



Vol. 85

Takoma Park Station, Washington, D. C., August 27, 1908

No. 35



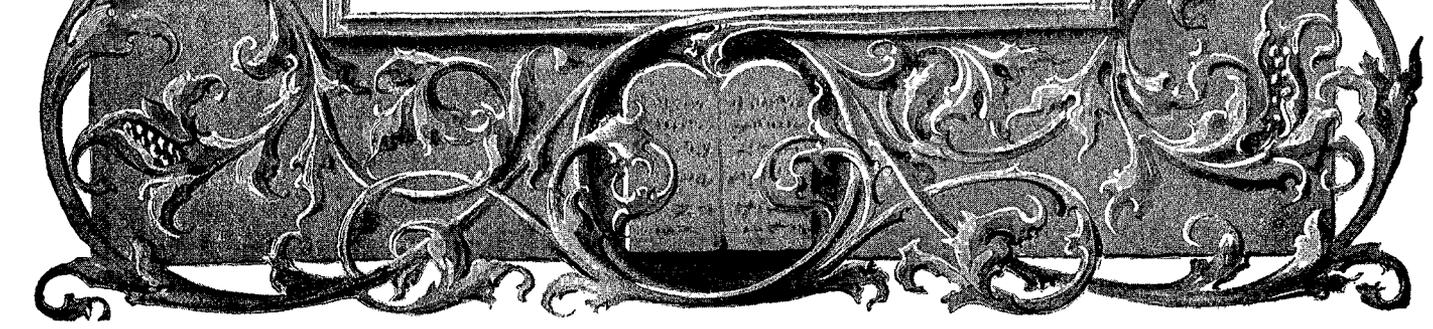
Hindered

"The ships were broken, that they were not able to go to Tarshish." 2 Chron. 20: 37.

Not sail to Tarshish? What is this you say?
 My plans are laid, and I must sail to-day.
 Great wealth is waiting me across the sea
 That shall enrich mankind, and I shall be
 God's almoner of wealth he holds in store,
 Until my ship has reached the farther shore.
 This message — it must be some idle tale.
 The ship a wreck, and broken by the gale?
 No gale could wreck a ship so staunch and strong;
 Storm-tossed it may be, but 'twill not be long;
 The storm will pass, the wind will die away,
 To Tarshish I must go, must sail to-day.

To-day, I said; there came another day.
 Upon the shore I stood, and, far away,
 Saw other ships ride proudly out to sea;
 But driftwood only floated in to me.
 Along the shore, when shadows fall, I light
 My driftwood fire, and keep it burning bright.
 If, some day, I should know its little light
 Had saved some ship from foundering in the night,
 I shall be glad I did not sail away
 To Tarshish, as I planned, that other day.

—Anna M. King, in the Sunday School Times.



The New Edition

CHRIST IN SONG

Is Now Ready

As this paper goes to press, we finish sending out the advance orders which were on hand for the new "Christ in Song." The book is meeting the hearty approval of every one who examines it. The first edition is nearly all sold, and another edition is being printed.

We have purchased the plates and rights for the book in the Seventh-day Adventist denomination; no private individual has any interest in, or receives any profits from, our sales of the book. It is—

The Largest and Best Song-Book Published

Indeed a strong statement, but we believe it to be correct; and we further believe that in view of the present agreements between music writers and publishers, it is not possible for another book to be printed which would contain the musical productions of so large a corps of popular music writers as is found in "Christ in Song."

All the favorite old songs have been retained in the new edition, and a large number of splendid, soul-stirring new songs have been added. There are such a large number of new compositions that if these had been published as a separate book, it would have sold readily at twenty-five cents a copy.

Old and New Editions Can Be Used Together

There will be no difficulty in using the new edition with the old books, for although

the song numbers have been changed, the new edition gives in small figures the *old* number of each song. For instance, "Wonderful Love," is No. 245 in the new edition, while in the old edition it is No. 196; therefore both numbers are shown, but not in such a way as to be confusing.

Two Books in One

If only minor revisions or changes had been made, we would not feel justified in asking our people everywhere to buy this new edition; but since we are now practically giving two books in one in this very large and superior collection of music, we feel that no one will regret the purchase of this book, even though he already has a copy of the old edition.

Notwithstanding the large expense in securing the use of these new songs, and notwithstanding the increased size of the book, there has been only a slight increase in price.

PRICES

It was thought when we first announced the new edition that it would contain 544 pages; but we afterward found that it would be necessary to add 32 pages more, in order to include all the old favorites and the new ones as well. So the new book contains 576 pages—nearly 1,000 hymns. The prices are as follows:—

Flexible	\$.45
Cloth60
Half morocco	1.00

REVIEW AND HERALD PUBLISHING ASSN.

New York City

Washington, D. C.

Battle Creek, Mich.

PACIFIC PRESS PUBLISHING COMPANY

Portland, Ore.
Regina, Sask.

Kansas City, Mo.
Mountain View, Cal.

SOUTHERN PUBLISHING ASSOCIATION

Fort Worth, Texas
Nashville, Tenn.
Hickory, N. C.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 27, 1908

No. 35

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: in Advance

One Year.....\$1.50 Four Months.....50
Eight Months.....1.00 Three Months.....40
Six Months.....75 Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1907, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

PRAYERS and tears are all in vain in the warfare with sin unless there is a determined purpose to refrain from doing evil. God will not prevent any person from carrying out his choice to commit sin, and the devil can not prevent any person from refraining from sin, if he really decides to turn from his evil ways. The will must be on the right side.

THE fruits of genuine conversion and consecration will be seen in the life. When the heart is transformed by the renewing grace of God, there will be such evidences of the change as will be plainly discernible to all observers. When the springs of life are purified, the stream which flows therefrom will not be defiled. When the law of God is written in the heart, the actions will reveal the law as conduct. "The law of his God is in his heart; none of his steps shall slide."

THAT intangible thing which we call influence is a mighty factor in life. We surround ourselves with a certain atmosphere, which has its effect upon all with whom we come in contact. An unsympathetic heart, a frigid manner, a cynical look will repel; or they will beget similar characteristics in others. A heart overflowing with tenderness, a winning smile, a joyous countenance, will create an atmosphere of good-will and contentment, which will soften many of the asperities of life. While those who are partakers

of the divine nature can not impart this nature to others, and each one must buy the oil of grace for himself, yet many a fainting heart can be helped to the source of supply by the right influence, or hindered from the effort by untoward surroundings. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Sabbath and Sunday

IT is now easier than ever before to see that the final issue will be over the question of the Sabbath. In one way and another the attention of the public has been constantly called to this subject, aside from the direct teaching of the third angel's message. As an example of this we note that a correspondent of the *Sunday School Times* writes to the editor as follows:—

Now really, *did* God give us the Sabbath? I have been under the impression that the Sabbath was one of the institutions peculiar to the Jewish dispensation, and that it, together with the "law of Moses," was taken out of the way and nailed to the cross. Paul says the Sabbath was a shadow of things to come.

Why do men call the "first day of the week" the Sabbath? In the Bible the seventh day was the Sabbath. The first day of the week (Sunday) is never called a Sabbath in the Bible. Is it not a fact that the Sabbath was given to the Jews, not to the Gentiles and that if it is still in force, the penalty for breaking it is still in force? Would not a law without a penalty be a farce? If the Sabbath is still in force, with the penalty, who is to be the executioner?—seeing that the one who breaks it must be stoned to death.

In his reply the editor states some facts which many observers of the first day of the week fail to recognize. He says:—

The Bible record would seem to show that the Sabbath as a permanent institution for the world was ordained a good while before Israel . . . came into existence, and that it was observed and honored by Jesus Christ and by those whom Christ taught, after the Hebrew dispensation had come to an end. The Old and New Testaments leave no doubt on this point. . . . Christ never did away with the ten commandments, each one of which formulates a principle as eternal as God himself.

It would hardly seem possible that one who expresses himself in this way could justify Sunday-keeping, but this he does by adopting that modern perversion of the commandments which teaches that "which particular seventh day seems to

have been a detail of comparative unimportance." And yet the particular day seems to have been important enough in the olden time so that a series of miracles covering a period of forty years testify to it, and in later times Jesus taught his disciples to pray that their flight from Jerusalem should not be on that day. But it is practically impossible for one who accepts the Bible as it reads to be consistent in his advocacy of Sunday observance.

The Rise and Fall of Religious Liberty in America

Virginia's Struggle for Soul Freedom Begins

THERE were three parties who carried on the struggle for religious liberty in Virginia. They were, first, the Quakers—who suffered, unresisting; second, the Baptists—who suffered, and protested vigorously against the suffering and the principles which involved it; and third, the Presbyterians—who suffered less than the others, because of a private arrangement with the governor. Another reason for this was the fact that Presbyterianism had never yet taken its stand against the doctrine of a union of church and state, and the Presbyterian Church of Scotland was a state church. The Virginia Presbyterianism made no striking protests against the injustice of religious persecution until three years before the Revolution.

The Episcopal Church, or Church of England, was the established church of Virginia, and there was little choice between its treatment of dissenters and the treatment which they received in Massachusetts. It was the purpose of the leaders in that church-state to exclude all dissenters from the colony unless they were willing to conform to the state religion. The revolution in England, in 1688, brought about the passage of the Act of Toleration, but Virginia did not propose that the provisions of that Act should apply within its jurisdiction. The general court of Virginia, in 1689, construed that act to suit their own purposes, withholding its benefits from all dissenters until force of circumstances compelled them to yield to the growing demand for liberty of conscience.

Settlements of Scotch-Irish Presbyterians were established in the western portion of Virginia as early as 1738. The desire of the Virginia government to have settlements of the whites between

the eastern settlements and the Indians, made it possible for these Presbyterians through the synod of Philadelphia to obtain from Governor Gooch of Virginia an agreement by whose terms they were to benefit under the Act of Toleration. The governor was willing to permit them, in those remote counties, to enjoy freedom of worship because he knew that in case of an Indian outbreak the Presbyterians would form a first wall of defense for the colony, and bear the brunt of the suffering.

The Baptists settled in the southeast parts of the State as early as 1714; but they enjoyed no such immunity as did the Presbyterians, for the government could not use them as a buffer between itself and danger. Neither could the Quakers be so used. Both were unwelcome; both were imprisoned; both were sent out of the State on account of their religion and that alone. The Quakers' nonresistance, and the established church's bitter persecution of them, gave the people an object-lesson in the cruelties and injustices of a state religion. They saw its true character in its treatment of that people. And while the sufferings of the Baptists furnished the same object-lesson of the cruelty of such a régime, the Baptists also continually set before the people the principles of the gospel of Jesus Christ upon the question of soul liberty. To these two denominations must be given the chief credit for paving the way for, and winning, the glorious victory which was gained in Virginia over the foes of a free conscience. Those two denominations entered the New World with a clean record upon that matter, their history never having been stained with the blood of mankind on account of differences of religious belief and practise.

The example which the Quakers set in mutely suffering had its effect in convincing many of the unrighteousness of persecution for conscience' sake, and to others the arguments of the Baptists went home with strong conviction. This leaven began to work as soon as these people began to be oppressed, otherwise it would seem that religious liberty in Virginia had been completely forestalled; for it was enacted as early as 1643 that "all ministers should be conformable to the orders and constitution of the Church of England, and that no others be permitted to teach or preach, publicly or privately." It was also expressly provided that the governor and council should take care that all nonconformists departed from the colony "with all conveniency."

Under such regulations it would seem impossible for any sect to gain a foothold in Virginia. Not allowed to teach or preach publicly, not allowed to remain in the colony — certainly every ave-

nue for bringing in the doctrine of religious liberty in that State was closed. The only method to pursue was that which was pursued,—for the proscribed sects to go in *in spite of the unrighteous law*, and show its iniquity in the work which it would do upon them. When the fires of persecution became too fierce, they withdrew, but only to return to the contest with renewed vigor. In 1642 three Congregational ministers from Massachusetts attempted to brave the law; but, like the Presbyterians, they were not standing on the broad platform of absolute religious liberty for all (their church being the state church of Massachusetts), and their attempt to propagate their faith, in opposition to the rigid law of the Virginia church-state, ended quickly in failure, and in their return to Massachusetts. The following year Governor Berkeley's attempt to convert all in the colony to the doctrines of the established church by means of whippings and brandings with hot irons, resulted in the withdrawal of the Baptists and Quakers to North Carolina. But other Baptists came, and other Quakers came; and the struggle went on.

Ten years after the passage of the Act of Toleration, the first license was granted to a Presbyterian minister, Francis Makemie, to preach in Virginia. Mr. Makemie seems to have understood the law, and the necessary requirements under it, and pressed the issue upon the Virginia government. This license, or certificate, was the first certificate of qualification for a dissenting minister granted in Virginia, and bears date of Oct. 15, 1699. Mr. Makemie made application for, and was granted, the right to preach in two houses owned by himself, one at Pocomoke and the other at Onancock.

At this time the law required the registration of all places where dissenters worshiped, and the government did its best to keep down the number. In order to receive a certificate of qualification from the government, the applicant must subscribe to the thirty-nine articles of the Church of England, with the exception of the thirty-fourth, thirty-fifth, and thirty-sixth, and that clause of the twentieth which gave to the established church authority to decide for others religious controversies, and to dictate rites and ceremonies. The applicant and the members of his church must also pay a *pro rata* portion of the expenses of supporting the ministers of the established church. This the Presbyterians and a branch of the Baptists did; but the "Separate Baptists," whose influence was strongest against the continuance of the church-and-state system, refused to enter into any such agreement. Another prerequisite to receiving the certificate of qualification was an

agreement "never by word or deed to seek to injure the said [established] church." Having signed such an agreement, the signer was, of course, estopped from saying anything whatever against the belief or practise of that church. It is to the honor of the "Separate Baptists" that they refused to make any such agreement, and chose rather to suffer the consequences of their refusal rather than to throw away their right to follow the example of their Saviour in such matters. Many of the Baptists who were arrested during those times in Virginia were arrested for "speaking against the canons of the Church of England," or for "reviling the bishops and clergy." The Baptists held that it was their right to speak against any doctrines which they believed to be wrong, and to rebuke iniquity in high places as well as in low. That they had good occasion for rebuking the clergy of the established church of Virginia is shown by the records of the time. Dr. Hawks, in his "History of the Protestant Episcopal Church of Virginia," page 35, speaks thus of the clergy of the established church:—

They could babble in a pulpit, roar in a tavern, exact from their parishioners, and rather by their dissoluteness destroy than feed the flock.

Bishop Meade, in "Old Parishes and Families of Virginia," says of this class:—

Many of them had been addicted to the race-field, the card-table, the theater — nay, more, to drunken revel.

The bishop of London himself said in reference to the recruits for the ministry of the Virginia colony:—

Of those who are sent from hence, a great part are the Scotch or Irish, who can get no employment at home, and enter into the service more out of necessity than choice. Some others are willing to go abroad to retrieve either lost fortune or lost character.

How like is this to the lament of a South American Catholic bishop (published some months ago in these columns) regarding the loose morals of his' priests. If there were no other proof that the union of church and state is contrary to the design of the Author of the gospel, the character of a large portion of the priests of such an establishment would be proof enough. The Virginia Assembly itself was compelled to take cognizance of these conditions in the year 1776, when the following law was passed:—

Be it further enacted by this General Assembly, and by the authority thereof, that such ministers as shall become notoriously scandalous, by drunkenness, swearing, fornication, or other heinous and crying sins, and shall thereof be lawfully convicted, shall, for every such their heinous crime and wickedness," etc.—*Hening's Statutes, Vol. II, page 384.*

In contradistinction to these stood the Baptist, Quaker, and Presbyterian ministers, exemplary in their lives, and thus winning the confidence of the people; and inasmuch as the Baptists were outspoken against the conditions and against the principles which made the conditions possible, they began to increase rapidly in spite of every method of oppression devised against them. One writer says of them:—

While yielding a ready obedience to the civil authorities in all civil affairs, in matters of religion they recognized no Lord but Christ. They were truly apostolic in refusing to obey man rather than God.

Dr. Semple, in his "History of Virginia Baptists," makes reference to the conditions prevailing at the time in the following words:—

The great success and rapid increase of the Baptists in Virginia must be ascribed primarily to the power of God working with them. Yet it can not be denied but that there were subordinate and co-operating causes; one of which, and the main one, was the loose and immoral deportment of the established clergy, by which the people were left almost destitute of even the shadow of true religion. 'Tis true they had some outward forms of worship, but the essential principles of Christianity were not only not understood among them, but by many never heard of. Some of the cardinal precepts of morality were disregarded, and actions plainly forbidden by the New Testament were often proclaimed by the clergy as harmless and innocent, or, at worst, foibles of but little account. . . . It was not uncommon for the rectors of parishes to be men of the lowest morals. The Baptist preachers were, in almost every respect, the reverse of the established clergy.

These conditions were bound to have their effect upon those who were truly thoughtful and truly religious; and as the Baptists especially increased, the promulgation of their views regarding church and state relations also increased and the influence of the establishment began to decline. Thus the very conditions which the established church was responsible for helped to accomplish its ruin. Then, too, in the year 1773 came a crushing blow to the established clergy. They entered into a contest with the people over their salaries, and lost. Patrick Henry figured prominently in that contest, making a powerful speech (his maiden speech) in opposition to their claims. From this time on their power began to wane. Concerning this victory Chas. F. James, in "Struggle for Religious Liberty in Virginia," says:—

The Lord was marshaling his hosts for the liberation of this fair land from the dominion and curse of a priestly hierarchy, and the souls of men from bondage to human law and custom.

