good day, when many renewed their vows of consecration to the Lord and his work. Brother Bryant gave acceptable help in the meetings for young people, and labored also in behalf of the canvassing work.

Hampton is located a short distance by trolley from Old Point, where the boats land bringing visitors to the exposition, and from which many small boats take them across the bay known as Hampton Roads to the exposition grounds. Many come to these places now, and it is expected that many more will attend the exposition during the autumn months. Elder G. A. Stevens is employed in distributing literature in the cities near the exposition grounds, and is finding all he can do. Our periodicals are placed in the principal hotels and reading-rooms, and are also given away, and many seem to be deeply interested in them.

The conference meetings were harmonious, and there was a good spirit in all the business proceedings. Four newly organized churches were admitted to the conference. The Lord has blessed the work in Virginia during the past year, and we believe that still greater prosperity will attend it in the future if the brethren are faithful and true. Elder H. W. Herrell was elected president of the conference for the coming year, and he enters on his work with courage and the confidence of his brethren. Elder R. D. Hottel, who has been president of the conference a number of years, desired to be relieved of his responsibilities, but remains on the committee; and will still do what he can to assist in carrying forward the work. Other officers of the conference remain the same as last year.

On Sunday forenoon the \$150,000 fund was considered. Virginia had still between five and six hundred dollars to raise on her apportionment. Most of our brethren there are poor, and it was difficult for them to give a large amount. But God put within them a spirit of self-sacrifice, "For to their power, I bear

record, yea, and beyond their power they were willing of themselves." Squares were marked off on a large sheet of paper, each square representing three dollars. There was no urging, and at times those in charge were about to close the meeting; then others would begin to take more of the squares, until over five hundred dollars had been given in cash or pledges. As the last square was crossed out, the congregation joined in singing, "Praise God, from whom all blessings flow," and another song of jubilee was heard in heaven. The brethren were greatly rejoiced and encouraged, and a number remarked that this was the best meeting of all.

There was a good outside attendance of people from the city, and many seemed deeply interested in the truth. It was decided that several of the ministers should remain and develop the interest. We hope a good church may be brought out in Hampton as the result of this effort.

I was obliged to leave before the meeting closed, so was not there when baptism was administered, and can not give the number baptized. I greatly enjoyed this meeting, and my association with the dear brethren and sisters in Virginia. There must still be many in that State who will believe and obey the truth when it is brought to them. We hope to see the school near New Market speedily completed, for this should be a great blessing to the conference. I believe the brethren will hasten this enterprise forward to completion, as some money was given at this meeting, and no doubt others will bring their gifts that the building may be finished. May God greatly bless the work in Virginia.

E. W. FARNSWORTH.

Missionary Volunteer Reading Course

It is a great psychological fact that the mind takes the level of the things upon which it continually feeds. "As he thinketh in his heart, so is he." "The mind occupied with commonplace matters only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth."—"Education," page 124. The Lord has committed to us the divine principles of Christian education. These principles are to be applied in the home, as well as in the school.

In many of our homes far more attention should be given to the matter of selecting proper reading for the children. Many of our people are held in the very snare of the enemy by the pernicious reading that floods our land, reading that "unfits the soul to comprehend the great problems of duty and destiny."

The recent Sabbath-school and Young People's Convention at Mount Vernon, Ohio, recommended that our young people heed the light given on this question, and institute a crusade against harmful reading. Read the recommendations and discussions in the report on this question.

It is further recommended that in order to assist our young people in the choice of good reading, and to furnish them a means of home culture along right lines, the Young People's Missionary Volunteer Department should conduct a reading course. This has been arranged, and will appear in the *Instructor* of October

1, and continue eight months. The books chosen are:—

"Early Writings," by Mrs. E. G. White, 75 cents. This work gives an intensely interesting account of Sister White's early experiences and views, and a brief survey of the whole controversy between Christ and Satan.

"Into All the World," by Amos R. Wells, cloth, 50 cents; paper, 35 cents. In this work we have a brief study of the mission fields of the world, and biographical studies of the great heroes of the cross in mission lands. There will be sent with this book, free of cost, a copy of the booklet "Outline of Mission Fields," which is a sketch of our own missions. The reading of this book and the booklet in connection with a beautiful colored map of the world, showing the prevailing religions (costing 45 cents, or, mounted, 65 cents), will make a very profitable study.

"Pastor Hsi, One of China's Christians" (cloth, \$1; paper, 50 cents) is the life story of one of the most remarkable Chinese Christian workers yet developed. It is a marvelous story of the power of God manifested in mission work. The book paints the picture of Chinese life and Christian missions very vividly.

Let our parents and older people lend a helping hand in bringing this course to the attention of our youth. The relation of reading to character building is that of cause and effect. Those who read light, frothy, and sensational literature will have light, frothy, and sensational characters. The characters of those who read the true, pure, and uplifting, will be strengthened for the right. What our young people need is to have their interest and sympathy enlisted in the salvation of the world. Dr. A. T. Pierson truly says, "Facts are the fingers of God. To know the facts of modern missions is the necessary condition to intelligent interest."