The next article will treat of the petitions and memorials of the Baptists and Presbyterians for their religious

rights in Virginia, and the manner in which these petitions and memorials were received by the lawmakers.

C. M. S.

Spreading From Many Centers

Nor many years ago America was the only field able to send out supplies of men and means for work beyond its borders. The vast populations to be worked in the Protestant countries of Europe and in colonial lands consumed in each of these fields all the local resources.

But in recent years a great change has come. Other union conferences abroad have joined our American conferences in sending laborers and money into unentered fields. Every added season witnesses a most encouraging display of this new development in our work.

Here, for instance, is a brief note sent by Brother Guy Dail from the union meeting held last month in Germany:—

The most missionary conference, in many ways, that we have had in the German Union is just closed. Brother De Grup was recommended to answer the call from the East Indies for a Holland worker. Brethren Koelling, Poenig, and Drangmeister, chosen to go to German East Africa, were present. Two were selected for Syria, Sister Brefin, a nurse, and an additional male laborer, Brother Schultz, I believe. It was decided to open a new territory, Croatia, in Austria, a country with millions of people among whom no work has been done. Elder Schillinger goes there. Brother Janert, just ordained, goes to Rumania. Several of the students, also, enter these foreign lands.

Is it not cheering to see such a list of laborers sent out from a European union at one session? These European and colonial unions are now growing into strength, and supply centers for the yet unentered fields. It means the coming of strong reserve forces to join the efforts of the believers in America.

No longer is the vine of this message spreading forth only from America, where it was first rooted. It is rooted firmly in the soil of many lands, and is growing and spreading in every direction. That is the cheering spectacle presented to-day in the vineyard of the Lord of hosts.

W. A. S.

For the Work in the South

THERE is one great undertaking that must lie very near the hearts of God's children, and that is giving the gospel to the colored people who are within the borders of the United States. There are approximately eleven millions of these precious souls, scattered in nearly all the States of the Union, with something over eight millions south of the Mason and Dixon line.

These people came to us by no volition of their own. It was no choice of theirs

that many generations ago their ancestors were torn from their native country, Africa, chained in fetters, and brought in bondage to a strange land. Under the most unfavorable conditions they have multiplied until they have become a numerous people.

God has told us again and again that we should give the third angel's message to this people; that we should establish churches, schools, and sanitariums in various places where they can come for education and instruction in the laws of health and hygiene. Something has already been done; a start has been made; yet we have done but little compared to the magnitude of the task that lies before us.

It has been our custom for several years to take up a donation the first Sabbath in October for the prosecution of the work of the third angel's message among the colored people, and the money raised is sent to various union conferences for use in the local State conferences in giving the truth to this people. There are special reasons why the donation for 1908 should be larger than usual. The Oakwood School, located near Huntsville, Ala., is the training-school for workers for this people. For several years the Southern Union Conference has been carrying the deficit of this school, until now it is several thousand dollars in debt to the union conference. Increased facilities are needed for this institution. The school is not self-supporting, and probably it will be difficult to make it so. Many of the students who come to this school need financial aid. They also need clothing, books, etc.

Our people are also trying to open a sanitarium near Nashville, Tenn., where colored people can receive treatment and help. Another institution should be opened up in the Southeastern Union Conference in the vicinity of Atlanta, Ga. Probably another will have to be opened up in the Southwestern Union Conference in some central location. Other schools must be started. Ministers should be sent out to preach the gospel to this people. Only recently an earnest appeal came in from Mississippi, saying that they had two tent companies working for the colored people, but that they had no funds with which to finance this work beyond the month of August. They called for special help that these men may not be recalled from preaching the gospel.

The donation received in October is divided on a per-cent basis among the Southern, Southeastern, and Southwestern union conferences, and the State of Virginia. We trust there will be a more liberal donation this year in behalf of this great and needy work than ever before. There will be articles from time

to time in the REVIEW calling attention to this work, and we hope that our people generally will respond with a liberal contribution for our colored brethren.

I. H. EVANS.

The Collection for the Colored People

WE rejoice greatly in the evidences of the great increase in missionary zeal among our people generally. It is a grand and blessed thought to us old laborers who have been acquainted with the days of small things, to be able now to realize how rapidly this message is going to the ends of the world.

But while we rejoice greatly in this general prosperity, it would not be wise for us to forget this important branch of the work at home. We have in the United States to-day some nine or ten millions of the colored race. The great body of them are within the bounds of the three Southern Union Conferences. There are special difficulties to be met in the South in proclaiming the truth even to the whites. The extent of the country is large, the population is scattered, educational privileges are not so plentiful, and greater poverty exists. Earnest efforts have been made of late years to make this work self-supporting, and most encouraging results have been seen; and the ratio of growth among the whites has been equal in many instances to those of the richer and more populous States in the North. In the judgment of the writer it will be impossible for the Southern field to do all that should be done for both races. This fact has been recognized by our General Conference Committee, after the fullest consideration. Hence a general collection for the work for the colored people is appointed for the first Sabbath in October, each year. If there is one cause in the South more than another for which Sister White has earnestly appealed, it is for the colored people. Scores, if not hundreds of appeals, most earnest and touching, have been made in behalf of this unfortunate race, that they may have an opportunity to receive the truth.

The writer is most thankful for the establishment of the Huntsville School, and the progress which has attended it of late, and its growing usefulness. The attendance has been of a good class of young men and women, who desire to make the best of their opportunities to become helpful in spreading abroad the light of truth among their people. This institution must have financial assistance in order to keep it up to the high standard of usefulness so much needed. Here are precious opportunities for improvement. A nurses' department is now in operation, where young people can learn to be acceptable nurses, and thus enter

upon lives of usefulness, and support themselves at the same time.

The Southern Missionary Society is doing a noble work, and has been for years in the past. It has been helping to support schools among the colored people, to pay teachers, to build church buildings, and provide suitable reading-matter, and enlarge the work generally. Eternity alone can tell the amount of good already done in this way. In most all cases where these small schools have been established, here and there a church has been brought out, and a church-school building erected.

It is with great regret that we have learned that during the last two years the contributions to this noble cause have been growing less. When the collection was first taken, it was a large one. It ran up to nearly ten thousand dollars the first year. Latterly it has been far less. I appeal to our conscientious brethren and sisters throughout this country to reconsider this matter. These nine or ten millions of unfortunate people who have passed through so much need our help. Ask God to help you to open your hearts to do much for this collection Sabbath, October 3, and make a very liberal offering.

G. I. BUTLER.

Note and Comment

Peace and War

IN the interim between peace congresses the so-called Christian powers are pushing forward with greater vigor than ever in building and equipping large navies, and in developing the most successful plans for carrying on war. Now and then the situation is correctly diagnosed, as was done by Premier Asquith, of England, in a late speech, when he said: "It almost seems that the only specific against war on which the Christian nations of the world are agreed, is the incessant multiplication of instruments of destruction." Thus do theory and practise contradict each other.

A Reform Demanded

THE struggle for a separation between church and state in France exhibits many interesting phases. It is reported that,—the people compare the papacy with the simple gospel as preached by reformers. Socialists denounce Rome but exalt Christ's teachings; many wish to remain Catholics, but demand that the confessional, purgatory, indulgences, neglect of the Bible, and the worship of Mary, saints, and images and relics, be abolished.

It would certainly be a blessing to the people if these pagan practises could be discontinued; but when this is done, the power of the papacy will be a thing of the past.

An Old Doctrine Refurbished

THE teachings of the "New Theology" are, after all, simply a cultured and refined form of the old pagan doctrine of self-exaltation, the real heart of all heathenism. Expressed in that modern literary style which savors strongly of the mystical, this teaching appears in the following statement:—

Spiritual well-being, spiritual life, all that is meant by "salvation," depends not so much on verbal and mental assent to certain formulas, as on inward spiritual awakening, growth in spiritual life, and a gradual raising of the interior consciousness until it reaches and becomes one with the divine consciousness; that thus through "the new birth from above," the spiritual man comes into being, and this spiritual man is of his own nature, or rather through his sharing in the divine nature, immortal, a habitant of eternity.

This is salvation by the development of the divine nature within, and is also a direct assertion of natural immortality. This is a claim that the divine nature was bestowed in the original creation, and not imparted in the re-creation. Such is the present perversion of the gospel of Christ.

"Without the Power Thereof"

SOME careful observers of the present conditions in the religious world are finding cause for apprehension concerning the future of Christianity. One of the current magazines analyzes the situation in the following way:—

Whatever may be the truth as to the technical and numerical decline in Christian denominational strength, there are good reasons for believing that Christianity, as a whole, is passing through a period of depression in this country. . . . Clergymen of many denominations seem to feel that church methods now employed are futile and ineffective, and that new methods must be adopted if the power of Christianity is to prevail. . . . To a greater and greater extent, the church is engaging in social work. Young ministers are studying the social problem as never before. . . . The gospel is preached as a message of physical health, redeeming the body as well as the soul of man. We hear in our day of the rise of a unique phenomenon—the "church clinic"—with its "cures" of all the ailments to which flesh is heir.

The difficulty is not that the gospel has lost its power, but that the churches have lost the gospel. It is more than likely that "church methods now employed are futile and ineffective," but there is little hope of changing the situation for the better by turning to "social work," or by attempting to substitute ministry to the physical man for ministry to the spiritual man. We do not read of any "period of depression" when the apostles were preaching the simple gospel of salvation through faith in the atoning work of Christ. A return to the preaching of the apostolic gospel would bring a return of apostolic power.

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.

Waiting

J. S. JOHNSON

GIVE me patience, Lord, to wait
As I journey here below;
Thou art waiting at the gate
Where eternal blessings flow.

Cheer my pathway with thy love;
Draw me to thy precious feet;
Let thy mercy from above
Fill my days with fragrance sweet.

Let thy blessings ever beam
On this lowly heart of mine;
Lead me to the healing stream,
Perfect, plenteous, divine.

Be my refuge, Lord, I plead;
Give me perfect love for thee.
With thy love my spirit feed,
Make me what I ought to be.

Let me wait until thy call,
With thy music fill my heart;
Hold my hand, I can not fall;
O, how good and pure thou art!
Spartanburg, S. C.

Camp-Meetings and Our Publications

MRS. E. G. WHITE

IN connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have been taught how to labor as self-supporting missionaries in their home communities. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto.

It would be pleasing to God if far more of this practical instruction were given the church-members who attend our camp-meetings, than has usually been given in years past. Our general workers and our brethren and sisters in every conference should remember that one of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work. This phase of our camp-meetings is outlined in "Testimonies for the Church," Volume VI, as follows:—

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as 'the Lamb of God, which taketh away the sin of the world.' John 1: 29. We need to meet together and receive the divine touch that we may understand our work in the

home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."—Pages 32, 33.

"Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, are given opportunity to learn the way of the Lord more perfectly, a place where believers can receive an education that will help them to help others. . . .

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in him who has promised to save all that come unto him."—Pages 49, 50.

In some of our conferences, the leaders have hesitated to introduce these practical methods of instruction. Some are naturally inclined to sermonize rather than to teach. But on such occasions as our annual camp-meetings, we must never lose sight of the opportunities afforded for teaching the believers how to do practical missionary work in the place where they may live. In many instances it would be well to set apart certain men to carry the burden of different lines of educational work at these meetings. Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people how to practise the principles of health and temperance, and how to give treatments to the sick. Still others may labor in the interests of our periodical and book work. And let chosen workers take a special interest in teaching many how to handle "Christ's Object Lessons" and "Ministry of Healing."

Many have never learned how to sell the books dedicated to the advancement of our institutional work. But such should not excuse themselves. They should study diligently how they may do their part faithfully in connection with the circulation of these precious books. Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage-ground by giving the relief books

a wide circulation. God will be glorified by every one who takes an active interest in the work of placing these books in the hands of the multitudes who are in need of the saving truths of the gospel.

The opportunity we have of doing good by striving to carry out the Lord's plan for the relief of our schools and sanitariums, has been presented to me over and over again in connection with the Southern California Conference. The conditions there are unusually favorable for a long-continued effort to push the sale of "Christ's Object Lessons" and "Ministry of Healing." Our brethren and sisters in Southern California should never weary of this plan for raising money to meet the debts that have accumulated. The students of the Fernando School, and the nurses of the three sanitariums that have been established, can ill afford to lose the precious experiences in missionary work that come to those who handle the relief books. And the conference can ill afford to lose the results, spiritual as well as financial, that would accompany a continued effort of this sort.

But years have passed, and students who should have been gaining rich experiences in actual missionary work, have not been encouraged to launch out heartily in the sale of "Christ's Object Lessons." Church-members in many places have daily met with strangers,—tourists, men and women of means and influence,—and yet such opportunities as these for circulating "Christ's Object Lessons" and "Ministry of Healing" have been allowed to pass by unimproved. Many honest-hearted persons who could have been reached by diligent, whole-hearted effort, have not been given the light of the third angel's message. And all the while, money that was needed to found new institutions and to support laborers in mission fields, has been gathered for the benefit of one of our schools.

Had the Lord's plan been followed, his name would have been glorified, and many spiritual victories would have been won. Those having means would have been more able and willing to come up to the help of the Lord when he was leading out in an extraordinary manner in the establishment of strong medical missionary centers in the vicinity of great thoroughfares of travel. Students would have received a training that would have greatly increased their efficiency as practical missionaries at home and abroad. Churches would have been revived with spiritual blessings. Many would have been won to the truth, and these would have brought into the cause their influence and their means.

In such places as Southern California, where thousands of tourists, many of them in search of health and strength, are constantly coming and going, special and continuous efforts should be put forth to scatter the bright rays of light and truth. The books, "Ministry of Healing" and "Christ's Object Lessons," are peculiarly adapted for use in tourist centers, and everything possible should be done to place copies of these

works in the hands of those who have leisure and inclination to read. Especially do those who are seeking for restoration of health, need the book, "Ministry of Healing." Every favorable opportunity for reaching this class is to be improved.

My heart has rejoiced, as I have learned of a revival of the relief work in Southern California during the past few months. At Loma Linda some of the nurses have been given a special training for the work of selling "Ministry of Healing;" and as they have visited homes in the neighboring cities and villages, the blessing of heaven has rested richly upon them, and favorable impressions have been made in behalf of our people and their work.

At the Fernando School, the teachers have recently led out in reviving an interest in the sale of "Christ's Object Lessons." Bands of students, after prayerful study of the book, have visited Los Angeles in company with their teachers, and have gained a sound, solid experience which they prize above silver and gold. This kind of work is, in fact, one of the means God has ordained for giving our youth a missionary training; and those who neglect to improve such opportunities lose out of their lives a chapter of experience of the highest value. By entering heartily into this work, students can learn how to approach with tact and discretion men and women in all walks of life, how to deal with them courteously, and how to lead them to give favorable consideration to the truths contained in the books that are sold.

Our greatest burden should be, not the raising of money, but the salvation of souls; and to this end we should do all in our power to teach students how to lead souls to a knowledge of the third angel's message. When we are successful in the work of soul saving, those who are added to the faith will, in turn, use their ability in giving the truth to others. When we labor diligently for the salvation of our fellow men, God will prosper our every effort.

To the presidents of conferences, and to others in positions of leading responsibility, I would say: Let us do all in our power to impress upon the teachers connected with our educational institutions the great value of the blessings in store for those who seek diligently to make the best possible use of the gift, "Christ's Object Lessons." Let us encourage the teachers to unite with many of their students in a prayerful study of this book, preparatory to going out with them into active field work. Let us help the educators to understand their responsibility in this matter. Let us do all we can to revive the "Christ's Object Lessons" work, and to inaugurate plans for an active campaign with "Ministry of Healing."

As teachers and students engage heartily in this line of work, they will gain an experience that will fit them to do valuable service in connection with our camp-meetings. Through the instruction that

they can give to the believers in attendance, and through the sale of many books in the places where such meetings are held, those who have been in the school will be able to do their part in reaching the multitudes who need to be given the third angel's message. Let teachers and students nobly bear their share of the burden of showing our own people how to communicate the message to their friends and neighbors.

When we follow plans of the Lord's devising, we are "laborers together with God." Whatever our position,—whether presidents of conferences, ministers, teachers, students, or lay-members,—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page. In our schools and sanitariums, in our home churches, and particularly in our annual camp-meetings, we must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power.

My brethren and sisters, let us not become weary in well-doing. During his earthly ministry, Christ traveled on foot from place to place. Wearied, as he oftentimes was, his human nature taxed to the uttermost, yet he was ever ready to heal all who came unto him, and to teach them the way of life eternal. Though often physically exhausted, he left not his work. There was a world to be saved. He made every sacrifice possible, in order that light and truth might shine forth.

The Lord God of Israel desires us to link up in holy union with himself, and exercise the living faith that works by love and purifies the soul. He desires that we shall be a working corps of laborers endowed with adaptability for his service; and to such he promises power to win a glorious victory for him.

Idle in the Market-Place

E. A. SUTHERLAND

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." These were Christ's words only a short time before his departure from the earth. Every kindred and every nation must hear the news of salvation through Christ, that it may be either a witness against them or a means of grace to them.