Suggestive questions on the books will appear in the *Instructor*, and at the close of each book, the Conference Missionary Voluntary Secretary will send out a list of questions for review. All who satisfactorily complete the work will receive a reading course certificate. The books will be read in the order named above. Send your name for enrolment to the conference secretary of the Young People's Missionary Volunteer Department, and order the books and map from your tract society or publishing house.

M. E. KERN.

Philippines

MANILA.—We had been here but a short time when we saw that one of the best openings for missionary labor was in sending literature to the teachers. Scattered throughout all the islands, many of them away from all white people, and with plenty of spare time, we felt that we ought to make a special effort in their behalf. We started in to do what we could, and have carried it on as best we could under the circumstances. We sent notices to the *REVIEW* and *Signs*, asking for literature, also wrote to different ones who we thought could help. In this way we have received and used a large amount of papers, etc. Each month the work has grown, until now it makes such demands on our time that it keeps us busy. The only limit to the work is the supply we receive, and the

amount we can do in sending out literature. There is a great field for such effort, and just at the present it is the most practical way of laboring. We would like to put reading-matter into the hands of all who can read English. To do that would require tons of literature. But as fast as the ammunition is sent, we will expend it, not only among the teachers, but all classes. The seed sowing must come first, and the Lord will give the increase.

The first bundle of the five hundred copies of the *Signs* subscribed for us for six months, arrived this morning. With the other papers we are receiving, it will keep us as busy as we can possibly be to keep them moving into the field. But the Lord will do his part in helping and blessing. The schools are just reopening after the summer vacation, and in a few days I shall receive a full and revised list, with all teachers' names and addresses. We shall devote the entire club of five hundred to the teachers, and the other papers we shall use among other classes.

At the present time we are both quite well. Some time ago Mrs. McElhany was not at all well. We thank the dear Lord that she is much better in every way, and we trust that her health will continue good. The climate here is enervating. Last night it was so warm and sultry that we were in a continual perspiration. The hot season will soon be over, and then it will at least be more tolerable.

In this field we are made to realize that we are not fighting flesh and blood. In these pagan-papal lands the devil certainly has control. You can have no idea of the darkness that prevails, without coming in contact with it. Eph. 6: 10-20 has been impressed on my mind by the Holy Spirit as the very best instruction for us here. That is the basis of what could be made a wonderfully powerful missionary sermon. Verses 18 and 19 contain our request for your prayers and those of all the brethren.

J. L. McELHANY.

Trinidad

THE work in the island has been going on nicely, considering the time we have been able to give to it. There were twenty-seven accessions during the last quarter, and there are others awaiting the ordinance of baptism. In Tobago three have been added by baptism, and in Grenada several more.

Here in the printing-office we are keeping up with the regular work on the *Watchman* and *Gleaner*, and we have printed fourteen thousand tracts, and done considerable job work during the same time. The circulation of the Earthquake Special of the *Watchman* reached twenty-eight thousand five hundred copies.

In the *Watchman* office we have started night-school work in two subjects, to improve the condition, educationally, of the employees. Many of the subjects taught the children in American schools are not taught here, and they lack sadly in everything but arithmetic, grammar, spelling, writing, and dictation. Geography is taught in a way from a book, without maps, and physiology is not taught. We need a school in this part of the field, but there is not much hope, I fear, of that in the near

future. Our work in the classes referred to is mostly review, and we have recitations only twice a week; but we hope to do better as time and strength permit.

S. A. WELLMAN.

Field Notes

BROTHER J. W. Hofstra recently baptized four persons to join with the church at Wright, Mich.

THE baptism of eight persons in Cherry County, Nebraska, is reported by Brother J. W. Beams.

REPORTING from Rochester, N. Y., Sister D. D. Smith says that within the past month seven of her Bible readers have taken a firm stand for the truth.

BROTHER C. A. HANSEN reports the baptism of eight persons August 8. Three of these join the church at Coldwater, Mich., and the others at Quincy.

A TENT-MEETING conducted for three weeks by Brethren J. W. Raymond and T. B. Westbrook in Rochester, N. Y., resulted in thirteen taking a decided stand for the truth.

BRETHREN Wiest and Baum, who have conducted their first tent-meeting at Seelyville, Pa., this summer, are rejoicing that seven have taken a firm stand for the third angel's message.

BROTHER S. B. WHITNEY reports four keeping the Sabbath at Clinton, N. Y., as the result of his meetings there, and two have already begun to obey from the few meetings he has held at Herkimer.

ELEVEN persons were baptized at Scranton, Pa., August 17, and several others will soon go forward in this ordinance as the result of the summer's work by Brethren W. H. Smith and E. W. Culver.

FOUR persons were baptized, and six others signed the covenant to keep the commandments of God and the faith of Jesus, at Blue Lake, Cal., as the result of meetings held by Brethren A. J. Osborne and J. W. Bressie.

TEN persons have begun to keep the Sabbath in Baltimore, Md., since the camp-meeting. These, with others who have already united, will make an addition of about twenty-five to the Baltimore churches this summer.

FOR seven months Brethren D. P. Wood and S. T. Black have been working in Adrian, Mich., with the *Family Bible Teacher*. The fruit of this seed sowing is that twelve adults have taken their stand to obey God. The Sabbath-school numbers twenty-one.

GOSPEL meetings had been conducted in Merced, Cal., for nine weeks prior to August 3, by Brethren C. M. Gardner and G. W. Rine. They report that at least fourteen substantial men and women have definitely promised to keep the Sabbath of the Lord, and to walk in the light they have received. Many more are convicted and still interested, for whom faithful efforts will be put forth by Bible workers.

Current Mention

— Report comes of a serious revolt among the natives of the Kongo Free State. They have everywhere refused to do the work that is demanded instead of taxes.

— Rioting strikers at Antwerp have set fire to the docks, causing a damage of more than \$2,000,000. One policeman is dead, and several citizens are seriously hurt, from mob violence. The militia has been called out.

— Spreading of the rails near Kanawha Falls, W. Va., September 2, caused a wreck resulting in the death of five persons. Eleven others were severely injured; six were killed and twenty injured at Caledon, Ontario, the third; and on the sixth twelve persons were killed and as many more injured at Norris, Iowa.

— The following is an official statement of the loss of life and damage caused by the recent floods in Japan: killed, 348; injured, 70; missing, 173; buildings destroyed, 1,337; partially destroyed, 1,376; washed away, 3,142; flooded, 173,339; embankments broken, 1,570; bridges washed away, 976. Rice and other crops suffered heavily in the flooded districts, but it is believed that the rice crop of the whole country will be slightly above the average.

— More than a thousand Hindus were mobbed and driven from Bellingham, Wash., September 5. Six were so roughly handled that they were taken to hospitals, and 400 were sheltered in the jail and city hall, while the rest betook themselves to the British Columbian frontier. Race prejudice against them is the cause. Most of these Hindus were employed in the mills. All these are English subjects, and the matter is being placed before the British authorities.

— The Federal grand jury of Jamestown, N. Y., has returned indictments against the Standard Oil Company, the New York Central Railroad, and the Pennsylvania Railroad Company, charging these companies with violating the interstate commerce law either by accepting or by granting rebates on shipments of oil from Olean, N. Y., to points in Vermont. The maximum penalty if convicted on all the counts would be \$876,000. Last month the same grand jury returned similar indictments against the same corporations with counts sufficient to make it possible, in case of conviction, for the judge to impose fines amounting to more than \$18,000,000.

— The Moors again attacked the French, September 2, but were repulsed with a loss of fifty men from their force of about 5,000, while the French loss was seven killed and about fifteen wounded. France and Spain have decided to occupy the littoral ports of Morocco with their own forces, and establish police organizations. This decision results from the official announcement from the Moroccan government that it can not insure the safety of the European instructors of the international police force, which under the terms of the Algeciras convention, was to be composed of Moors. All the powers except Germany signatory to this convention have acceded to this plan, and it is expected Germany will agree to it.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D., - - - - - Chairman
W. A. RUBLE, M. D., - - - - - Secretary

Medical Missionary Work in Mexico

THE practical benefits of medical missionary work in a Catholic field like Mexico are well illustrated by the following incident:—

One of the most prominent physicians of Guadalajara, Mexico, was stricken with paralysis some time ago, and as a result was brought to a condition of perfect helplessness. One of our brethren who had received some training as a nurse at the Guadalajara Sanitarium was called to give massage to this invalid. He found him unable to move hand or foot, or even to wipe away the tears that trickled down his face.

In harmony with the principles of rational therapeutics he began to give hot and cold to the spine, in connection with massage, and a great improvement has resulted. The patient is now able to move himself, and with a little help can sit up in bed. The improvement in this case is a marvel to all who have heard of it; and because of the professional and social position of the patient, who is a professor in the state medical college, there are many openings for entrance to good families.

We are just finishing up the new treatment rooms in Guadalajara, and hope that through the work which may be done in them, many sick and suffering ones will be given relief, and some dear souls will be led to the Fountain of eternal life.

Pray for the work and workers in the Latin-American fields, where religious prejudice and ignorance close the minds of the people against the reception of present truth. GEO. M. BROWN.

Friedensau Sanitarium

THE progress of the work in Germany, especially in the last five or six years, has been phenomenal, over two thousand members having been added since Jan. 1, 1906.

The medical missionary work has also had a rapid growth since the opening of the school at Friedensau and the dedication of the sanitarium, July 29, 1901. The health paper, *Gute Gesundheit*, started three years previously, had opened the way among our people as well as others.

In the institutions, nurses were trained and sent out to different parts of Germany, Russia, Austria, and other countries. Sixty-five fully trained nurses are now at work, and by canvassing, visiting physicians and influential men and women, besides nursing and giving treatments, are introducing our health teachings, and are advertising our institutions.