By whom is the gospel to be carried to the world? The record given in Matthew quotes Christ as saying, "Go ye." If, then, we are to go, what manner of men ought we to be? Paul, writing to Timothy, when he was answering the call as a missionary, said he must be a soldier,—not a pleasure-lover, not a seeker after an easy life,—but a soldier,

trained to hard service and able to endure.

Christ described by a parable the attitude of many who were called to take up this soldier life. He says they all began to make excuse. One had land that demanded attention, another had bought oxen and had to work them. A third claimed that his wife hindered him from getting into the work. All were willing to do a little if they could do it in their own way, but none wanted to give the whole-hearted service demanded of a soldier.

Now the Christians who make these excuses are said by Christ to be standing idle in the market-place. Why do they remain idle? Is there a padlock on the gate? or is the way guarded by some fierce dog, so they can not get into the field?—No, these people who are standing idle are simply waiting for some organization to set them to work, and to assure them support. We have reached the eleventh hour in this message, and yet great crowds through the market-place, simply standing idle, waiting to be told what to do.

Why does not the man with the yoke of oxen hitch those oxen to an empty wagon, and help with the fruit of the vineyard? Why should not the man who has land turn it over to the Lord's work, and make it a means of supporting some form of mission work, such as a school or a family of Bible workers? And the man whose wife objects to his leaving home to go into the work should make his home the center of a work, and his wife his helper in some form of gospel teaching.

There are some living on the earth to-day who are going to catch the spirit of reform, and the question of salary will not exert any great influence over them, they will realize that God is calling them to work, and when he calls, he will support.

There have been men and women of this stamp in the past. Such were the Moravian missionaries; such also were the early workers in the hard places in the South; and such were the pioneers to the Indians. Here and there such workers are to be found to-day. Miss Berry and her associates, Professor Ritchie and his co-laborers, and others who are working for Highland boys and girls, belong to this class, as do hundreds of others who might be mentioned by name. It is time to swell the list of salary-independent missionaries with hundreds and thousands of Seventh-day Adventists.

The school at Madison, Tenn., has been established to train men and women to bear responsibility. The spirit of prophecy says: "In the work being done at the training-school for home and foreign missionary teachers in Madison, Tenn., and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places."

The school is a training station for

youth. Every Christian needs an experience in leading souls to Christ. You can not hire some one to eat your food for you. Neither can you maintain spiritual strength while hiring some one to do your soul-saving work. Men who go through to the end will be called men of wonder. Now is the time to enlist as soldiers.

We have been told through the spirit of prophecy that the South is now the most sorely in need of help. It has been long neglected. There is room here for hundreds, and here, too, is an excellent training field for work in foreign countries.

Madison, Tenn.

The Book of Daniel

Nebuchadnezzar's Acknowledgment of God

THE EDITOR

Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon. Dan. 3: 28-30.

WITH most telling effect had the three Hebrew captives proclaimed in Babylon the gospel of salvation through faith in the power of God to deliver. Not in a mere form of words, as expounding texts from a book, with suitable introduction, logical divisions, and an appropriate appeal to the emotions, did they present their subject. A representative audience had gathered in obedience to the royal command, and these believers in the true God were summoned with the others to take part in the dedication of the great image, the personification of the religion of Babylon. In the face of threatened death, these three servants of the living God testified of their faith by refusing to do homage to any false god. On their hearts had been written that law which said: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." To the command of the king of Babylon they opposed the command of the King of heaven, and they staked their lives on the outcome.

The Gospel of Deliverance

It was the purpose of God that the gospel of the kingdom should be made known in Babylon, but according to the divine plan this must be done through human instrumentalities. Some one must be found who is willing to be used for this purpose. It would be altogether useless to proclaim the words of the prophets read from the sacred rolls, as they would be to the people of Babylon only

on a par with the sayings of their own wise men. The message to Babylon must needs come with such authority and power as would witness to its superhuman origin. The gospel of deliverance must be presented in fact and not in theory. The preachers of this gospel must themselves be lost and saved, not as in a play upon a stage, but in the actual fact of experience.

That implicit trust in God which led these three Hebrew captives to yield their bodies to be committed to the burning fiery furnace was not the result of any miraculous exhibition of the divine presence. They had chosen to be the servants of God because of the revelation which he had made of himself in his Word and his works; and having come to know him as one able to save their souls from death, they chose to remain loyal in the service of such a King, even though it might involve the destruction of their bodies. The circumstances were such that it would be to the glory of God and the extension of his kingdom if he should reveal to the multitude of heathen worshipers his power to save, by showing himself to be the ruler of the most destructive element. Through the visible he would speak to them of the invisible. By delivering the bodies of his servants from the power of the fire, he would proclaim his ability to deliver the souls of the Babylonians from the power of sin. By making himself known as above all other gods, he would summon the people to forsake the other gods and to serve him.

The Victory of Faith

In his description of the experience of the three worthies, Nebuchadnezzar seemed, like Caiaphas, to speak "not of himself." It would be difficult to express more in fewer words. The deliverance of the believers through the ministry of an angel, their service of God maintained uninterrupted not by active opposition but by submission—all this is included in Nebuchadnezzar's statement. What a remarkable turn of affairs! The word of the haughty king of Babylon is changed by the captives from Jerusalem. The king was conquered, and his word brought to naught, not by meeting him on his own ground and opposing force to force, but by transferring the conflict to the spiritual realm, and by thus uniting to their weakness infinite Power. This involved, however, the utter extinction of self, as if already consumed in the fiery furnace, and that complete submission to the will of God which enabled him to reveal his power to the glory of his own name. The victories of faith are gained through submission. True and faithful believers conquer by yielding.

"Not to the strong is the battle,
Not to the swift is the race,
But to the true and the faithful
Victory is promised through grace."

The Continual Service

It is evident that the temple service at Jerusalem had been to Shadrach, Meshach, and Abednego more than a mere form. The continual service there car-

ried on by the continual burnt-offering, the continual showbread, and the continual incense-offering, maintained by the continual priesthood, and the revelation of the divine presence in the cloud of glory over the mercy-seat, must have conveyed to their minds the gospel lesson of the true offering for sin, the true Bread from heaven, the everlasting righteousness, the forgiveness of sin, and the revelation of the glory of God in living temples; and as the service in the typical temple was a continual service, so must those who yield themselves to become temples of the living God, serve him continually and him alone. "Thou shalt worship the Lord thy God, and him only shalt thou serve." So did these three men refuse to permit even Nebuchadnezzar, the great king of Babylon, to interrupt their loyal service by his command to fall down and worship a false god. The personal God who had revealed himself in the sanctuary was to them the only true and living God. An uninterrupted fellowship with him was to them the laying hold "on the life which is life indeed." They could yield their bodies to the pleasure of the king, but their minds must be stayed on God alone.

Religion and the Government

The decree issued by Nebuchadnezzar indicates two things: First, that he recognized that the God of the Hebrews was superior in power; and, second, that he failed to comprehend the character of the true God. He recognizes the "God of Shadrach, Meshach, and Abednego" simply as another god to be admitted to the pantheon, greater in might than the other gods, but not known as the one only God. Of this new deity, whose standing is thus assured, Nebuchadnezzar announces himself as a patron. As the other gods of Babylon have been under the protection of the state, so the same place is assigned to the God of the Hebrews, and the curse of a state religion, the loss of freedom of choice, is proclaimed ostensibly in behalf of the new religion.

Nebuchadnezzar's law against blasphemy has in one form or another survived the wreck of kingdoms, and is now in force in many places, and advocated by many eminent expounders both of civil law and of the Christian religion. Among the laws established by the general court of Massachusetts in 1642 was the following: "If any persons shall blaspheme the name of God, the Father, Son, or Holy Ghost, with direct, express, presumptuous, or high-handed blasphemy, or shall curse God in a like manner, he shall be put to death." Similar laws were in force in other colonies, and they have been retained in some States. In the District of Columbia there is a law, which was part of the Maryland law when the District was set off from that State, still nominally in force, according to which the penalty for blasphemy is for the first offense to have the tongue bored and to pay a fine of twenty pounds sterling. For the second offense to have the letter B (stand-

ing for blasphemer) burned upon the forehead, and to pay a fine of forty pounds, or in lieu thereof to suffer twelve months in prison. For the third offense, "the offender being convict as aforesaid, shall suffer death without the benefit of the clergy."

All such laws are contrary to the very spirit and essence of the divine government. A necessary prerogative of man made in the image of God is the freedom of choice, and what God has conferred by creation no man has the power to take away by legislation. All laws which attempt to enforce any of the duties which man owes to God, deprive of their freedom of choice even those who wish to serve God. This principle in its application to Sunday legislation has been clearly set forth in these words: "The fact that the Christian *voluntarily* keeps holy the first day of the week, does not authorize the legislature to make that observance *compulsory*. The legislature can not compel a citizen to do that which the constitution leaves him free to do or to omit at his election. The act violates as much the religious freedom of the Christian as of the Jew. Because the conscientious views of the Christian compel him to keep Sunday as a sabbath, he has the right to object when the legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has a right to omit if he pleases. The principle is the same, whether the act of the legislature compels us to do that which we wish to do or not to do." The gospel of the kingdom does not need the support of the state, in the way of laws or decrees. Nay, more, any such attempted aid is a hindrance. The threat of temporal punishment does not transform the life, and at best only tends to hypocrisy. Religion is purer, and the state more prosperous, when there is no union between the two.

Conclusion

A new experience came into the life of the proud and boastful king of Babylon. He who had scornfully asked, "Who is that God that shall deliver you out of my hands?" now declares, "There is no other god that is able to deliver after this sort." The statement is true in its fullest sense, although Nebuchadnezzar did not make a right application of it; and the deliverance of the three worthies which so impressed the king of Babylon, has been put on record for the benefit of all people, that they may have confidence in the God of heaven as being able to deliver from the power of darkness and to translate into the kingdom of the Son of his love. Unless this lesson is learned from the record, it will as much fail of its purpose now as did the experience itself in the days of Nebuchadnezzar.

The faithfulness of Shadrach, Meshach, and Abednego was rewarded with increasing temporal honors. Instead of losing both their lives and their positions as a result of their refusal to obey the royal mandate, they are now promoted in the province of Babylon.

The lesson of this third chapter of Daniel is applicable in the most literal way in the present generation. The time is drawing near when the whole earth will be a burning fiery furnace. "The heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." The God of Shadrach, Meshach, and Abednego is the only one able to deliver from this universal conflagration, but that deliverance must be first revealed as salvation from sin; and when the image to the beast is made, and "another beast" shall "cause that as many as should not worship the image of the beast should be killed," then will the believers of this day be brought to face the same test which came to the three Hebrew captives. The difference will be in this: In the olden time those who did not worship were to be consigned to the burning fiery furnace; in this time, those who do worship will perish in the fires of the last day. Just now is the time to learn those lessons of faith and loyalty in continual service which will enable every professed servant of God to pass safely through the final crisis. For every such one there will be promotion in the kingdom of heaven.

Give!

ALBERT CAREY

O GIVE, give, and gratefully give!
To the Fount of our receiving;
Give to the Giver the gifts he has given,
Give with hearts believing.

Give with bountiful hand and eye;
Pour into the stream of blessing;
Infinite pity and infinite love
Thus by gifts confessing.

Give! 'twill gladden your own soul first,
Then haste the cause of salvation.
To the giver who gives with faith, God gives

The blessed new creation.

Hickory, N. C.

The Collection for Work Among the Colored People

C. N. WOODWARD

ONLY a little more than a month remains before the date set for taking the collection for carrying on work among the colored people in the South. Recent Testimonies have told us that the work for this people will be cut short on account of prejudice, and that what we do for them must be done quickly.

I am sure that the millions of black people in this country are part of the "all nations" who are to hear the sound of the third angel's message, and we are indebted to them to the extent of giving them the knowledge of the truth. The Lord has held back the prejudice which has existed in many places against white people working for the colored people until workers of their own color could be educated and trained for this work; but it is very evident that this restraining power will not long be exercised.

The Southern, the Southeastern, and the Southwestern union conferences have in the past been the recipients of all this fund, save a small portion given to another conference; but with the exception of one year the amount received has never been at all sufficient to carry on the work which had been started, and which it seemed imperatively necessary to maintain. None of these conferences are strong financially; and they must have assistance in order to carry on this work.

It is quite plain that this assistance will have to come from other portions of this country, which have long been favored with a knowledge of the truth, and where strongly organized conferences now exist. It would seem to be a privilege for them to pass on to their brethren of the weaker conferences some of the means the Lord has so bountifully given them, so that this work shall not be retarded. Every dollar of the means thus given will be faithfully placed where it will accomplish the greatest possible good for this people.

I can not speak for the other union conferences, except to say, in a general way, that they are pushing the work as much as the means at their command will permit; but for our own union conference I can say that what we received last year was only sufficient to keep our work going for about six months, since which time we have had to provide otherwise.

At the last session of the Southwestern Union Conference last winter, the care of the work for the colored people, which had for several years been under the supervision of the union conference, was again given to the local State conferences. This was thought to be a good move, as the local conferences can handle the work at a much closer range than the union.

Next to the question of means in our union conference is the need for well-trained colored workers. But with the means in hand this can be largely removed, as we have some bright young colored people who love the truth, and with proper training will make good workers for their own people. We now have several attending the Oakwood Industrial School, whom we have been helping some, and it is their burden and purpose when they have finished their course there, to return to this field, and take up the work for their own people. All of these, we confidently expect, will make useful workers. One of them will finish his studies during the coming year, and we hope to be able to give him work as soon as he is ready.

While the hearts of our brethren having means are responding to the needs of other lands, we appeal to them to turn their eyes upon this needy and important work right at their doors, and by their liberal contributions enable those who are under the load in these union conferences to finish the work speedily, as the Lord directs.

Keene, Tex.



Our Neighbors

SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are
gone;

Reach him a helping hand;
Turn on his darkness a beam of our light;
Kindle, to guide him, a beacon-fire
bright;
Cheer his discouragement, soothe his
affright,
Lovingly help him to stand.

Somebody near you is hungry and cold:
Send him some aid to-day;
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and
strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind
word;
Some one needs help, such as you can
afford;
Haste to assist in the name of the Lord;
There may be a soul to be won.

— Selected.

Aunt Mary's First Meeting

MRS. EDITH E. BRUCE

THURSDAY afternoon came, a bright, sunshiny day. To Aunt Mary it was a day long to be remembered; for it was the beginning of a time for which she had longed and prayed. To help "the little ones" was to her a great privilege. Many times during the past few days had she sought the Lord for guidance and help. Although this was quite new work for her, she had some good ideas, and was thorough in her preparation. The question was, how to give these dear souls something practical. She realized that she must have something very simple, that each one could easily grasp and bring into every-day life. She was not sure but Mrs. Brown would be her only pupil, but she had prepared for several others who she thought might be present. In this she was not disappointed; for with Mrs. Brown came six other women, who were just as eager to learn as Aunt Mary was to impart. Each received a cordial greeting, and when they were comfortably seated, Aunt Mary began: "My dear sisters, it is with many misgivings that I attempt to conduct a cooking- and housekeeping class; but if there are any methods that I have learned that will be helpful to you, I shall be glad to give them to you. The Lord has told us that whether we eat

or drink, or whatsoever we do, should be done to his glory. He has also said that Christians are his temple, and so how very necessary it is that we should do all we can to keep ourselves in good condition. It is a wonderful privilege God has given us women to keep the home and prepare the food for our loved ones; and a failure on our part to do our very best, is a failure in one of God's great plans.

"There are so many things to consider in the subject of good housekeeping, or I might rather say, good home-making, which includes good cooking, that I wish we might begin at the very foundation. Before we take up the actual preparation of food in different dishes, we shall consider a few principles which may seem very simple, and yet which I consider of utmost importance.

"First of all there is everything in well-organized and systematic work in the home, as well as in the church, or any other place. Order is said to be one of heaven's first laws, and I believe the reason for so many failures in house-keeping, and why so many women grow prematurely old and haggard, and have no time for missionary work, or for their own personal comfort, is because of lack of management. In the first place, they start out wrong: they think they must wait on the husband, and later, on the children. Burdens increase without increasing help. So let me say to you, dear sisters, plan your work in such a way that each member of the family may share in the duties and thus partake of the blessings. For instance, here is Sister Brown, with her three children. Let me see, how old is Irene, Sister Brown?"

"Ten years old, but dear me, Aunt Mary, she can't comb her own hair, and she never does any work. Would you expect such young children to do anything?"

"Yes, dear," said Aunt Mary, "it is not cruel or unjust to teach the youngest child to help himself and to help others. Irene could easily be taught, not only to comb her own hair, but to assist Willie in getting ready for school. Now let us see what a ten-year-old girl could be taught to do without injury to her health or taking too much time from her school work and play time. First she could learn to wash and wipe dishes nicely; but I would not advise keeping a child at dishwashing. She can learn to iron plain things nicely, she can dust, clean silver, clean lamps, set the table, and at that age she should be taught to do simple cooking. These are only a few things that a ten-year-old girl can be taught to do; and what is true of the girl is true of the boy, provided you need his

help. Teach the boy that it is a manly thing for him to help mother; that mother has to work for him, and that he ought to work for her. Much could be said on this subject, but I fear I am drifting, and I know that a few hints on this line will suffice. While we are speaking of order, I would like to say, Keep things hung up and in their places. 'A place for everything, and everything in its place,' is a good rule to follow. Much valuable time is often lost in searching for things that we should be able to find in the dark if necessary.