Friedensau lies far out in the country, surrounded by forests, and has a healthful atmosphere and fine artesian water. Patients become very much attached to the place. Many of them come repeatedly, year after year, to enjoy the quiet country life, the fresh air, simple vegetarian diet, and the treatments. They

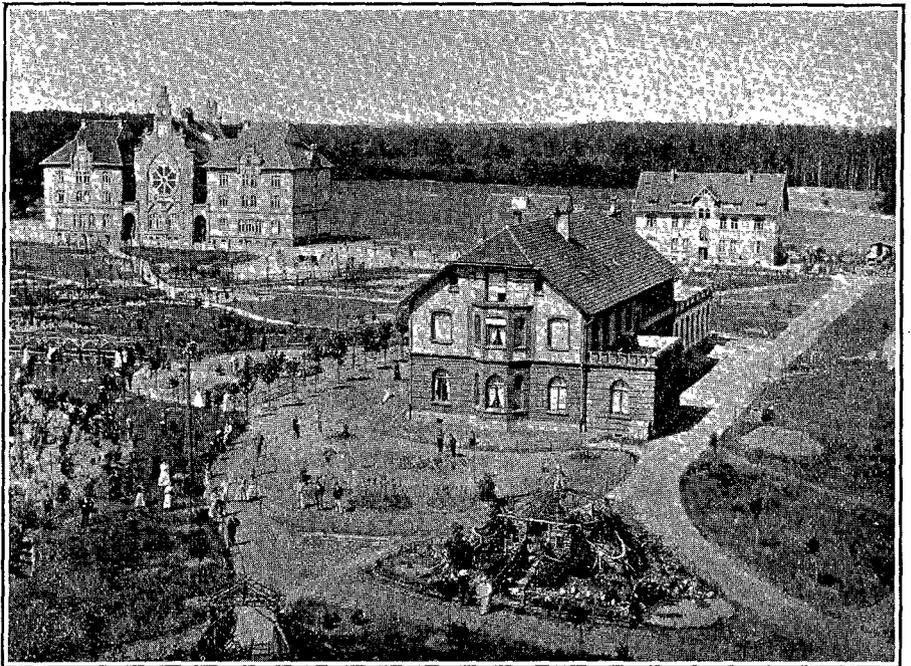
also find something in our religion which they do not find elsewhere. They find a people here who do not use stimulants, and who deny themselves of fine and fashionable clothing, and highly seasoned foods, and all those things that men usually most desire. One of our patients described Friedensau as follows:—

"Friedensau is the name of a small planet which is connected but loosely with our earth. It is inhabited by a different and better class of people. They do not strive for wealth or might, nor do they live for gain or renown, nor to satisfy the lustful appetite. For one great object they strive, collectively and individually, and that is to live out the one great underlying principle of all religion, 'Do unto others as you would have them do unto you.' This small state is

those who are wholly consecrated to the Lord, and who believe the third angel's message with all their hearts."

We quote the following from *Flashes from the Field*, a paper published by Elder H. J. Edmed, of Durban, South Africa: "Brother and Sister Baumann have decided to establish their treatment rooms at Bellair, a few miles out from Durban. A commodious house has been lent them for the purpose, free of rent, by their father."

Dr. P. A. De Forest, writing from Gland, Switzerland, says: "We have at present thirty-five patients, and from fifteen to twenty other guests who have come to recuperate, making fifty or sixty in all, or about twice as many as we had last year at this time. A number are interested in the truth. Really, we have



FRIEDENSAU SANITARIUM AND SCHOOL

supported and held by a great and endless faith in a supreme Being, which every subject carries into every detail of his daily work.

"Happy is he who can find the time to get away from the busy world to abide here for a season. The rest and quiet in nature about one, the complete absence of care and fear, the cheerfulness of the people, the interest they manifest in their work, their abiding faith for the near and distant future, must lead every one who has a spark of life energy within him, to health of body and soul."

DR. A. J. HOENES.

Findings

ELDER E. E. ANDROSS writes from England: "I am glad to report that our work at the Rostrevor Hills Hydro in Ireland is prospering. The brethren report that the little institution there is crowded with an excellent class of patients, and the outlook for the future is very encouraging." In speaking of the needs of that large field, he says: "I believe that we ought to have one or two physicians in this field to take up work in a short time. This certainly is a most excellent opening for the enlargement of this branch of our work in Great Britain, and I think that we ought to take advantage of it. But we want

our hands full as never before, and God helps us over the hard places."

W. H. Nelson writes from Melrose, Minn., R. F. D. 2: "For seven years I was connected with health restaurant work in New York City. I left that work to engage in farming for a time, but have decided to return to the city to the restaurant work once more. I am anxious to find a place recommended by my brethren where such work can be conducted to the glory of God. Should any of our brethren know any such place, I would be pleased to correspond with them."

In a recent letter from Brother L. A. Hansen, of Graysville, Tenn., he writes: "I have just returned from a visit to some of our camp-meetings in the interest of the health work, and I can report very favorably concerning the outlook. There is a realization of the fact that we have retrograded on this point, and there is a willingness manifested to come up on the matter. We can give a most encouraging report of the Graysville work. We now have only one vacant room, with the prospect of several patients coming within a few days. We had thirteen arrivals the past week. Class work progresses in excellent shape, and on the whole we feel grateful for the progress that is being made."

Christian Liberty

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

Conducted by the Religious Liberty Bureau
K. C. RUSSELL, - - - - - Chairman
W. A. COLCORD, - - - - - Secretary

The Sunday Law

WHILE on the subject of the law and its majesty, I have in mind the old blue-law which is still on the statute-books of Maryland, covering all cases of work on Sunday. A close perusal of this law would make a good citizen feel as if he was having his liberty crimped and his mere existence put under a ban. Under this law you can't feed your chickens or your cattle on Sunday. You can't get milk from a dealer, for the dealer is not supposed to milk his cows. You can't ride on a car, for the motor-man would be working if he run the vehicle. The ice man must stay at home, the baker must not make bread; in fact, it is a question whether or not you could bake it yourself and not be liable; but the most ridiculous part of the whole statute is that if you are found guilty of any of these offenses, you must pay the penalty in two hundred pounds of tobacco, which would be about six or seven hundred dollars. Some twentieth century Maryland legislator ought to tear this leaf out of the book.—*The Mt. Rainier (Md.) Weekly Review, Aug. 24, 1907.*

Sunday in Canada

UNDER the above title, the Boston Herald speaks editorially as follows concerning the origin, character, and workings of the new Canadian Sunday law:—

"Not much actual experience of the effect of the new Lord's day act in Canada has been necessary to reveal the almost intolerable oppression of that measure. The act was the outcome of strenuous agitation by the Lord's Day Alliance, many of whose members are, presumably, of Scottish descent. That accounts for everything. No country in the civilized world is inflicted with a more lugubrious day of rest than Scotland. The ruling principle there is that if the people will not go to church, they shall not be able to go anywhere else.

"Will the Dominion tolerate for long a condition of things which reproduces the gloomy Sabbath environments of Covenanting times? It is hardly probable. Indeed, the reaction has already set in, in the shape of a Rational Sunday League, which stands for the right to buy and sell refreshments and non-intoxicating drinks, popular lectures and music in halls and parks, the opening of museums and art galleries, and a limited measure of Sunday trade. The league, although only recently founded, already has a numerous, representative, and constantly growing membership. That is not surprising, nor is it rash to anticipate an early triumph for its moderate program.

"If the Lord's day purists are wise, they will agree quickly with their adversary while they are in the way with him. It is impossible that in such an essentially democratic commonwealth as Canada is increasingly becoming there

can be any lengthy triumph for such an antiquated conception of the day of rest as the new Lord's day act represents. Ministers of religion have a grave responsibility in this matter. Do they not realize, for one thing, that their action in repressing innocent recreation on Sundays is open to a selfish construction? The unthinking have only one interpretation for such conduct, which they naturally attribute to a fear lest the churches should be deserted. Ministers who wish people to devote some part of the day of rest to religious exercises should make those exercises so living and attractive that no one will wish to ignore them. It is too late in history to attempt to force people into observances they have no inherent desire to celebrate."

This editor sees matters more clearly than do many. W. A. C.

Religious Liberty Notes

THE president of one of our local conferences writes us as follows: "Our conference wants to do its part in spreading the third angel's message. We try to have a part in every good work that comes along. We are lovers of liberty, and believe the good magazine *Liberty* will do much good if placed in the proper channel for usefulness. For this reason, as a conference we stand ready to pay for one hundred and fifty subscriptions to be mailed to leading citizens residing in our conference territory."

On June 7 the Supreme Court of Minnesota rendered a decision which empowers the attorney-general of the State to close every saloon in every municipality on Sunday, if a complaint is filed. Commenting on this, Rev. Johnson, pastor of the Fifth Presbyterian church of Minneapolis, says: "The destruction of the saloon is coming fast." Mr. Crafts, the noted and indefatigable Sunday law worker, knew better than this when he wrote the first edition of his "Sabbath for Man" (page 96), in which he said: "The only States which enforce Sunday closing are those which prohibit liquor selling on all days,—Maine, Kansas, Iowa, Vermont, and New Hampshire,"—and added that "the only way that has ever been found permanently effectual" in closing the saloons is "by closing them altogether." Sunday closing, therefore, does not necessarily mean the destruction of the saloon.

Señor E. F. Forga, who for some years has been an active worker in health and temperance and religious liberty work in Peru, writes us from Sanitarium, Cal., as follows: "I have just finished reading the Christian Endeavor number of your magazine [*Liberty*], and find it excellent. I will keep it with the idea of translating some of its articles into Spanish later on." He enclosed two dollars, and asks us to send him as many copies of this number as we can for this amount, stating that he desires to send them to the brethren in charge of the different Spanish fields, English missionaries of Protestant churches in Spanish countries, and to other English friends. Having been engaged in religious liberty work in a priest-ridden land, Brother Forga knows how to appreciate literature of this kind. We fear that many of our people in this

country will never fully appreciate it until their liberties begin to be taken from them; but that time, from present indications, is perhaps not very far away.

A cashier of a bank in Texas, chancing recently to receive and read a copy of the leaflet, "Religion in the Public Schools," which we prepared and circulated in Washington, D. C., in our campaign two years ago against the movement for the introduction of religious instruction into the public schools of the District of Columbia, writes us as follows: "Permit me to say that I think the arguments in the pamphlet, 'Religion in the Public Schools,' are the best I have seen on this subject. They are, I think, incontrovertible."