"The kitchen is the place where the average woman spends much of her time, and it should be kept tidy and neat, convenient and comfortable. Cooking utensils are cheap, and the housewife should have plenty to use, so she will not have to stop in the midst of preparing a meal to wash dishes.

"While we are talking of things in general, I want to mention the dish-cloth. I don't suppose I need to mention this, for the benefit of any one here; but you will be able sometime to help others. Do you know that there is typhoid fever, not to mention other diseases, in a dirty, greasy dish-cloth? I am sure that every member of the Good Housekeeping Club will pride herself on having clean, sweet dish-cloths. This can only be done by washing and boiling each day, and spreading out in the sun."

"But dear me," said Aunt Mary, "we have hardly begun our little meeting, and here it is time to close. Let us see what points we have touched: First, to keep order in our homes, to regulate our work so that each member can help, to keep a good supply of cooking utensils, and to keep our dish-cloths clean. Next week I feel that we shall be ready to talk about what foods to cook, etc."

Aunt Mary closed her first meeting with a little luncheon of egg sandwiches, made after the following recipe:—

A loaf of home-made bread, baked in a round tin, was sliced very thin, and spread lightly with butter. For the filling several eggs were boiled one hour, and put through a colander, with a little salt and lemon-juice added. A lettuce leaf was put between, with the mixture, making a very tempting sandwich.

The ladies pronounced them fine, and went home determined to make some for supper instead of cooking meat, as previously intended.

Mussoorie, India.

MANY a Christian asserts that he would do more for Christ if only his opportunity were wider. The little round of humdrum life, and cramped environment, he says, offers little if any opening for direct service for the Master, such as winning souls to Christ. How fortunate that Paul did not seek refuge behind such an excuse! When he was in the midst of rather embarrassing limitations, he proudly said, "I am an ambassador in chains,"—and he thought more of his ambassadorship than he did of his chains. Which part of our life are we thinking of most?—Selected.

THE WORLD-WIDE FIELD

The Sixth Annual Session of the Scandinavian Union Conference

GUY DAIL

THE twenty-seven delegates of the Swedish, Norwegian, and Danish conferences, and of the Northland and Finland mission fields, met together in Orebro (population thirty thousand) in connection with the Swedish conference, June 22-26. Elders L. R. Conradi and W. J. Fitzgerald were present from abroad.

This has been a union meeting indeed. It is the most important meeting we have yet had in Scandinavia. The weather and the outside surroundings were all that could be desired. The perfect sunshine, the clear northern skies, which preserve the rays of the setting sun until the chariots of dawn begin to set fire to the eastern firmament by ushering in his return, the magic and the spell of a Scandinavian summer, have all done their best to teach us that God is love, and that his children are to prove their discipleship to the world by loving one another,—and I believe we are beginning to learn the lesson.

There have been two leading questions that needed consideration, along with many others that group themselves around them,—a union conference president, and the establishment of a permanent union school.

A few of our readers may remember that several years ago there was not much of a demand for a Scandinavian union conference among some of the brethren up here. But the beginning at a union was made by securing first a union council, which was afterward changed into a union conference. Mission fields sprang up, as the Finnish, the Icelandic, and the Northland mission. Last of all came the Abyssinian mission, which was opened by Scandinavian union conference money, just as the German and the British-East African missions were entered by men from Germany and Great Britain. There are also our union institutions, calling for encouragement and help from the union management and treasury. Under the blessing of God, the union thus far has worked only good. It has helped to break down nationality, and to establish oneness of purpose. It is not surprising that in these small countries the question of nationality should play an important rôle. Under existing conditions, nationality is all right to a certain degree: the Norwegian should feel a burden to give the gospel to his fellow countrymen, and the same ought to be true of the Finn, or of the Swede, or of the Dane; but if one can see only his nationality, then he is standing in the way of the advancement of the message; for the spirit of Christ is to give, and the real Christian sees, not only his family, or his province, or

his state, or his country, or his nation—he sees that the Son of man came to save the world.

Now as to the business of this session: The constitution was altered to provide for (a) a vice-president; (b) that the Sabbath-school, First-day, and annual offerings go direct to the General Conference, instead of to the union conference, as heretofore; and (c) that the sessions of the union conference be biennial in the future.

It was voted: (1) That the non-tithe payer should be given no position of trust in the union conference work; (2)

the entertainment provided the union conference delegates by the Swedish brethren.

The election of officers took place the second morning of the conference. Elder J. C. Raft was unanimously chosen president; Elder S. F. Svensson, vice-president; Erik Arnesen, secretary; Jens Olsen, treasurer; and A. C. Christensen and E. Lind, auditors. The union conference committee is composed of the heads of the Scandinavian conferences and missions, and Dr. J. C. Ottosen, Erik Arnesen, and E. Lind.

Brother C. C. Jensen was appointed to the presidency of Denmark in the place of Brother J. C. Raft, and Brother N. C. Bergersen took Brother C. C. Jensen's place in Norway. These changes were brought about in the union committee in a few moments, in the most brotherly and cordial manner.

By far the larger part of our time was



HAMMERFEST, NORWAY, THE NORTHERNMOST CITY IN EUROPE

that the number of members leaving Scandinavia for America be accurately reported, and that each person moving from one church to another be requested to transfer his membership, and that all church clerks keep in close touch with their absent members through correspondence, to encourage them, and to help them to be faithful to their church duties; (3) that the management of the Abyssinian mission be turned over to the General Conference, while the property be held by the most suitable Scandinavian legal association we have; (4) that one missionary canvasser go to the Faroe Islands, and that a missionary licentiate be sent to the Northland mission; (5) that hearty thanks be extended to God for his watch-care the past year, to the American brethren for the valuable help they have sent in men and means, and for the promise that young men will be enabled to come here and be educated into successful workers for this field at America's expense, also for the promise of a liberal donation to the Scandinavian Educational Fund; and (6) that we express our appreciation of

taken up in considering the question of a permanent Scandinavian union school. All sides of the matter were thoroughly discussed. Even at the committee meeting in Skodsborg in February, Skodsborg was thought of as a possible location for such a school, seeing that the Swedish brethren had not felt free to go forward and select a site, as was suggested at the council at Gland, where they could erect a sanitarium, a food factory, and a school. No one attempted to use any coercive measures to bring about a unanimity of opinion. But the majority of the Swedish brethren could not see their way clear to join a union school project in Skodsborg, even if they were to be put to no financial expense, and were granted as full a Swedish department as possible under the circumstances. Therefore the following action was taken:—

"Whereas, The Scandinavian Union Committee, after much counsel with the leading brethren from Denmark, Sweden, and Norway, find it impossible to agree to have a union school for all three countries; therefore,—

"Be it resolved, That a union school

for Denmark and Norway be started in connection with the Skodsborg Sanitarium, and that Sweden, for its part, hold a mission school at Nyhyttan."

This motion was passed unanimously. Before leaving here, it was decided that Brother Erik Arnesen is to have charge of the union school, and that Elder L. Munderspach will be the Bible teacher. Much help is expected from the physicians at the Skodsborg Sanitarium.

Skodsborg itself, it will be remembered, is very anxious to have a chapel, and at the Danish Conference nearly three thousand kroner was raised toward providing one. It is now planned that in connection with the chapel, there shall be school and students' rooms under the same roof, and the cost is not to exceed sixty thousand kroner for building and furnishings. Already aggressive measures are on foot to raise money for this enterprise. It is one of the most worthy enterprises that we have ever had before us in Scandinavia. We believe that it will appeal even to some of our brethren in other lands.

It was also decided here that Denmark will continue to receive its literature from the Christiania Publishing House, notwithstanding the duty that will be placed on printed matter imported after Jan. 1, 1909.

Ministerial credentials were granted to Fred Andersson and F. R. Oberg, of Finland, to O. Johnson, J. Wallenkampf, and A. Sewaldsen, of the Northland mission, and to D. Ostlund, of Iceland; ministerial license to N. Anderson, of Iceland; missionary licenses to Vendla Erikson, of the Northland mission, and to Segridur Jonsdatter, of Iceland.

The membership of the Scandinavian Union, if we take it at the end of 1907, was 2,748,—one hundred eight more than at the close of the previous year, and seven hundred one more than at the close of 1901; tithe, \$22,035 against \$20,152 in 1906; donations, \$4,271, and book sales, \$51,029, against \$3,374 and \$44,215 respectively, for 1906.

Now that the union has a president who can devote his whole time to its upbuilding, now that the educational work is to take still another step in advance, now that there are some of our young people getting started in the work, and now that there seems to be a more united spirit present in our midst than ever in the past, we hope the future may show prosperous results to the work and to the thirty-eight evangelical workers in the Scandinavian Union Conference, with its 13,225,000 inhabitants.

Orebro, Sweden.

China's Awakening Is China's Appeal

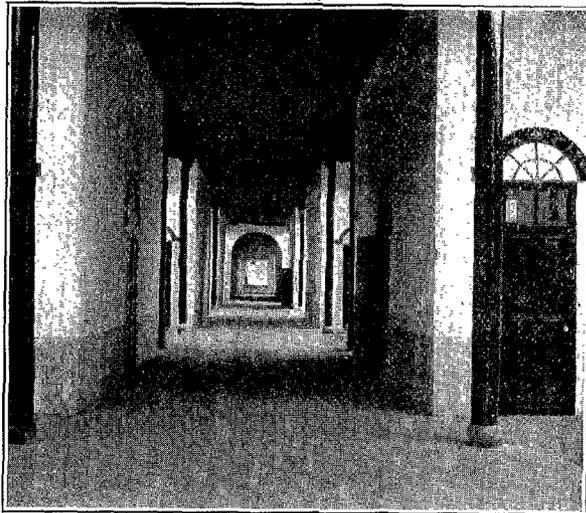
R. F. COTTRELL

IN Hunan the anti-foreign feeling has been most intense. It was the last of China's eighteen provinces to open her doors to commercial or missionary enterprises, this change in policy taking place only about ten years ago. As an evidence of the feeling engendered by this

departure from the "beaten paths," it may be stated that there is a former Chang-sha official of high rank, who is to-day lying imprisoned in this city because of his implacable hatred of everything foreign, and his determination to drive the alien from China.

Nevertheless, the new is steadily pushing the old aside. A substantial stone and cement structure almost entirely modern in architecture, together with a

torn down, and on the same site a fine normal school is being erected. An outside view that would give anything like a correct idea could hardly be obtained, as the buildings are mostly one story in height, and built close together, the whole being surrounded by a high wall. The accompanying cut represents a hall about two hundred feet in length, with well-equipped class-rooms of suitable size on both sides.



HALL IN NEW NORMAL SCHOOL, CHANG-SHA

large quay, faces the river-front, thus greeting the new arrivals at Chang-sha. This is the imperial customs building. For political reasons foreigners are in charge, but the bulk of the business is transacted by the Chinese.

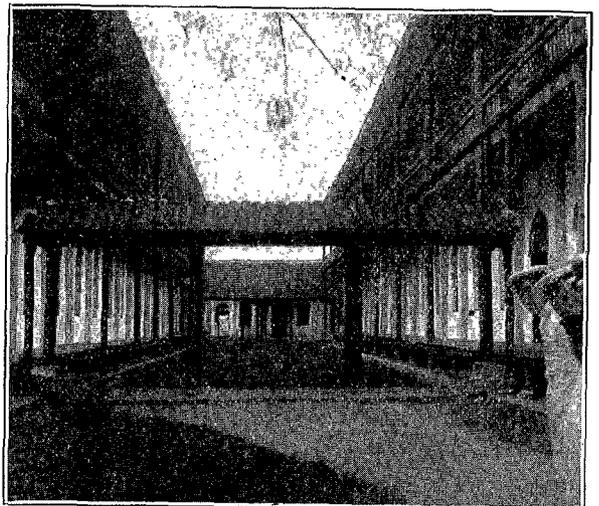
Outside the south gate is the provincial mint, which has but recently been established. More than a dozen large brick chimneys pour forth their volume of smoke, the view from a distance being a counterpart of that which may be seen in manufacturing towns and cities of Western lands. Not a single foreigner is in any way connected with this establishment.

Under the old régime, Chang-sha has been a great educational center, and the indications are strong that it will be no less such under the new. Schools adopting modern methods of education are being established in various parts of the city, and there seems to be a general desire to learn the languages of the West.

Several acres in the city of Chang-sha were occupied by the old examination halls. These were low brick cells, over five thousand in all, each large enough for one person. As the examinations usually continued for two or three days at a time, it frequently occurred that some of the candidates died either from exposure or exhaustion. This "barbarous thing"—a term used by a young Chinese who has spent some time at our mission—is now relegated to the past; the halls are being

of the fact that this is a direct fulfillment of Joel's prophecy given twenty-seven centuries ago: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened." Joel 3:9-12. China is marshaling her forces for "the battle of that great day of God Almighty."

Then follows the divine mandate, "Put



COURTYARD, MILITARY SCHOOL, CHANG-SHA

ye in the sickle, for the harvest is ripe." While the Chinese are doing their part in fulfilling the rôle of prophetic history, there is a small people likewise specified by Inspiration, who, with the help of a Power omnipotent, will cause the world to pulsate with their heaven-born mes-

sage. China's intellectual awakening is marvelous; but spiritually her darkness is most dense. To-day idol processions, several miles in length, at once dazzling, ludicrous, and repulsive parade the streets; and the city authorities warned foreigners to remain in their houses, lest their presence on so sacred an occasion be considered sacrilegious, and excite the Chinese to do them injury.

Now that China's hands are extended for that which will bring worldly greatness and prosperity, is it not time to place the eternal riches within her reach? Harvest-time will soon be past. Church of Laodicea, what is thy response?

Chang-sha, Hunan.

"A Lion in the Way"

K. C. RUSSELL

IN the REVIEW of July 16, 1908, there appeared a report of a thrilling experience that Elder W. H. Anderson recently had in Barotseland, South Africa, in actually meeting "a lion in the way." The experience shows some of the dangers to which those are subjected who leave friends and native land to carry this closing message to those in darkness. We all rejoice that the Lord so wonderfully delivered his servant from the jaws of the lion. It is rarely that our missionaries, who are laboring in these countries infested with wild beasts, report "a lion in the way."

However, in America, it is a common thing to meet people who see lions in the way. This is especially true with some when they are asked to contribute of their means to carry this message to those who know it not, or when they are called to engage in some line of work in the Lord's cause. How often the minister of the gospel has heard those who are convinced of the claims of God's law in respect to the keeping of the seventh-day Sabbath tell of the lions they saw in the way, perhaps in a possible loss of a lucrative position, in social ostracism, etc. The one who is called to enter some department of the Lord's work, it may be in the sale of literature, sees lions in the form of a dread in meeting the rebuffs incident to this work, or weather too hot, too cold, or too stormy, poor crops, financial panic, etc., etc. So we might continue to illustrate by showing the various kinds of "lions" that are seen by people in all the walks of life.

This familiar saying, "There is a lion in the way," is one of the inspired proverbs spoken by Solomon. Prov. 26: 13. "The slothful man saith, There is a lion in the way." Let all note that it is the slothful man that makes that statement. The expression is a figurative one, illustrating the classes already indicated who see obstacles along the pathway of duty. Let the reader who sees a "lion in the way," even in America, move forward by faith in God; and he will experience a deliverance equal to Brother Anderson's in Barotseland.

Takoma Park, D. C.



The Texas Camp-Meeting

THIS meeting was held from July 30 to August 9 on the campus of Keene Academy. Owing to the fact that so many of the brethren live at Keene, the camp did not present so large an appearance as usual, there being only eighty-five dwelling tents pitched on the ground. It was estimated, however, that there were over one thousand persons in attendance at the meeting.

The annual conference was held in connection with the camp-meeting, it being the thirty-first session of the conference. The president's report revealed the fact that notwithstanding the setting apart of a hundred counties in the western part of the State as a mission field, in which there were two hundred Sabbath-keepers, the conference at present has the same number of members as before this division. Prosperity has attended the work of the conference the past year in a marked manner. Four new churches were added to the conference, one of which was entirely Mexican. Two new church buildings have been erected. There are thirteen unorganized companies, with an aggregate membership of one hundred eight. The present enrollment of Sabbath-keepers in the conference is seventeen hundred five. Although Texas suffered severely the past year from shortage of crops and from financial stringency, yet there was sufficient tithe paid in to support all the workers and leave a surplus of nearly five hundred dollars in the treasury. During the year \$4,026.28 was given in offerings.

A good spirit prevailed in the meeting from beginning to end. Elder L. W. Terry, formerly of Missouri, was elected president of the conference in place of Elder C. Santee, who has been called to the presidency of the Southwestern Union Conference.

The preaching and studies given during the conference were of a nature to call the people to a higher plane of Christian living, and to get them to cut out of their lives everything that would hinder the free intercourse of the Holy Spirit. Revival efforts were held at different times during the meeting, and especially with the young people. The last Sabbath was an especially good day. At the close of an earnest discourse given by Elder G. B. Thompson in the forenoon, over two hundred persons came forward to seek the Lord, and to have a deeper work of grace wrought upon their hearts. Many of these were young people, who were taking their stand for the first time. As a result of this and other revival efforts during the meeting, Elder Santee baptized thirty-two persons the same day. Before the meeting closed, others were added to this number, fifty-two persons in all going forward in the ordinance. Quite a good interest was manifested in the needs of the work in the regions beyond. The ten-cent-a-week plan was unanimously indorsed by the conference. Five hundred dollars was donated to the General Conference for mission purposes, two hun-

dred fifty dollars of this coming from the conference, and two hundred fifty dollars from the surplus in the tract society. In addition to the two hundred fifty dollars given by the tract society to the General Conference, an appropriation was made from their funds of three hundred dollars for free tract and periodical distribution, and three hundred dollars appropriated from the proceeds of book sales to aid the canvassers. The three hundred dollars still due from the conference on the one hundred fifty thousand dollar fund was also raised. Eleven hundred sixty-one dollars in cash and pledges was raised for the Oakwood School for the colored. In addition to this, one hundred sixty dollars was raised to put treatment-rooms in the boys' dormitory, which was formerly the sanitarium building.