Elder A. J. Breed, writing further concerning the distribution of *Liberty* in Seattle, Wash., says: "Brother Beecraft has placed twenty-two hundred copies of *Liberty* among lawyers and other business men since the Christian Endeavor Convention. The rules of the New York block are such that no one is allowed to distribute anything in the building; but, not knowing this, Brother Beecraft went and distributed there as if he were doing legitimate business, and placed three hundred copies in the offices of the building. The next day another brother went there to canvass for 'Heralds of the Morning,' and was stopped at once. From this building, Brother Beecraft went to another building where the rules were similar, but the superintendent gave him permission to place *Liberty* wherever he desired. Brother Beecraft first gave the superintendent a number, and when he saw what it was, he freely gave his consent. This was Brother Beecraft's experience wherever he went with *Liberty*, and he feels as if it ought to be used more for such work."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1907

ATLANTIC UNION CONFERENCE	
New York, Herkimer	Sept. 5-16
West Virginia, Pennsboro	Sept. 12-22
CANADIAN UNION CONFERENCE	
Quebec, Knowlton	Sept. 5-15
SOUTHERN UNION CONFERENCE	
Alabama, Birmingham	Oct. 3-13
Florida, Tampa	Oct. 10-20
Mississippi, Aberdeen	Sept. 27 to Oct. 3
LAKE UNION CONFERENCE	
Indiana, Worthington	Sept. 5-15
Northern Illinois, Aurora	Sept. 5-15
CENTRAL UNION CONFERENCE	
Kansas, Kincaid	Oct. 4-13
Nebraska, Hastings (Prospect Park)	Sept. 5-15
PACIFIC UNION CONFERENCE	
Utah, Salt Lake City	Oct. 3-10
NORTH PACIFIC UNION CONFERENCE	
Western Oregon, Rosenberg	Sept. 13-22
Montana, Somers	Sept. 17-22
Montana, Kalispell	Sept. 10-15

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

Address

THE address of C. E. Rentfro is Rua de S. Bento 59-61, D, Lisbon, Portugal.

International Publishing Association

THE next annual meeting of the constituency of the International Publishing Association will be held at College View, Neb., September 16-18. This meeting will be held for the purpose of electing a board of trustees and counselors, and for the transaction of all other business that may properly come before the meeting.

A. T. ROBINSON, *Secretary.*

Saskatchewan Mission Field

ON account of other responsibilities in the Pacific Press Branch Office here, Sister Birdie Conway has been released from the office of secretary and treasurer of the Saskatchewan Mission Field and Tract Society. All communications and funds intended for this office should now be sent to Mrs. H. S. Shaw, Box 1264, Regina, Saskatchewan.

H. S. SHAW.

Utah Conference Session

THE fourth annual session of the Utah Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church in Salt Lake City, Utah, October 3-10. All churches should elect delegates at once, and forward the names of the same to Miss M. E. Fletcher, Secretary, 553 East Third South St., Salt Lake City, Utah. The first executive meeting of the session is called for 10 A. M., October 4, the second day.

S. G. HUNTINGTON, *President.*

Canvassers' Institute in Washington, D. C., September 21 to October 7

ARRANGEMENTS are being made for giving our people, especially those in Washington and the Chesapeake Conference, an opportunity better to prepare for the good work of selling our books. The servant of the Lord says: "Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by his Holy Spirit has stirred his servants to write."

Let all whose hearts are stirred by the Spirit of the Lord make the most of this golden opportunity. Further announcements will be given later.

G. H. CLARK.

Opening of Union College

UNION COLLEGE opens Wednesday, September 18. Students should be present the day before if possible. On Monday, Tuesday, and Wednesday representatives of the college will meet all trains at Lincoln. Plan to arrive by day if possible. If you can not come at the beginning of the term, come as early as you can. We have so many classes and subjects that we can always find work adapted to the student's needs. There is every indication of a larger attendance than last year, and our capacity will be taxed to the utmost. Hence students should apply at once for rooms, that we may know what preparations to make that they may secure accommodations. Especial attention of those desiring to room outside the college homes is called to the conditions in the calendar, page 46, under which requests may be granted. They should write at once for application blanks. Address C. C. Lewis, College View, Neb.

Business Notices

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper. Please read carefully the conditions under which business notices will be published.

Brief business notices will be published in this department subject to the discretion of the publishers.

Display advertising, and advertisements which call for agents, will not be accepted,

nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper must send with their 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.

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.

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

WANTED.—Competent cook for small sanitarium. State experience, and wages wanted. Address Newark Sanitarium, Newark, Ohio.

FOR SALE.—58 acres good land for \$500. 3-room house, out-buildings, well, creek, 50 apple- and 200 peach-trees, 200 grape-vines, strawberries, 30 acres in cultivation. Improvements worth \$600. Address J. T. Lorren, Route 1, Borden Springs, Ala.

FOR SALE.—160 acres, eight miles from town; 30 acres broke. \$800 worth of buildings. Good well-water. Live stream runs through one corner. \$12 an acre. 160-acre homestead open for filing joining. Address Otto Bohlman, Halbrite, Saskatchewan, Canada.

FOR SALE.—I will sell to Seventh-day Adventists only the Radiodescent Therapeutic Lamp (sunlight and heat) for one half the regular price. This will enable every doctor, nurse, treatment room, and afflicted person to get one. We sell all kinds of vibrators. Address Radiodescent Lamp Co., Kalamazoo, Mich.

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.—ED.]

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

Charles Downey, Rock Hall, Md., periodicals.

Oscar N. Conklin, Ava, Mo., *Signs, Watchman*, and tracts.

W. A. Tucker, 206 Ave. A., Lawton, Okla.; *Signs, Watchman, Liberty*, and *Life Boat*.

J. A. Holton, McIntosh, Minn., *Signs, Instructor, Sendebud*, etc., for rack in depot.

Mrs. Wm. Harcourt, Clifford, Wis., *Watchman, Bible Teacher, Instructor, Little Friend, Life Boat*.

Mrs. Eva Rader, Rifle, Colo., *Signs, Liberty, Instructor, Little Friend*, etc.; a continuous supply desired.

Mrs. Alice Shackelford, 419 E. Grant St., Guthrie, Okla., a continuous supply of reading-matter for use in reading-racks.

E. C. Jaeger, 990 Eleventh St., Riverside, Cal., *Signs, Liberty, Life and Health, Life Boat*, and tracts on second advent.

Mrs. Lizzie Anderson, Neosho, Mo., *Signs, Watchman, Life and Health, Instructor, Little Friend*, and tracts; desires a continual supply until further notice.

Obituaries

NEWELL.—Died at Crow Wing, Minn., Aug. 30, 1907, of cholera infantum, Clinton Deforest Newell, aged 3 years, 1 month, and 8 days. Words of comfort were spoken by the writer from 1 Cor. 15: 22 and Rom. 5: 12.

GEO. L. BUDD.

ARMSTRONG.—Died at the home of her parents, at Waynesville, N. C., Aug. 10, 1907, of neurasthenia, Sister Lillie Armstrong, wife of Elder W. H. Armstrong and eldest daughter of Brother and Sister R. T. Underwood, aged 36 years, 10 months, and 10 days. Sister Armstrong fell asleep with the consolation of this blessed hope. She leaves a devoted husband, father, mother, six brothers, and seven sisters. The funeral sermon, preached at the Baptist church, was based upon 1 Thess. 4: 13-18.

R. T. NASH.

GRIMES.—Died at his home near Sand Hill, Ky., Aug. 21, 1907, of Bright's disease, Wm. Grimes, aged 76 years. Brother Grimes was an honest and highly respected citizen. He made no profession of Christianity until well advanced in years. Only four years ago he was buried with his Lord in baptism, and rose to walk in newness of life. His wife and ten children mourn their loss, but not without hope. The funeral sermon was preached by the writer in a Baptist chapel near the cemetery.

WALTER JONES.

STOTT.—Died at Trenton, N. J., Aug. 21, 1907, Sister Florence Gertrude Stott, in her thirty-first year. She embraced the truths of the third angel's message in 1901, and was a faithful, consistent Christian until the time of her death. She was respected and loved by all. Her death came suddenly, after an illness of three hours; nevertheless, she rejoiced in the hope of a glorious resurrection. She leaves a husband and two small children. Funeral service was conducted by the writer. Interment took place in the graveyard of the M. E. church at Groveville, N. J.

CARL B. HAYNES.

LEET.—Died at Campbellsville, Ky., July 20, 1907, of old age, Isaac Leet, aged 79 years and 7 months. Brother Leet accepted present truth under the labors of Brother and Sister Riley about two years ago, and from that time till his death rejoiced in the third angel's message, and did what he could to give it to his neighbors. He leaves an aged companion, two sons, one daughter, and many friends, who mourn, but not as those who have no hope. In the absence of one of our ministers, a short service was conducted at the home. Words of comfort were spoken by the writer.

CHARLES PILE.

SHAFFER.—Died at the home of Charles Wagoner, near Rochester, Ind., June 23, 1907, of old age and heart failure, Henry Shafer, aged 88 years and 12 days. In the earlier part of his life, he was a member of the Evangelical Church. In 1874, at the organization of the Seventh-day Adventist church of Rochester, Ind., he was one of its charter members, and remained true to the faith until death. He leaves a large number of relatives and friends to mourn their loss, but we sorrow not as do those who have no hope. Words of comfort were spoken by the writer, from 1 Thess. 4: 13-18; 5: 10, 11.

DR. WM. HILL.

PENNIMAN.—Died in Woodburn, Ill., July 12, 1907, William Penniman, aged 79 years, 5 months, and 6 days. Brother Penniman was converted at the age of fifteen years, and united with the Christian Church. In 1864 he heard Elder J. H. Waggoner present the points of faith taught by Seventh-day Adventists, and united with that church. Brother Penniman was elected elder of the Woodburn church in the year 1869, and held that office until his death. In 1884 he received ministerial license from the Illinois Conference, but it was a saying of his that he would rather preach to an audience of one, so he spent most of his time canvassing for our literature. He was widely known throughout our ranks by the many articles he wrote for our different papers. Two sons and two daughters survive to mourn the loss of a loving father, but they mourn not as those without hope. His funeral service was held in the Congregational church. Words of comfort were spoken by the writer. We laid him to rest by the side of his faithful companion.

M. G. HUFFMAN.



WASHINGTON, D. C., SEPTEMBER 12, 1907

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

WE have an article in hand entitled "Who Are Missionaries?" which we shall be glad to publish if we can ascertain the name of the author so that we may give due credit.