The interest among the young people and children was especially good, not only in a spiritual way but in the matter of donations. The children became interested in work for the colored people, and during the conference contributed fifteen dollars for this purpose. The kindergarten department also raised quite a little sum for the same purpose.

The laborers from abroad were Elders B. G. Wilkinson, G. B. Thompson, G. A. Grauer, and the writer. Elder Wilkinson was compelled to leave before the meeting closed, in order to make his appointment at the Louisiana camp-meeting, which lapped over the Texas meeting three days. While there he did acceptable work both in the general preaching and with the young people. Elder C. Sorenson, the principal of Keene Academy, was present during the entire meeting, and rendered good service in laboring for the young people.

The academy balance sheet shows a net gain for the past year of \$3,686.03, which has largely gone into improvements. Another noteworthy fact was that \$6,133.97 had been paid to students the past year for labor. The prospects are good for a full school the coming year. A large number of the students are now out canvassing for scholarships. One of the students reports four hundred dollars' worth of books sold in four weeks.

A live interest in foreign missions was revealed in the camp-meeting Sabbath-school. The first Sabbath the donation was \$58.10. On the second Sabbath an extra appeal was made, which resulted in a donation of \$101.75, making a total Sabbath-school donation during the meeting of \$159.85. In the year 1907 the total donation was only forty-four dollars, the present donation being an increase of \$115.85 over the preceding year.

The work in the Texas Conference is onward. Heretofore it has been somewhat of a struggle for them to maintain themselves and push the work in the large territory they have, but they are now coming to the point not only to carry the work in their own field, but are beginning to contribute largely to the work outside.

It was the general expression that taken as a whole, this was the best camp-meeting ever held in the State. With the exception of the president, little or no change was made in the conference officials. The attendance from the outside at the meeting was not large, but those who did attend became very much interested, and the brethren hope for accessions to their number as a result of the meeting. Brother Thompson and I are now on our way to the Missouri meeting.

GEO. A. IRWIN.

The Florida Sanitarium

WE are glad to be able to present herewith some views of this new institu-

tion. this property, the money realized from the sale of the lots will go a long way toward liquidating the original cost of the whole.

One hundred sixty acres of land has been donated to us, to be sold, and the proceeds used in building up this institution. Two very fine orange groves are also offered for sale to help the institution.

We shall open for patients on October 15, and shall appreciate it if our brethren will call the attention of their neighbors to this institution. We expect also to have some cottages to rent to tourists coming here to spend the winter. All communications relating to the institution and its work should be addressed

umes of promise for the South. Though Brother E. L. Maxwell, the president of the conference, was incapacitated from a leading part in the services by the fever, nevertheless the people responded freely to the calls of the Spirit.

The first Sabbath of the camp, the donation of the Sabbath-school was more than ten times the donation of the same Sabbath in the camp the preceding year. In the revival service which followed, all those in attendance, with only one exception, fully surrendered to God. Among these was a Methodist minister, who had resisted for years the conviction of the Spirit to observe the seventh day as the Sabbath. Also another brother, who had for over five years withstood the prayers of a wife and a mother, decided fully to give himself to God, and keep holy his Sabbath day.

The Sunday following was another good day. After the presentation of the spread of the message in foreign fields, and the calls for means to help needy places, the camp responded by a donation of three hundred dollars. When it is considered that there were, including youth and children, only about seventy-five in attendance at the camp-meeting, the size of the gift was certainly liberal for this struggling conference.

In the afternoon of the same day a grand temperance rally was held. One of the leading Methodist ministers of Lake Charles, who is also president of the anti-saloon league, participated. The State president of the Women's Christian Temperance Union came down from Jennings, La., in order to speak on this occasion; while the local president of the same organization joined in the program.

The following day, Monday, the good work which had been begun, continued. The great needs of the conference, laboring under large financial embarrassment were presented. In deep thankfulness for the spiritual blessing of the camp, the brethren replied in the spirit of sacrifice. Nearly four hundred twenty-five dollars was laid on the altar, accompanied by promises which we are reasonably certain will carry the gift beyond the five-hundred-dollar mark.



THE FLORIDA SANITARIUM

tion. The building shown in the accompanying cut contains twenty-one rooms. With the expenditure of about one hundred dollars we shall be able to equip this building with a complete treatment-room outfit, which we already have. With this building and the five cottages, we shall be prepared to accommodate twenty patients, which no doubt will be ample room for the first year.

The landscape view, with the lake in the distance, was taken from the upper front balcony of the sanitarium building, looking eastward. We mean, as far as possible, to go on a strictly cash basis; and while the building we now have is not all that we would like, we expect to make it answer until such time as we are financially able to construct a better one. When that time comes, we expect to build fronting on the beautiful lake, and use the present building for a helpers' dormitory.

The two lakes on the premises are fed by springs, and the water is pure and soft. The smaller one is reserved for our water-supply, but the one of which a view is given will be used for boating and bathing.

To the rear of the main building is a plat of twenty acres, fronting on the hard road-bed from Orlando to Winter Park. A trolley line was surveyed along this road from Orlando to Sandford some time ago. We are platting this twenty acres, and will sell it out in building lots. A number of these lots are already spoken for, and we are sure they will all soon be sold. In view of the very low price at which we secured

to the Florida Sanitarium, Orlando, Fla. Brethren, remember this, the youngest sanitarium among us, and pray that God may make it efficient in spreading this last message of mercy.

R. W. PARMELE.

A Good Word From the South

It was my privilege to be present at



A VIEW NEAR THE FLORIDA SANITARIUM

the Louisiana camp-meeting the first five days of the gathering. The results achieved during those days spoke vol-

In the afternoon the young people responded to an earnest appeal urging them to secure an education for a part

in this great closing work. The majority of the youth were on their feet to signify their intention to secure, by God's help, just such an education. Truly the forward move of the brethren in this conference, young and old, conference officers and laborers at this camp-meeting, was an omen of coming good. It acted like good medicine on their consecrated president, who arose from his bed of sickness to take part in the services.

The South is a field of great opportunity. No discouraged, no unbelieving, no worn-out laborer, ought to come here or be sent here. But for men who have understanding of the times, here are splendid chances for the missionary. South Louisiana alone could, right at this present moment, use twenty ministers.

B. G. WILKINSON.

South Carolina

THE population of this State in 1900 was approximately a million and a half. It has considerably increased since that time. The State contains forty-one counties, ten of which have been entered by our denominational literature. Thirty-one counties, therefore, have as yet remained untouched. In connection with our camp-meeting, held recently at Greenville, Brother V. O. Cole, our union conference field agent, conducted a two-days' canvassers' institute, during which practical drills and lessons were given. Our small corps of canvassers is greatly encouraged as they go forth to the work this season.

People are very willing to buy first-class literature, and with thirty-one large, unentered counties, we are confident of an advance step the coming year. We earnestly invite workers from abroad. Our constituency is too small as yet to afford many home laborers, and we are praying and working and waiting for others to be touched by our great needs, and "come over, . . . and help us." I shall be glad to answer any questions concerning this field. Address me at 152 Welch Ave., Anderson, S. C.

H. B. GALLION, *State Agent*.

Alabama

HUNTSVILLE.—This place is, I am sure, well known to us as a people. To my own race in the United States and elsewhere I would say, Do you know why we should be interested in the school at Huntsville? The Lord has said, through the spirit of prophecy, that this school should receive encouragement and help; for he led in its establishment. If he takes an interest in us, surely we ought to take an interest in the school that he has given us. Let all our families be interested, and be in harmony with our school. Pray for it, and talk to your friends about it.

"In the night season I was taken by my Guide from place to place, from city

to city, in the South. I saw the great work to be done,—that which ought to have been done years ago. We seemed to be looking at many places. Our first interest was for the places where the work has already been established, and for those where the way has opened for a beginning to be made. One of these places was Graysville, and another Huntsville, where we have industrial schools.—"Testimonies for the Church," Vol. VII, page 231.

"A good beginning has been made in the Southern field." This is true of the work at Huntsville, as I have seen during my recent visit there, from July 10 to August 4. It would do your soul good if you could visit the school, and see what has been accomplished. Three new buildings have been completed in less than two years. Of course there are other improvements to be made, but these can not be made until our brethren and sisters respond to the call.

The new sanitarium at Oakwood is very much needed. We are so glad for

lessons that are given, and retain them much more readily than those who are aged. How important it is that this large class of human beings, who are now in ignorance, should be taught to read for themselves, that they may know what saith the Lord unto them! How anxious every Christian family should be to have a part in helping on the education of the colored race! Many of them are poor, neglected, homeless creatures.—"Testimonies on the Southern Work," page 82.

Some may ask, What are we doing to accomplish this work here in the South? The Southern Missionary Society is educating these people that they may know how to do things and to know God. We teach them not only to read and write, but give them a practical Christian and industrial education, teaching them how to build cheap houses, how to erect school buildings in cities and villages.

Note what has been done. Twelve years ago there were no colored Seventh-day Adventist schools in the South; last year this society operated eighteen schools; this year it will open ten more in September. Thus 1908 will show twenty-eight mission schools in operation, which means no less than one thousand children taught by God-fearing teachers, and the truth going to as many homes.

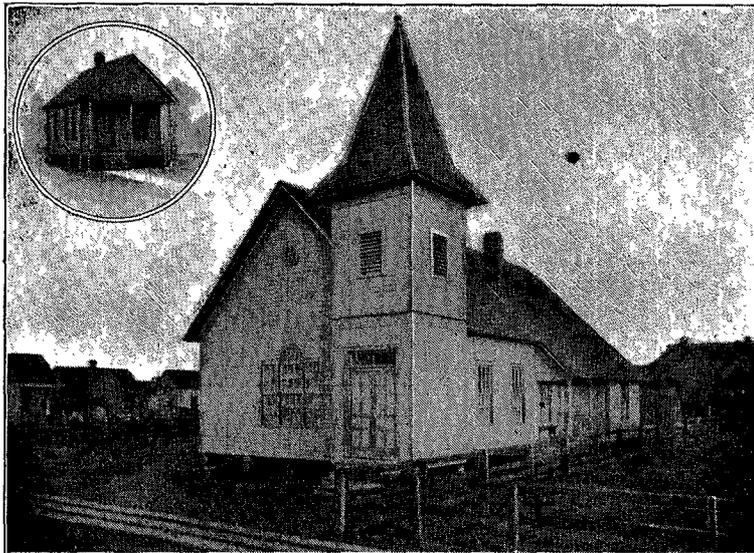
Visit our mission schools. See the children and teacher. Ask them what they think of the mission school, and what we shall tell the people who are helping them by giving donations to forward the work. I asked this question of a class before going West last year. One little fellow jumped up and said, "Tell 'em, 'Fessor Rogers, we is com-

ing up; we is risin'."

Dear brethren and sisters, this is the way the children express it. The older people appreciate these schools and sacrifice to send their children to the mission school because, they say, "We learn to read the Bible; it is a holy school." Our teachers visit the homes, teach the people how better to prepare healthful food, to care for their bodies, and to give simple treatments. In most cases they act as church leaders, conduct the services, and are not simply school-teachers but practical workers.

The means coming to the Southern Missionary Society for the school work among the colored people is not used in erecting expensive buildings, but goes directly to taking the message of truth to the people, small amounts, when necessary, being expended to prepare temporary places of worship until Jesus comes.

Here is a group of children from the Atlanta (Ga.) mission school with their teacher. Compare these with the group of children who play in back alleys and run the street, and note what the mission school does for them. The children attend the mission school a few years; the brightest of these go on to our school at Huntsville, complete their preparation,



CHURCH AND CHURCH-SCHOOL BUILDINGS OWNED BY THE SOUTHERN MISSIONARY SOCIETY, YAZOO CITY, MISS.

the steps that have again been taken for a sanitarium at Nashville for our people. I do not believe that we have any in operation, but we are praying and waiting patiently for the Lord to work in our behalf. We have felt for these past years that we have been without an arm; but we see light piercing the gloom. Will you help us to get these institutions, and then help to keep them in operation? We thank you for what you have already done for us as a people. We highly appreciate it, and give to God the glory and honor which is due to his name.

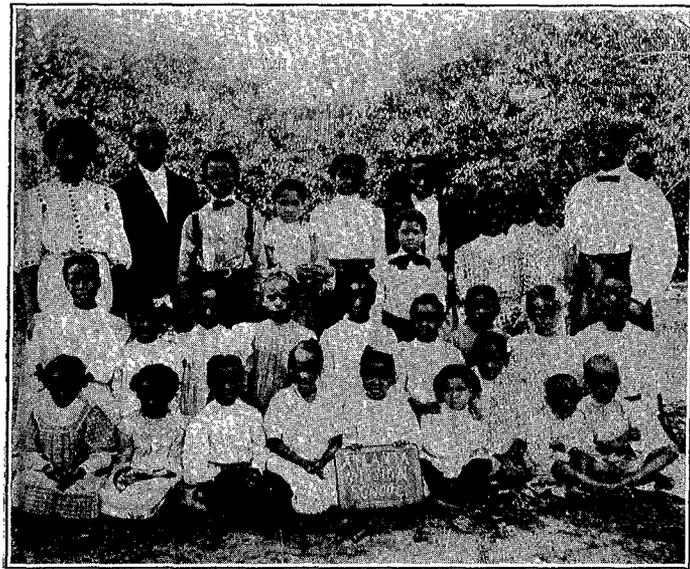
W. H. SEBASTIAN.

Mission Schools in the South

THE mission school work, as conducted by the Southern Missionary Society, is without question the greatest factor for getting the third angel's message before the colored people of the South. Here are nearly nine million colored people, to whom instruction is to be given concerning the physical, mental, and moral nature. It is a very large undertaking.

"We must give them line upon line, precept upon precept, here a little, and there a little. The youth will catch the

and go at once into active work. As a result, to-day scores of intelligent workers lead by the Lord are carrying the banner of truth to thousands of their own people. This is the result of means contributed by past donations. Has not the money been well spent? Dozens of



TEACHERS AND CHILDREN OF THE ATLANTA (GA.) MISSION SCHOOL

appeals embracing every State in the South, are before us. Our means do not warrant us in responding to another call. Think of refusing help to a city like Memphis, which, after appealing for years, now says: "We ask in the name of the dear Lord. Please remember us."

Take hold, brethren and sisters, and help on this collection as never before, and see us open ten times ten new schools next year. Is this expecting too much?—No, certainly not. Has not the Lord said we should have one hundred workers where there is now one? Truly this is possible.

See our teachers. This group of teachers has just attended an eight weeks' institute at the Huntsville School. A most pleasant and profitable time was spent there. Besides the regular class work, there was an earnest seeking of God, and a study of his plans and methods. These teachers go forth into the field courageous to work for God, believing he will fight for them if they trust him fully. There will be many a hard-fought battle, and possibly times when the courage will almost fail, but faith in God will bring final victory.

Truly the work is onward in the South; and we plead with you to help take out every stumbling-block, and push steadily forward until we see the work close up and Jesus come.

F. R. ROGERS.

Superintendent of Schools of Southern Missionary Society.

Hawaiian Islands

HONOLULU.—Elder J. N. Loughborough passed through here last Friday night (July 24), and gave us one of his good talks on the spirit of prophecy. This was appreciated by all. One

brother said he could stay all night and hear him talk of those things. It is a great privilege to us to have our brethren come to us with messages, as they pass through here on their way to and from other parts of the field.

We are glad to say that we are of good courage, and believe that our little company is drawing nearer the Lord as the day for his coming approaches. The Holy Spirit seems to pervade

all our meetings, and some from without are becoming interested as the truth is presented. One man was in last evening who had heard only three sermons, and had already begun to keep the Sabbath. He stayed after meeting till very late, and asked questions, many of which were on the line of Mormonism, as he belongs



TEACHERS OF MISSION SCHOOLS IN THE SOUTH

to that church. As I had been among the Mormons in Arizona, and had lived among them in Utah, and had had them at many Bible readings and meetings, I could give complete answers to his questions.

Mrs. Williams had a rather peculiar experience a few days ago. A Chinese missionary of one of the other denominations seemed especially friendly to her for some time, but as she could speak very little English, it seemed almost impossible for her to make us understand what she wanted. The other day she came, and asked Mrs. Williams to go with her, and she took her to another Chinese missionary's house, where they had also invited another Chinese woman. One of these women could

speak good English, and she told my wife that they wanted her to teach them the Bible. Now it is arranged for her to go there every week.

It is very hard to get a hearing here among any of the church-members, as they and we are watched very closely, and as soon as it is known that we have talked with them, the ministers visit them, and do all they can to prevent them from receiving the truth. Yet now and then one will step out on the Word. We had the big fleet with us for ten days; the city went wild over it, and entertainments of every description were given. I understand that about forty thousand dollars was spent in entertainment. We tried to make it a time of bringing in a little of the Lord's truth, by selling about five hundred of the Naval edition of the *Signs*.

C. D. M. WILLIAMS.

Tennessee

MEMPHIS has been chosen as the place for our camp-meeting for both white and colored people, and October 1-10 is the time. The Tri-State Fair held here September 28 to October 7, will make this meeting an important one in many ways. It will give us one fare, plus twenty-five cents; and we are planning every way that we can to get matters shaped up so to reach the thousands of visitors with our papers and books.

The tent-meeting planned to be held here this summer by Elder J. S. Washburn has now begun, and the hearts of the Memphis brethren and sisters are made to rejoice to see this work begin. Our tent is located on the corner of Cooper Street and Union Avenue, with East End car-line running on Cooper Street. Our tent measures fifty by seventy feet, and is made of ten-ounce monarch khaki. It is a beautiful tent, pleasant to the eye, even in the bright sunshine.

We trust our brethren and sisters will pray for this meeting, and prepare also to attend the camp-meeting, which we believe will be one of the most important meetings ever held in the conference.

W. R. BURROW.

Organization of a French Church

IN answer to a call from the president of the Southern New England Conference for a laborer among the French, I visited Woonsocket, R. I., last fall, where I found one brother who had been observing the Sabbath for years. After spending a few days at that place, I returned to New York City, and presented the needs of that field to the Greater New York Conference, which voted that I should return, and establish a French church. I continued a series of lectures for about four weeks, and left a small company of Sabbath-keepers in that place. From the very start the opposition was bitter and unrelenting. This came not only from the Catholics, who control about the whole town, but also from the First-day Adventists, the Baptists, and a sect known as the Holiness Band. The latter, perhaps, were the most unreasonable and bitter of all. They professed complete holiness, and yet antagonized the sanctity of God's holy law.

For various reasons it was thought

best not to organize a church at that time, and thus I left the little flock under the watchful eye of Brother Basquin, who had stood so nobly for several years alone.

On the eleventh of July this year I returned and baptized eleven willing souls. In company with Brother D. B. Parmelee, vice-president of the Southern New England Conference, a French Seventh-day Adventist church was organized. The eleven just baptized, and two who were accepted on profession of faith, composed a church of thirteen members.

I feel very grateful to our dear Heavenly Father that not only has one more church been added to God's people, but also that this is the starting of the work in a new tongue in this country. If I am not mistaken, this is the first French church to be organized in the United States.

It might be interesting to state that the preacher of the Holiness people, who had opposed the truth so bitterly in the beginning, met me at the station as I was leaving the city, and said, "Don't forget to mention me in your prayers, that I may have grace to obey the Sabbath truth, and courage to preach it to my people." Thus this man was left under condemnation, and we ask you, dear reader, to remember him at the throne of grace, that he may obey the truth, and thus become a power in proclaiming the third angel's message.

LOUIS ZECCHETTO.

Peru

LIMA.—I have just received a letter from a brother, the first believer in Puno, who secured the first subscribers for the *Señales*. He had seen in the *REVIEW* an article of mine about our proposed Indian school, and is all enthusiasm in regard to the idea. At present he is in Bolivia. He said that he had occasion to meet a company of about thirty Indians, in some sort of festival; that he taught them as best he could the truths of the gospel, and then told them about the plans that the Adventist mission had in mind. He says they all accepted his teaching, and were filled with gratitude at the prospect of help for their race.

This brother speaks, although not perfectly, the Quechua and Aymará, and has a diploma as a teacher in the public schools of Peru. He says that he has dedicated himself to this cause, and wants to do all he can to help. I think he will be valuable assistance.

An experienced canvasser is needed here. I am sure we can find some to step out in this work; but they will need better training than I can give them, and Brother Davis is not expected to stay here long.

Another family has begun keeping the Sabbath in Yauli. I am going up there to spend Sabbath. Yesterday Mrs. Perry had another attack of the fever, and the day before, Mora was down with it. It is very difficult to get away with such conditions at home, but we shall do the best we can.

How I enjoy getting the *REVIEW* these days! Somehow it seems to have taken on a new measure of power. How its messages inspire one with fresh courage and confidence! As we see the very events taking place in the nation, and among the other churches, and in the progress of our own work, which were

written of by the spirit of prophecy many years ago, what joy fills the soul!—not that these things are happening, but that we are on the right track; that this work is of God; that soon the conflict will be over, soon we shall see the King in his beauty, and enter into the inheritance of the redeemed.

F. L. PERRY.

Colorado

DENVER.—Since our last report six more have taken their stand for the truth. Next Sabbath several of these will be baptized; a number of others are on the verge of taking this step. We do praise God for his goodness to us in this place. We believe what he tells us in the Testimonies, "Now is the most favorable time we shall ever have to work our large cities." The Lord is putting his hand to the work in a special manner.

G. W. ANGLEBARGER.

India

KODAIKANAL.—We are now taking a little rest in one of the hill stations of south India. Kodaikanal is situated on the summit of the Pulney Hills, seven thousand feet above the sea. We are forty-five miles west of the nearest railway station of the South Indian railway. The location and surroundings are ideal, but it is very expensive living here. Fruits and vegetables of almost every variety can be had—for the price. We have delightful rambles through the woods, picking berries and wild flowers, and breathing deeply the fresh, cool air. We are wearing our winter clothes now, and a wood fire on the hearth is very comfortable. We are taking no time from our work, but are going ahead with our Tamil, and are preparing for another year of hard work which is just before us. Mrs. James and I came very near to succumbing to the heat of the plains, and it took all the strength we could muster up to pack a few things and get away. When we left Mukkupiri, an epidemic of cholera was raging, and people were dying all about us. In addition to this, a famine was imminent, and the people were very much alarmed.

Our work among the so-called Sabbath-keepers is getting a start now, and the confidence of the majority of the people has been gained, but there is a tremendous task ahead of us. These people know very little about Christianity. I have found, by a close contact with them for four months, that they are little, if any, better than the average heathen. Still there are some good people among them, who, I think, will be led out of their darkness into the gospel light. The young people are the most promising material we have to work for among them; but before we can do much in a material way to help them, we must have some facilities. In fact, I am thoroughly convinced that a good school, conducted after our own standards, will be the large part of our work. By this means we shall be able to break up one of the most fruitful sources for perpetuating the old order of things, and educate a few young men and women for work in other sections of the Tamil country. The real heart-workers will come from among the young people. The situation among these people is vastly different than was supposed when we

made our first visit among them, and reported through the *REVIEW*.

A young Tamil man has recently accepted the truth, and is now with me, being more fully instructed. He has a good English and Tamil education, and if he proves faithful, will be of great service to the cause in this part of the field.

One great need is another young man and his wife who can join us and take charge of the school work, and work along evangelistic lines at the same time. When I read the report of the last General Conference Committee meeting, and saw that no one had been chosen for this part of the field, I felt like sitting down and weeping.

The medical work should be carried forward among these people, and this is the surest and quickest way to reach their hearts. Mrs. James and I carried this work from the first, many times doing the work of surgeon and nurse, until we came near breaking down, and had to give it up. Are there not a young man and his wife to be found anywhere who can be sent out to help us?

We think of you often in our work, and hold up the interest of the worldwide field in our prayers. Our courage is good, and we desire to push the work harder than ever before. Pray for us.

J. S. JAMES.

Bolivia

BEING again in Cochabamba, we have begun work anew. The evening meetings are visited by a few interested. We hope to be able to start a Sabbath-school soon. The educated people of the town are friendly toward us; but among the ignorant there are still those who will throw stones after one when he is distributing tracts, or who will act as if they want to buy a paper, and as soon as they get it in their hands, tear it.

I am now canvassing Cochabamba over again with our missionary paper. But many of the subscribers, who would like to read it, are discouraged because of the bad postal service. Usually more than half the papers do not reach their destination. I experience the same thing. For instance, several months ago I ordered three books from the States. I received information that they were sent, but only one reached me, so I had to order again, and ask that they be sent by registered mail. With papers we can not do that. I long to see in each of the larger towns a faithful brother, who might receive the club of papers, and distribute them to the subscribers. I can not do that myself, since I must go from one place to another, making possibly one round a year. I long also to see colporteurs come to work with books. The paper is easier to open a field with, but books are more permanent literature; and, as the canvasser delivers them directly, people are sure to get them.

I expect my brother to come in October, to assist me in the work. We are told that where there is now one laborer, there should be a hundred; so also in Bolivia there is room for many faithful witnesses for the truth. When I read about China, India, Africa, and many other places, where, in proportion to the population, we have still fewer workers than in Bolivia, I hardly dare ask for more for this country. Yet what is one laborer for a whole republic, where three

languages are spoken, and the most of the people can not read a single letter? I will do my best, but Bolivia needs more laborers. I pray the Lord to send more into his vineyard, and I hope some will come before the eleventh hour is past. Let none of our brethren become weary in praying that the Lord may protect his servants, and bless them in his work. And let us redeem the time, because the days are evil. E. W. THOMANN.

Field Notes and Gleanings

ON Sunday, July 19, five persons were baptized at Norfolk, Va.

AT Glenburnie, Md., Elder L. F. Starr baptized five persons on Sunday, August 2.

FIVE persons were baptized and united with the Hamilton (Ontario) church on a recent Sabbath.

AT Allentown, Pa., three united with the church at the last quarterly meeting, and others await baptism.

ELDER ANDREW NELSON reports that he recently visited the church at Oneil, Okla., and baptized five—a mother and her four children.

THE East End company of believers at Georgetown, Grand Cayman, has been organized into a church. Their new church building is nearly completed.

BROTHER J. C. STEVENS, reporting the work at Bridgeport, Conn., says: "So far eight or nine have begun to observe the Sabbath, and several are ready for baptism."

It is reported in the *Southwestern Union Record* that five persons are keeping the Sabbath at Double Bayou, Tex., as a result of the efforts put forth there by Brother N. V. Williss.

AN ordinance meeting was held at Steamburg, N. Y., August 1, at the close of which eight new members were received into the church. Five candidates were baptized at the same time.

THE *Columbia Union Visitor* reports that three persons were baptized recently at Richmond, Va., and that one other united with this church the first Sabbath in August. Twelve more are deeply interested in the truth.

ON a recent Sabbath seven persons followed their Lord in baptism at Boulder, Colo., and the names of nine persons were presented to the church at that place for membership, three being on profession of faith.

THE *Wisconsin Reporter* states that on August 4 Elder John Hoffman baptized eight who have recently accepted the truth at Frederic, Wis. On the previous Sabbath a Sabbath-school of sixteen members was organized.

A REPORT of the meetings at Muscatine, Iowa, says: "Thus far ten have taken their stand for the truth. This makes a total of about sixty who have united with the church since January 1, and many more are interested."

As a result of the tent effort at Newkirk, Okla., six have taken their stand for the truth, three others are keeping the Sabbath, and still others are convinced and on the point of deciding. Recently a Sabbath-school of fourteen members was organized there.

IN connection with a series of meetings held at Levi, Tex., a young people's meeting was conducted once a day. The Lord blessed them richly in these meetings, so that about eighteen of the young people gave their hearts to God. When the call was made for those who desired baptism, twenty-one went forward.

ONE point of special interest regarding the work for the colored people in the Southwestern Union Conference is the two camp-meetings held especially for this people, one last fall at Pine Bluff, Ark., and the other last July at Waco, Tex. Both of these meetings were sources of encouragement to the colored people in these States. Both meetings were entirely under the direction of the superintendent of the colored work in this field, Elder M. Jones, and he was assisted in each State by the local colored laborers. The Pine Bluff camp-meeting closed a tent effort that had been conducted at that place by Elder Jones and Brother Dancer, which resulted in the organization of a small church.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

FROM South Dakota comes a report for the week ending August 1, showing that twenty-one agents worked an average of over thirty-eight hours each, and took orders amounting to \$743.50,—an average of ninety-two cents an hour for each agent.

Statistics recently compiled from reports of work done in one of our smaller union conferences show that if every agent in the conferences composing that union had worked full time, the sales in those conferences would have increased enormously, the increase varying from twenty-seven per cent in the conference where the workers put in the best time, to one hundred fifty per cent in the conference where the average time was lowest.

Brother L. E. Borle, director of our printing plant in Mexico, reports that the four canvassers who went from California recently to that field, began work on August 10. That morning one of the workers, laboring among the wealthier class of people, took five orders for Spanish "Coming King" in two hours' time. This was done by a man who knows nothing of Spanish, except what he has learned in a two weeks' institute. Let us daily remember these workers in that difficult field, and pray that doors may be opened, and hearts softened, for the reception of our truth-filled literature.

Faithful work is being done, and good time put in, by the workers in the Eastern Canadian Union Conference. As a result, the sales for the week ending July 29 averaged considerably over a dollar an hour for each agent.

A recent report from the Chesapeake Conference shows that out of thirteen agents in the field, six worked an average of forty hours or more in one week. These six agents took orders amounting to \$333.60, or an average of \$55.60 each for the week's work. Less than half the agents turned in practically seventy per cent of the business done in that conference for the week. Faithful labor in the Lord's vineyard brings sure reward.

The Kansas City branch of the Pacific Press Publishing Company reports a gain in sales for the month of July, 1908, of thirty per cent over the corresponding month last year. Aside from the financial aspect of this report, it is encouraging to know that many additional homes in the Central and Northern union conferences, whose inmates perhaps have never before heard the gospel of a soon-coming Saviour, have been entered by the silent messengers of truth.

A Good Record

THE following letter from Luella Rasmussen, Chicago, Ill., one of our most successful periodical workers, is a good sample of many others received by the Review and Herald periodical department:—

"Kindly send me 250 copies of the August *Life and Health* at once. I have only 150 copies of the 500 ordered left, so will almost run out before I get any more. Also please send me 500 copies of the September number as soon as they are out.

"I am having fine success here. Sold 397 papers in fourteen and one half hours. Hoping you will send the papers as soon as possible, I remain,

"Very sincerely,

"LUELLE RASMUSSEN."

Three hundred ninety-seven copies in fourteen and a half hours equals about twenty-seven copies an hour, and nets the worker \$1.89 profits an hour. This worker has recently sold as high as fifty copies an hour in other places.

Another periodical worker has just reported twenty-four *Liberty* subscriptions in less than two hours. This gives the worker a profit of \$1.20 an hour taking subscriptions for *Liberty*.

A Sure Cure

THE principal reason for discouragement among many of our canvassers lies in the fact that they do not accomplish as much as they think they should. But why? It may be due to the fact that they do not work from eight to ten good, solid, honest, faithful hours every day, five days in the week.

THE CURE.—Just appoint yourself a committee of one to see that you never are obliged to report, under ordinary circumstances, a week of less than forty hours if you are in city territory, and of from forty to fifty hours if you are working in the country.

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

Would Compel People to Keep the Sabbath

A WOMAN, signing herself Katherine Farrar, of Creston, Iowa, writing on the subject of "Sabbath Observance," to the St. Louis *Woman's National Daily*, says:—

"I believe it is the duty of every American citizen to stand for any and all laws that help create a higher moral and spiritual atmosphere, whether these laws be man-made or God-made. If a man will not abide by the law voluntarily, then it is the province of the law to make him do so. If people will not voluntarily observe the Sabbath, then the law should compel them to do so or pay the penalty. My Bible says if I break God's laws, I have sinned, and it also tells me that 'the wages of sin is death.' Not only does the Rev. Wilbur F. Crafts want Sunday observed, but every loyal American citizen wants it, and Christ wants it. We who love law and order will not leave this, our native land, to those who would indulge their own narrow ideas regardless of the wishes of others, their peace of mind and safety. Freedom does not mean self-indulgence; liberty does not mean that every man shall have his own individual way."

This, though written by a woman, smacks not a little of the spirit of religious persecution. It would seem to justify carrying matters to the extent even of taking the lives of those who might refuse to observe the sabbath prescribed by human law. Surely some one should labor for those Christians who, like the apostles, are so far in the dark that they know not what manner of spirit they are of, but would call for summary vengeance upon those who do not do as they do, and refuse to follow them.

W. A. C.

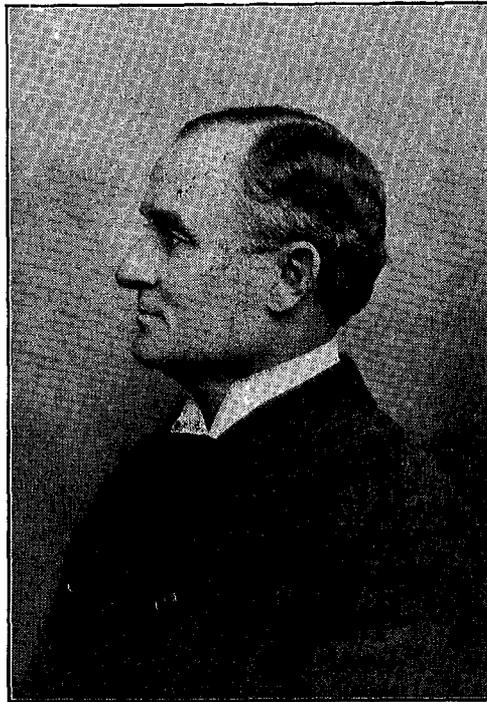
Experiences in the Field

WE are now in the eleventh week of the Missouri State-wide lecture tour in the interest of religious liberty. Since my last letter to the REVIEW, the principal towns we have visited are Neosho, Springfield, Lebanon, Willow Springs, Poplar Bluff, Louisiana, Hannibal, Paris, Moberly, Mexico, Montgomery City, Fulton, and Centralia. One whole week was profitably spent at Hannibal, where we found much to do.