THE Southern Publishing Association has adopted the word "Watchman" for its cable address. Thus any cablegrams addressed "Watchman," Nashville, Tenn., will reach this association promptly.

THE editor left Takoma Park on September 5 to attend the camp-meeting at Rochester, N. Y. If circumstances permit, he will be present also at the meeting at Herkimer, N. Y., for a portion of the time.

THE Sabbath-School Lesson Quarterly for the fourth quarter of 1907 has come to hand. The theme of the quarter's study is "A Synopsis of Present Truth," and is divided into the following topics: Creation, The Sabbath of the Creator, The Sure Word of Prophecy, The Four Great Kingdoms, The Papacy, Change of the Sabbath, The Sanctuary, Cleansing of the Sanctuary, The 2300 Days; The First Advent, Christ Offered for Sin, and the Resurrection, Ascension, and Heavenly Ministration of Christ. We bespeak for this series of lessons an earnest study on the part of all our people. Price of the pamphlet, 5 cents. Order through the regular channels.

IN our last issue appeared an article calling the attention of our people to one of the most needy branches of our work—the work for the colored people in the United States. Let us not forget the point in the article. A collection is to be taken up on Sabbath, October 5, for this work. Let us be prepared on that day to give liberally to that branch of the work. Through the past year the work has been greatly handicapped by the smallness of the last collection for that branch of the work. Those upon whom the burden of this branch especially rests are looking with some anxiety to the returns from the October 5 collection. Plans for definite advance have been laid, but whether they can be carried out or not will depend upon the amount of the contributions received at that time.

THE West Indian Union Conference Committee has purchased an estate not far from their present location at Bog Walk, Jamaica, for their school work in that field. The farm contains about five hundred acres, with buildings which can be used to good advantage, and which will provide for their immediate needs. The land is pronounced the very best upon the island, and will grow anything produced in that climate. The brethren regard the procuring of this beautiful place as a special providence of the Lord, for which they are very grateful.

JUST as we go to press, comes the sad news of the death of Elder N. W. Allee. He died September 3, at Keene, Tex., where he has resided since his health failed about two years ago. The funeral was to be held on the fourth instant. Further announcements will follow. Elder Allee has been a faithful and prominent worker in this message since he accepted it over thirty years ago. He has fought a good fight, and left a life record of true devotion to God and his fellow men. Though his voice will be heard no more proclaiming the third angel's message, the work he has done, and the life he has lived, will continue to bear fruit to the glory of God and the salvation of men.

The Next General Enterprise

THERE is special reason this year for not allowing the October collection for the colored work in the South to pass with only a casual response. All through the South this work, after years of devoted effort, is getting to the point where one can plainly see that substantial enlargement is just before it. Now special help is needed to meet the pressing calls to advance in every Southern State.

Then, too, the prominence given the building up of training centers in the South in the raising of the \$150,000 fund has diminished the flow of individual donations to the colored work. Now that the large fund has helped to strengthen the colored training-school and sanitarium at Huntsville, so that more satisfactory training work can be done, it is more urgent than ever that a good sum be given in the October offering for the regular evangelistic and local school enterprises being carried forward.

Our colored brethren in the South are working earnestly and loyally. I have met numbers of these laborers at different points, and their devotion to the message and the needs of their people touched my heart anew. Therefore I venture to send this memorandum on the October offering from the heart of the vast colored belt of the South. The

brethren of the Southern Union, and of the Southern Missionary Society, which is operating as a department of the union, are doing their utmost to foster the work among the millions of the colored race. Their resources are meager in view of the large field and the urgency of doing what is to be done without delay. Let us plan for a liberal gift the first Sabbath in October. W. A. S.

Atlanta, Ga.

Some Plain Words

A DELIBERATE attempt is being made to blind the minds of our people to the real issue involved in the recent experiences in the denomination by claiming that those whose wrong course, faithfully reproved by the spirit of prophecy, has been dealt with, are being persecuted for righteousness' sake—because they would not yield to the pressure brought to bear upon them to teach righteousness by works. This is a misrepresentation of the facts. Five years ago doctrines were presented to this denomination for acceptance which, "followed to their logical conclusion, sweep away the whole Christian economy;" but no opposition has been made against them by the very one who now makes such an outcry concerning our Sabbath-school lessons. What is the explanation of this difference in zeal for the truth? An open warfare is being waged by this same one upon the principles of organization adopted by this denomination and approved by the spirit of prophecy, and his course has made it necessary to take some action in his case, and now the people are told that this has been done because of his loyalty to truth. When such an accusation, utterly contrary to the truth, is publicly made, it is due to the people that the facts should be stated. For this reason we deal with this matter at some length in this issue of the REVIEW. We do not do this from choice. We have not taken the initiative in this further development in our situation. We regret that it is necessary to devote time and space to defending this denomination from such charges made by a former fellow laborer, but when such charges are based upon unfair manipulation and sophistical reasoning, we feel in duty bound to let this be known. And when the way is being prepared for further disorganizing efforts among this people under the specious plea of the necessity of preaching the everlasting gospel to those who have apostatized from the truth, or have been shut away from it by their leaders, we think it time to let a little light in upon the actual situation. If we are compelled to say more and to be even more explicit, we can do so, but we hope it will not be necessary.