I may make mention of the fact that we have made special efforts to reach the judiciary, the press, and the people. It is very important to reach the judiciary at this time when quite a number of judges are advocating religious legislation. The Lord has signally blessed in the efforts to reach these men. It may be encouraging to our brethren to know that within twenty-four hours' time no less than three judges informed us—and all three had listened to our public lectures—that they fully indorsed our position, and quite agreed with us that

it was "no part of the duty of civil magistrates to enforce the first four commandments of the decalogue." The first man to enter the court-room at one of the county-seat towns, to hear us, was the judge of the court. He applauded points as they were made, and quite publicly indorsed our views. This was more than we had expected at the beginning of the tour.

In personal visits made upon county and city officials, sheriffs, and other legal officials, we found that the large majority stand for the principles of religious liberty as we advocate them. Only a very few of these, I am glad to say, supported Judge Wallace and his candidacy for governor upon a purely religious platform of his own making. Because of the peculiar provisions of the direct primary law, a new thing in the State of Missouri, candidates are



JUDGE W. H. WALLACE, OF KANSAS CITY

first selected, and platforms are formulated afterward.

As to the press: it has been gratifying beyond measure, the way the press has helped us to publish our views in reporting our lectures. Out of fifty newspapers we came in touch with, only four failed to give us what we wanted. On the other hand, the majority of the newspapers gave us from a half column to a column or more report of our work. A leading St. Louis daily paper published a column article furnished by me; and in this one edition alone we reached two hundred thousand readers. An editor in a county-seat town, after the lecture, invited the writer to his home. This man is the leading citizen—socially, politically, financially—of his town. Pulling out a desk drawer, he took from it a bundle of *Liberty*—back numbers—that were well marked and well thumbed. Said he: "This is the best periodical on the subject of religious liberty that I can find, and in writing upon the question, in which I am deeply interested, I quite frequently refer to it for information." The editor of the *Kansas City Journal*, Missouri's foremost paper, said to me: "Those copies of *Liberty* you left me are fine. I have

taken pleasure in perusing them." Since then, editorials on the subject of religious liberty have been appearing in the *Journal* that one might well suppose had been written by some of our Seventh-day Adventist editors. Another editor said: "Show the editors the danger to be apprehended from the success of church federation, and I assure you that the major portion of these will cooperate with you in sounding the alarm." These things should give encouragement, and stir us to renewed activities. Indeed, it may well be seriously inquired: What are the possibilities offered us by the secular press, and how can we best secure their aid and friendly co-operation?

To reach the people we have bent every effort. For, after all, in this republic, the people are the first law-makers, and the real power behind the throne. Generally our audiences have been of a good size; and, best of all, appreciative. At Hannibal the court-room was crowded to its utmost a night or two following the address of Judge Wallace. Our subject—a review of his position—was heartily applauded.

A short time ago the intense heat of advanced summer compelled us to change from court-room to open-air meetings. The result has been as follows: Paris courtyard, attendance, five hundred; Mexico, attendance, six hundred; Centralia, attendance, five hundred; Montgomery City, attendance, four hundred fifty. At Mexico the interest shown was somewhat astonishing. At the conclusion of the lecture, it kept four of us busy handing out religious liberty tracts as fast as we could. It seems to me that Mexico offers a favorable field for a tent effort.

So far about fifty thousand pages of religious liberty literature have been put out, and we have the names of one hundred fifty persons with whom it will be necessary to correspond upon other phases of this important message.

We have now reached Jefferson City, the capital, and are occupying comfortable quarters opposite the governor's mansion. We still have one fourth of the territory of the State to cover, and a thousand miles to travel. Mrs. Wightman has addressed the people at length in every town visited, and her voice, as well as my own, has not been at all impaired. Through the long spell of intense heat, and many discomforts and trying circumstances, the Lord has signally blessed, and given us strength to perform the work appointed us. For this we would greatly magnify his name!

While bigotry and intolerance are abroad in the land, still the cause of religious freedom lives on in the hearts and minds of many of the noble citizens of the central State of the Union, and the flame of 1776 is not entirely extinguished. Let us pray that God will give greater victories in this line of our work, and marvelously help his servants everywhere in these last days to reach the judiciary, the press, and the people.

JOHN S. WIGHTMAN.

RELIGIOUS liberty includes the liberty not to worship as well as to worship.

Current Mention

— Two young women from New York City recently indulged in a prize fight at Worcester, Mass. The contest was held in a ring in the woods, and the fight continued for three rounds.

— Mrs. Eva Touser Harter, of Columbia, N. Y., celebrated her hundredth birthday last week, one feature of the celebration being an automobile ride. Mrs. Harter retains all her faculties, and is intelligent concerning the leading topics of the day:

— A district of twenty square miles on Vancouver Island, British Columbia, was ablaze last week, destroying much timber and threatening the settlements on the island. On another island, a settlement consisting of eighty persons was swept by the flames.

— Plans are being laid for a foreign missionary conference composed of missionaries and missionary workers from all parts of the world, to be held in Edinburgh, Scotland, in June, 1910. President Roosevelt has indorsed the plan in a letter to representatives of this movement.

— That magnificent ocean liner, the "Lusitania," of the Cunard line, in her trip across the ocean last week, lowered all former records for a day's run, by making 650 knots in one day, the actual time being a little over twenty-five hours. The longest run previously made in one day was 643 knots.

— With a remarkable demonstration, after the order of the national conventions, Governor John A. Johnson, of Minnesota, was nominated for the governorship by the Democratic State convention held at Minneapolis, on Wednesday of last week. Governor Johnson had repeatedly announced that he would not accept the nomination for a third term.

— It is held that the conflict between Holland and Venezuela is of such a nature that it can not be submitted to arbitration. Preparations for war are being pushed on the part of Holland, work being carried forward at the naval dockyards night and day. The plans of Holland to secure redress from Venezuela have received the indorsement of the United States government.

— In an address before the National Editorial Association at St. Paul, Minn., last week, A. L. Lawshe, third assistant postmaster-general, predicted that the publishers of the United States would continue to enjoy the present second-class rates of postage, and that the business men of the country would obtain in due time a postage rate of one cent an ounce on first-class matter.

— In a signed article by Booker T. Washington, concerning the recent lynchings of negroes, occurs the following statement: "Within the past sixty days twenty-five negroes have been lynched in different parts of the United States. Of this number only four were even charged with criminal assault upon women. How long can our Christian civilization stand this? I am making no special plea for the negro, innocent or guilty, but I am calling attention to the danger which threatens our civilization."

— Rear-Admiral Robley D. Evans, generally known as "Fighting Bob," after forty-five years of service in the United States navy, retired last week:

— The government has accepted Captain Thomas Baldwin's dirigible air-ship, for which it will pay him \$5,737.50. This is the first air-ship purchased by the United States government.

— The fleet of American war-ships was welcomed in the harbor of Sydney by the Australians last Thursday. It is estimated that hardly less than half a million people were assembled to join in the demonstration.

— The pastor of a negro congregation in Chicago, in a sermon advised his members to arm themselves and thus be prepared for defense in case of an outbreak similar to the recent one in Springfield in that State. It appears that the colored people in Chicago apprehend trouble between the races.

— It is reported from London that the British government contemplates raising a loan of five hundred million dollars on nominal terms to be expended in strengthening the British navy, so that England may maintain undisputed leadership on the seas. This plan is suggested as a way of accomplishing the desired result without disorganizing the annual budgets, or casting a heavy burden upon the present generation.

— Cardinal Gibbons, of Baltimore, who has been on a visit to Rome, is reported as expressing deep satisfaction at the treatment which he has received at the hands of the pope, who, he states, is "especially interested in America, grasping with wonderful acumen the inner spirit and breadth of the adherents of the church in America." Cardinal Gibbons thinks it possible that another American cardinal will be appointed by the pope.

— A young colored man who had been stabbed in the heart was operated upon in one of the Washington (D. C.) hospitals last week. The first, second, and third ribs were broken by the surgeon and folded back, that the heart might be reached. The organ was lifted slightly, and six stitches were taken in the wound. Ninety ounces of blood were removed in the operation. Unless complications set in, it is expected that the patient will recover.

— An operation which is regarded by medical men as unique in the annals of medicine was recently performed at the Emergency Hospital in Washington, D. C. A boy, twelve years of age, had succumbed while on the operating table under the influence of an anesthetic. Finding that other means to revive the patient were unavailing, the surgeon in charge opened the boy's abdomen, and for seven minutes massaged the patient's heart with his fingers. Slight signs of returning life being then evident, the physician continued to stimulate the circulation of the blood by manipulating the heart with his fingers, until, after eighteen minutes more, normal pulsation was restored. The boy lived for a day and a half, and then death ensued on account of blood-poisoning from an operation on the knee. Physicians now declare that many persons who expire while under anesthetics may possibly be revived by such methods.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE	
Maine, Brownville	Aug. 20-30
Vermont, Waterbury	Aug. 20-30
Western New York, Buffalo	Sept. 3-13
New York, Norwich	Sept. 10-20
CANADIAN UNION CONFERENCE	
Ontario, Toronto	Aug. 20-30
Quebec, Waterloo	Aug. 27 to Sept. 6
Maritime, Williamsdale, N. S.,	Sept. 10-21
CENTRAL UNION CONFERENCE	
Colorado, Pueblo	Aug. 20-30
Nebraska, Hastings	Aug. 27 to Sept. 7
COLUMBIA UNION CONFERENCE	
New Jersey, Woodbury	Aug. 20-30
West Virginia, Charleston,	Aug. 27 to Sept. 6
Virginia (local), Newmarket	Sept. 8-13
LAKE UNION CONFERENCE	
Northern Illinois, Streator	Aug. 20-30
East Michigan, Lapeer	Aug. 20-30
Indiana (local), North Vernon	Aug. 25-31
North Michigan (conference) Petoskey	Aug. 27 to Sept. 6
Wisconsin, Madison	Aug. 31 to Sept. 13
NORTHERN UNION CONFERENCE	
Iowa, Nevada	Aug. 27 to Sept. 6
NORTH PACIFIC UNION CONFERENCE	
Montana, Victor	Aug. 20-30
Western Washington, Anacortes	Aug. 20-30
Oregon, Roseburg	Aug. 27 to Sept. 5
Washington, Meadow Glade	Sept. 1-6
Montana, Great Falls	Sept. 4-13
Washington, Wenatchee (Upper Columbia)	Sept. 24 to Oct. 4
Oregon, Medford	Oct. 1-10
SOUTHERN UNION CONFERENCE	
Tennessee River, Memphis	Oct. 1-10
Mississippi, Jackson (colored)
.....	Aug. 27 to Sept. 6
Kentucky, Moreland	Sept. 24 to Oct. 4
Alabama, near Mobile	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
Cumberland, Cleveland, Tenn.,
.....	Aug. 26 to Sept. 6
Florida, Palatka	Oct. 1-12
SOUTHWESTERN UNION CONFERENCE	
Arkansas (State), Fort Smith	Sept. 3-13
Oklahoma (State), Enid	Aug. 20-31

The New York Conference

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

Also the first meeting of the fourth annual session of the New York Conference Association will be called Monday, Sept. 14, 1908, at 9 A. M., on the Norwich, N. Y., campground. F. H. DEVINNEY, President.

Meetings in Alabama

I WISH to say to our people in northern Alabama that we have decided not to have any camp-meeting at Cullman, as previously announced. Instead of this camp-meeting, we have decided to hold three general meetings later, after the crops and fruit are gathered in. These general meetings will be held as follows: Birmingham, October 23-28; Oaklevel, October 30 to November 5; Elkwood, November 6-12. We desire that every one of our people, and all others whom you can induce to do so, will attend these meetings. Brother R. I. Keate, our general agent, will attend all these meetings, and give valuable instruction in this line of work. Miss Helen

McKinnon, our conference secretary and treasurer, also our Young People's and Sabbath-school secretary, will be present, and give instruction in these lines. We also expect Elder C. F. McVagh, vice-president of the Southern Union Conference, to be present. These meetings will, we believe, be very profitable to our people, and we trust gather additional believers into the fold. There are many important matters to consider. Let all our people make these meetings a subject of prayer, that they may be all that the Lord designs that they shall be. A great work is before us, and we must all be about our Father's business.

A. J. HAYSMER.

Notice!

THE seventh annual session of the Utah Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, Salt Lake City, Utah, October 2-7, for the purpose of electing officers for the ensuing year, and transacting such other business as may arise. The first meeting will be held at 10:30 A. M., of the first day. Churches are entitled to one delegate for their organization, and one additional delegate for every five members. We request that all our churches be sure that their full quota of delegates is duly elected, and such as can be in attendance at the conference.

S. G. HUNTINGTON, *President.*

Quebec Camp-Meeting

THE annual conference and camp-meeting of Seventh-day Adventists in the Province of Quebec will be held at Waterloo, August 27 to September 6. All departments of the work will be given consideration, officers elected, and plans formulated for the ensuing year. Efficient help will be furnished by the General Conference, and every Sabbath-keeper in the conference should attend this important meeting. The first business meeting of the conference will be held Friday, August 28, at 10 A. M. All delegates should be present at the first meeting in order that the work be not delayed.

W. H. THURSTON, *President.*

International Publishing Association

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

WILLIAM ASP, *Secretary.*

The Greater New York Conference

THE seventh annual session of the Greater New York Conference will be held in New York City, September 22-29, and perhaps longer if the business is not finished at that time. The first meeting will be held at ten o'clock Tuesday morning, at which time all delegates should be present. All meetings of the conference will be held in the Beacon Light Gospel Tent, corner Sixty-eight Street and First Avenue, Manhattan, New York City. At this time the election of officers for the ensuing year will take place, and all other business transacted pertaining to the conference which it may be thought best by the delegates to bring before the delegation. Sabbath, September 26, will be a special rallying day for all the members in our conference, and we suggest that every church be closed on that day, and that an effort be made for the different nationalities to attend that meeting. Special help has been promised us, and we trust that this session will be the best that

New York has ever seen. The location of the tent will be such that it can be easily reached by our people from any part of Brooklyn or Manhattan. We hope that all of our churches will elect their delegates the first Sabbath in September, and a list of delegates be sent to the conference secretary, Amos Mitchell, 5708 New Utrecht Ave., Brooklyn. A little care on the part of the church clerks will save much inconvenience, and will help us materially in planning for our conference work. We trust that a full delegation will be present at the first meeting of the conference.

C. H. EDWARDS, *President.*

Biennial Session of the Canadian Union Conference

THE fourth biennial session of the Canadian Union Conference will be held at Williamsdale, Nova Scotia, September 10-20, in connection with the annual session of the Maritime Conference. This will be an important meeting, and a good delegation from the local conferences is desired. Officers for the coming term will be elected, a study of the field and its needs will be taken up, and plans will be laid for the extension of the work.

W. H. THURSTON, *President.*

The Maritime Conference

THE sixth annual session of the Maritime Conference will be held at Williamsdale, Nova Scotia, Sept. 10-21, 1908. The first business session will be held Friday, September 11, at 9 A. M.

All members in good standing are delegates, and have a vote at all the business sessions, for the election of officers and other official business that may come before the conference. We shall be pleased to have a large representation at the first of the meeting, as we wish to despatch all business quickly.

WM. GUTHRIE, *President.*

Notice!

THE fourth annual meeting of the Utah Conference Corporation of Seventh-day Adventists is appointed to convene in connection with the seventh annual session of the Utah Conference of Seventh-day Adventists in the Seventh-day Adventist church at Salt Lake City, Monday, 2 P. M., Oct. 5, 1908, for the purpose of electing officers for the ensuing year, and transacting such other business as may come before the meeting. All accredited delegates to the conference are members of this corporation.

S. G. HUNTINGTON, *President.*

Opening of Emmanuel Missionary College

ALL who are planning to attend Emmanuel Missionary College the coming year will take notice that the school opens September 9. It is important that students plan to be here at that time. Much depends on being present when classes are organized and the work started. Our prospective students will be pleased to learn that the three main buildings are being thoroughly repaired, the rooms and halls tinted or white-coated. Other improvements are planned for the near future. It is our purpose to welcome our students to a cheery and comfortable home. All students, both new and old, should send in their applications for admittance at once, that we may know how many to prepare for. Calendars and application blanks will be sent to all who ask for them. Address the undersigned at Berrien Springs, Mich.

O. J. GRAF, *President.*

Addresses Wanted

THE addresses of the following-named persons are desired: Sisters Randall, B. Heartley, B. Lunstedt, Anna Goderlund, Thea Michalsen, Rufine Heltsje, Minnie Werts, Ada Johnson, and M. A. Adams; also Brethren O. T. Clough, J. B. Johnson, J. W. Braham,

and J. H. Werts. Any one knowing the whereabouts of any of these persons will convey a favor by sending the information to Mrs. H. A. Green, church clerk, 309 Second Ave., N., Seattle, Wash.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED AT ONCE.—At the Long Beach Sanitarium, consecrated Christian graduate lady nurses. State experience and school from which you are a graduate. Address Dr. Winegar-Simpson, Long Beach, Cal.

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

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

WESSON'S COOKING OIL.—Reliable. Pure. Eight gallons in six separate cans, only \$5.75, shipped from Chicago. A recipe to make "Meat" at home from nuts and grains for \$1, to enable me to attend school. Address Ethan A. Brown, Ingalls, Mich.

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

KEIFER PEARS, two bushel crates, \$1.15; five or more, \$1 each. Don't write asking if we have them. Orders filled in the order received. Money promptly returned if pears are sold. Send money-order to Occoquan Fruit Farm, Occoquan, Va.

WANTED.—Seventh-day Adventist woman of steady habits to do general housework. Good home and good pay to right person. Also two good girls to learn nursing in private Seventh-day Adventist sanitarium. Address Drs. Harrison and Harrison, Sherman, Tex.

FOR SALE.—Forty-five acres; thirty cultivated; 5 peaches; 2 apples; also pears, quinces, cherries, plums. All bearing. Good seven-room house. Suitable out-buildings. Creek in pasture. One mile from Southern Training-School. Price, \$2,500. Address Box 126, Graysville, Tenn.

FOUR THOUSAND DOLLAR FARM FOR SALE.—One and one-half miles from Greenville market, a healthful portion of South Carolina. New house, excellent spring and rivulet, 34½ acres, 14½ timber and 20 field. House and lot at Campobello for sale. Locate South. Write R. T. Nash, Campobello, S. C.

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

Obituaries

HOLT.—Died at her home in Seward, Neb., June 29, 1908, Mrs. Emily Holt, aged 78 years, 10 months, and 1 day. For many years she had been a consecrated and devoted member of the Seward Seventh-day Adventist church. The funeral took place from the family residence, and was conducted by the writer.
A. T. ROBINSON.

LANE.—Died of tuberculosis, at his home in Fort Collins, Colo., July 25, 1908, John K. Lane, aged thirty-three years. Since accepting the truth, Brother Lane has been an active canvasser. The Lord blessed him in his work, enabling him to scatter the printed pages of truth broadcast. Words of comfort from the Scriptures were read, based upon the promise of John 6:39. He leaves a wife to mourn, but only as those who have the blessed hope.
WATSON ZIEGLER.

GEORGE.—Amelia Gooling George was born April 26, 1837, and died after an illness of two years and four months, at Fraser, Idaho, June 29, 1908, aged 74 years, 2 months, 3 days. The immediate cause of her death was an attack of la grippe. She leaves two sons and one grandson, besides two sisters and three brothers in Ohio. She was a member of the Seventh-day Adventist Church for many years, and remained true in the faith until death.
MILO L. GEORGE.

WARD.—Died July 9, 1908, at the home of his daughter, on Howell Mountain, Napa Co., Cal., Sumner S. Ward. He was born in Dover, Maine, in 1836, and was married at the age of twenty-one to Miss Flora Schoonover. Two sons and one daughter, with the aged wife, remain to mourn their loss. He yielded his heart to the Lord about one year ago. The service was conducted in the church at St. Helena. Words of comfort were spoken by the writer, from 1 Cor. 15:26.
J. H. BEHRENS.

NELSON.—Died in Los Angeles, Cal., June 6, 1908, of tuberculosis, James S. Nelson, aged 36 years, 4 months, and 6 days. He was a son of Christian Nelson, of Copenhagen, Denmark, who for fifty years was a worker in the Seventh-day Adventist Church. Our brother was a faithful Christian, and member of the Carr Street church in Los Angeles. He leaves two boys, aged seven and twelve years, who are with a sister in the East. We mourn our loss, but not as those who have no hope. The funeral service was conducted by the writer.
C. E. FORD.

LYTTLE.—Died at her home in Los Angeles, Cal., June 29, 1908, Mrs. Annie Lyttle, aged 58 years and 3 months. Sister Lyttle was a native of Louisville, Ky., and has been a member of the Adventist church in Los Angeles for about fifteen years. She had many friends outside the church, a large number of whom attended the funeral service. Sister Lyttle had been in poor health for a long time, and several physicians decided that her only hope of life was in having an abnormal growth removed from the stomach; but her weakness was such that she died while taking the anesthetic. Her husband survives to mourn his loss.
W. M. HEALEY.

PECK.—Died in Morrisville, Vt., July 12, 1908, my husband, Royal Haskell Peck, in his eighty-second year. He was born in Wolcott, Vt., May 22, 1827. He began to keep the Sabbath fifty-seven years ago, and has taken the Review fifty-five years. He was one of the four who bought the cotton cloth for the first tent-meeting ever held by Seventh-day Adventists, also one of the four principal ones to build the first Seventh-day Adventist church, fifty-three years ago. We have held meetings in our house for eight years. He was taken sick one year ago the twentieth of last December and suffered greatly some of the time, but at last died peacefully, without a struggle. Funeral service was conducted by Elder G. W. Tabor, First-day Adventist.
HANNAH D. PECK.

FOSTER.—Benjamin and Solomon Foster, grandsons of Brother and Sister Margerson of the Bay City (Mich.), church, were drowned while in bathing at Freeland, June 21. They were 17 and 19 years of age respectively. The funeral was conducted by the writer, assisted by Elder W. Ostrander. While it was a sad blow to the grandparents and sister, they rest in the assurance of Rom. 8:28. The boys had been faithful in attending meetings.
A. R. SANDBORN.

EGOLF.—Fell asleep in Jesus, at Shelton, Neb., June 28, 1908, Mrs. Egolf, aged 83 years, 7 months, and 18 days. She accepted the advent message over twenty-five years ago, under the preaching of Elder G. I. Butler, and was faithful till death. Although afflicted from her youth, she outlived her husband and children. She was laid to rest in the Shelton Cemetery, to await the call of the Life-giver. Words of comfort were spoken by the writer, from Rev. 14:13.
L. E. JOHNSON.

HART.—Died at the home of her sister, in San Jose, Cal., March 4, 1908, Emma Hart, aged about forty-six years. Sister Hart was a sister of Dr. L. J. Belknap, and was born in St. Clair, Mich. She was converted and joined the Methodist Church at twenty-one, and accepted present truth about twenty-five years ago. During her sickness she had a bright experience. Her husband, two sons, five brothers, and four sisters survive her. Funeral service was conducted by the writer.
D. T. FERRO.

NEWSOM.—Miss Estella E. Newsom was born in Wilkesville, Ohio, and died of tuberculosis in Phoenix, Ariz., July 7, 1908, aged 39 years, 10 months, and 2 days. Although Sister Newsom had known the truth but a few years, her heart seemed to be fully in it, and by her tithes and bequests, she sought to help carry the work forward to its glorious completion. The funeral service was conducted in Phoenix, July 13, from which place her body was taken to Ohio for interment. Text, Rev. 14:13.
H. G. THURSTON.

WARD.—Died near Willard, N. M., June 13, 1908, of typhoid fever, Sister Hulda Ward, aged 62 years, 3 months, and 6 days. Hulda Rosell was born in Christianstads Lans, Sweden, where she grew to womanhood, and emigrated to America in 1865, stopping first at Moline, Ill., where she was united in marriage to James Ward. In 1889, at Pilot Mound, Iowa, she accepted the truth, and remained faithful until her death. Six daughters and several grandchildren are left to mourn, but are comforted with the hope that in a short time they will meet her again.
MAMIE E. HOOVER.

JURD.—Died in Healdsburg, Cal., May 25, 1908, from injury of the brain resulting from an accidental fall, Andrew J. Jurd. He never recovered consciousness after the accident, and passed away nearly three days later. For twenty years Brother Jurd had been a member of the Healdsburg Seventh-day Adventist church, and was always active in all phases of church work. His wife and two sons, one nine years and the other two years of age, survive him. Words of comfort were spoken by the writer, suggested by the beautiful thought recorded in Ps. 23:4.
GEO. W. RINE.

GAUTERAU.—Manor M. C. De Witt Gauterau, son of Elder F. De Witt Gauterau, was born in Aberdeen, Scotland, Nov. 13, 1904, and died in National City, Cal., July 8, 1908. Brother and Sister Gauterau have been laboring to spread the message in England, Scotland, and adjacent countries for the past five years. Manor suffered from bronchitis while in England, and hoping for his relief in the change of climate, Sister Gauterau returned with him and her little girl to her former home in Southern California, leaving her husband to continue his ministerial work in the British Union Conference. As she was leaving England, both children contracted whooping-cough, which with Manor developed into pneumonia, and he fell asleep to wait the

coming of the Lord of which he loved to hear and speak. Young as he was, he held the "blessed hope," so comforting to those who still remain to watch, wait, and work a little longer.
W. M. HEALEY.

EASLEY.—Oliver Easley was born in Fulton County, Ill., April 15, 1839, and died at his home in Woodson County, Kan., July 16, 1908. Death was caused by neuralgia of the heart. Brother Easley was converted and accepted present truth about twenty-five years ago in a series of meetings held in his neighborhood. He has ever since been a faithful member of the church, for a number of years being the elder. His wife, four sons, three daughters, and nine grandchildren are left to mourn. As Brother Easley was so well known in the neighborhood, there was a very large attendance at the funeral, held Sabbath morning, July 18. All his children and grandchildren were present. Words of comfort concerning the blessed hope were spoken by the writer.
A. R. OGDEN.

STARR.—Died at the Nebraska Sanitarium, College View, Neb., July 7, 1908, after a long-continued illness, Emily Hivling Starr, daughter of Dr. Calvin and Sophia J. Starr, of Beatrice, Neb. Sister Starr was born in Iowa City, Iowa, August 26, 1862, and was therefore 45 years, 10 months, and 13 days old at the time of her death. She became a Christian in early life, and united with the Congregational Church at Iowa City. When the message was preached in Nebraska by her brother, Elder G. B. Starr, and Elder A. J. Cudney, she embraced the Sabbath, and was an earnest and faithful worker in the cause until the time her health failed. She was for several years a laborer in South Africa, having returned to that field the second time. It was during the time of her labors in South Africa that the writer formed a personal acquaintance with her. Her life was unselfishly devoted to the cause she loved. Many were won to the Master's service by her beautiful life and character. She was a great sufferer for many months before her death, and often longed to be at rest. Sister Hiva (by which name she was familiarly known) sleeps in Jesus. The funeral service was conducted by the writer at her father's home in Beatrice. Words of comfort based on Rev. 14:13 were addressed to quite a large company. The pastor of the Congregational church at Beatrice assisted in the service. She was laid away in the Evergreen Home Cemetery to await the call of the Life-giver.
A. T. ROBINSON.

REIMERS.—Sister Delia E. Muzzey Reimers, wife of C. H. Reimers of Meriden, Conn., died June 8, 1908, of acute consumption at her father's home near Norwich, where she went in the interest of her health. She was 30 years, 11 months, and 2 days old at the time of her death. Since last January she was confined to her bed, constantly growing weaker. Although she suffered, she quietly fell asleep in her husband's arms. She always dreaded to live through the terrible times of the last days, and the Lord granted her wish to let her sleep before that time, to be resurrected to hear God's covenant of peace with those who have kept his law. About ten years ago, while a member of the Congregational Church, she was led to think of the third angel's message by their family doctor, who was a Seventh-day Adventist, and united with the Seventh-day Adventist church at Norwich, Conn. She was the only Seventh-day Adventist in her family. Later she became a Bible worker in connection with the tent at Boston, Mass.; after that, in connection with the Haskell Bible Training School at New York City. After her marriage, she, with her husband, engaged in the ministry in the Southern New England Conference. She was a firm believer, and used her talents to upbuild God's kingdom. She was "faithful unto death." Her husband, father, and two sisters are left to mourn. We laid her away to rest, in a little village cemetery, near Norwich, in the blessed hope of meeting her again on the glad resurrection day.
* * *



WASHINGTON, D. C., AUGUST 27, 1908

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

CONTENTS

Editorial

Sabbath and Sunday — The Rise and Fall of Religious Liberty in America — Spreading From Many Centers — For the Work in the South — The Collection for the Colored People — Peace and War — A Reform Demanded — An Old Doctrine Refurbished — "Without the Power Thereof"..... 3-6

General Articles

Waiting (poetry), J. S. Johnson 7
Camp-meetings and Our Publications, Mrs. E. G. White..... 7
Idle in the Market-Place, E. A. Sutherland 8
The Book of Daniel, The Editor 9
Give (poetry), Albert Carey 10
The Collection for Work Among the Colored People, C. N. Woodward.... 10

Home and Health

Our Neighbors (poetry) 11
Aunt Mary's First Meeting, Mrs. Edith E. Bruce 11

The World-Wide Field

The Sixth Annual Session of the Scandinavian Union Conference, Guy Dail, China's Awakening Is China's Appeal, R. F. Cottrell 13
"A Lion in the Way," K. C. Russell.. 14

The Field Work

The Texas Camp-Meeting—The Florida Sanitarium — A Good Word From the South — South Carolina — Alabama — Mission Schools in the South — Hawaiian Islands — Tennessee — Organization of a French Church — Peru — Colorado — India — Bolivia 14-19

The Publishing Work

A Good Record — A Sure Cure 19

Christian Liberty Department

Would Compel People to Keep the Sabbath — Experiences in the Field 20

Miscellaneous 21-23

FOR various reasons it has been thought best to omit the articles on the book of Daniel during the next month. Unless something unforeseen should prevent, they will be resumed the first of October.

THE epistle to the Ephesians will be the basis of the study for the Sabbath-school lessons for the senior division during the fourth quarter, 1908. The lesson quarterly is now ready, and may be obtained through the usual channels.

THE subscription-book department of the Review and Herald is being represented at the camp-meetings in the Columbia and Atlantic union conferences by Elder Morris Lukens, who has brought back very encouraging reports from all the meetings which he has thus far attended. Brother Lukens was at the Ohio meeting last week.

ELDER I. H. EVANS joined the workers at the New Jersey camp-meeting last Friday, and remained at the meeting over Sabbath and Sunday.

AFTER a long period of uninterrupted work at the desk, Brother C. M. Snow, one of the associate editors of the REVIEW, is taking a short vacation, which he is spending with relatives and friends in New England.

THERE is now a larger number of patients at the Washington Sanitarium than at any previous time since the institution was opened. Dr. D. H. Kress, the medical superintendent, returned last week from attending the Indiana and Ohio camp-meetings.

THE Mission Board is in receipt of copies of the articles of association of the "India Financial Association of Seventh-day Adventists," the name for a legal corporation formed in India, which will enable them to hold property in different parts of the country.

FROM a telegram received from Elder A. G. Daniells last week we learn that he had left the Pacific Coast, and that he expected to arrive in Pueblo, Colo., last Friday to attend the Colorado camp-meeting. He will probably attend one or two other camp-meetings before returning to Washington.

DR. W. A. RUBLE, superintendent of the Iowa Circle Sanitarium in this city, is now on duty at the Melrose Sanitarium, Melrose, Mass., in order to give Dr. W. E. Bliss, the medical superintendent of that institution, a short vacation. The Melrose Sanitarium is enjoying a most satisfactory patronage this season.

THE fourteenth annual announcement of the Oakwood Manual Training-school, Huntsville, Ala., furnishes complete information concerning the institution and its work, and is made attractive by illustrations of the grounds and buildings. Copies of the announcement may be secured by addressing W. H. Williams, Business Manager, Oakwood School, Huntsville, Ala.

ELDER AND MRS. N. Z. TOWN arrived in Boston, August 13, from Argentina, South America, having been granted a well-earned furlough by the Mission Board. Brother Town will spend the time until the General Conference in studying the later developments of the publishing work, and at the same time represent the South American field during his stay, and as a delegate at the next session of the General Conference.

WE are sure that all our readers will be interested in Brother J. S. Wightman's further report of his experiences in his State-wide tour of Missouri. His article will be found on the twentieth page. Those who are engaged in the sale of *Liberty* will be encouraged by what he states concerning the influence of this magazine in the territory where he has been working.

DURING the month of July the canvassers for our publications in the Southwestern Union Conference took orders and sold helps to the value of \$11,394.90. This is about four thousand dollars more than for the same month last year. During the same time they also delivered books to the value of \$1,779.25. The sum total of orders, helps, and books delivered for the month shows over thirteen thousand dollars' worth of work done.

FROM all parts of the field come reports showing that as the students lay down the canvassing work to return to school, others will go to the front for the fall and winter campaign. An encouraging feature of this movement is that many of mature age and experience are expressing a desire to take up this work, and arrangements are being made by our State and general agents thoroughly to train and equip those who desire to enter the field. One union conference plans to hold three large institutes early in the fall for the preparation of permanent workers.

AFTER a presentation at the West Michigan camp-meeting of the plan for the missionary campaign during Thanksgiving week, it was decided to order thirty-five thousand copies of the special number of the REVIEW to be used by the brethren and sisters throughout the conference. This is an average of ten papers for each member in the conference. If all the Sabbath-keepers in the United States should follow the pace thus set, it would mean that about six hundred thousand copies of this paper would be placed in the hands of the people during that week. So far as we know, this is the first definite order for this number of the REVIEW which has been placed with this Office, although we learn that other conferences have adopted the plan with enthusiasm. Only words of encouragement are received at headquarters concerning this movement in behalf of missions, and we have reason to expect a united and hearty effort on the part of all our people to carry the proposed plan into operation. With the Lord's blessing this missionary campaign may be fruitful in results both in making known this second advent movement and in securing funds for prosecuting it with greater vigor.