



# The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., September 10, 1908

No. 37

## Singing by the Way

Ho, comrades, heavenward faring,  
Let's sing, in cheerful strain,  
A song to lighten labor  
And soothe the heart of pain,—  
A song so full of gladness,  
So blithe with help and cheer,  
That weary wayside pilgrims  
Will gain new strength to hear.

Life holds for most, my comrades,  
More happiness than pain;  
God gives a week of sunshine  
For every day of rain.  
So, trusting in the wisdom  
Of his eternal plan,  
Let's face the rain or sunshine,  
And do the best we can.

O let us sing, my comrades,  
Of blessings by the way,—  
Each cloud's a silver lining,  
There's blue beyond the gray!  
Ah, as we sing about it,  
The shadows break apart,  
And all the world's in sunshine  
Because we're light of heart!

—Eben E. Rexford, in *Sunday School Times*.

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# *The New* CHRIST IN SONG

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For the Church Service, the Sabbath-School, the  
Missionary Volunteer Meeting

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THE new edition of "Christ in Song" contains nearly one thousand choice hymns and gospel songs, besides a number of Scripture readings appropriate for opening services. This collection includes over three hundred new selections besides all the old favorites. The best productions of over five hundred authors and composers give to the possessor of "Christ in Song" the most complete collection of gospel songs published.

## For the Church Service

Small companies sometimes desire to use the same book for both Sabbath-school and church service. "Christ in Song" will fully meet this need. To those acquainted with sacred music the names of Lowell Mason, W. B. Bradbury, Fannie Crosby, and Dr. W. H. Doane are very familiar. Each of these authors is well represented in this book. There are over thirty of Fannie Crosby's best hymns, thirty by W. B. Bradbury, forty by Lowell Mason, and twenty-seven by Dr. Doane, beside many of the best compositions of such popular song-writers as Sankey, Sweney, Stebbins, and Kirkpatrick.

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No better song-book could be published for the Sabbath-school than "Christ in Song." There are spiritual, inspiring, and soul-winning songs for the children, the youth, and the older members. The use of this collection will make the exercises doubly interesting. Never before has a Sabbath-school had such a variety of songs from which to choose.

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The complete book has 576 pages, 160 more than there were in the old edition; but even with the addition of all this new music, we are able to send the book, post-paid, at the following prices:—

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The selections from the new edition of "Christ in Song" contains 128 pages of carefully selected songs for use in public meetings and all kinds of gospel services where a good but inexpensive song-book is desired in large quantities.

The first edition of this book contained only 96 pages, and did not give enough variety of music to be satisfactory. In this edition we have added 32 pages, making in all 128 pages. The old price is still retained—15 cents.

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# THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, SEPTEMBER 10, 1908

No. 37

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## Editorial

Love to God is more than a sentiment or a passion; it is a principle of action. When this love rules in the heart the conduct will not be controlled by the feelings but will be in harmony with the revealed will of God. "He that loveth another hath fulfilled the law. . . . Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

"Love divine, all love excelling,  
Joy of heaven, to earth come down!  
Fix in us thy humble dwelling;  
All thy faithful mercies crown."

### Evolution and Revelation

It may not be generally known to the readers of the REVIEW that there is a well-edited magazine devoted wholly to the maintenance of the old-time belief in the inspiration and the authority of the Holy Scriptures. We refer to the *Bible Student and Teacher*, a monthly magazine issued by the Education Committee of the Bible League of North America.

In the July number of this publication we find an article with the title, "The Theory of Evolution and False Theology," in which the doctrine of evolution is vigorously assailed, and the effect of this scientific hypothesis upon the essential doctrines of the gospel is plainly set forth. The introduction to this ar-

ticle includes this explanation of the real meaning of evolution:—

It may not have occurred to all that the theory of evolution and false theology are indissolubly linked together. But every scientist understands, as do also intelligent teachers of the Scriptures, that the theory of evolution is not simply a question of the origin of species, but, in its present-day application, proposes to account for everything material, from fire-mist to the perfected frame of the universe; everything animated, from the sterilized cell of lowest life to the Man of Nazareth; and everything moral, from the sensations of an amoeba to the sacred communion between God and man.

The writer declares that the theory of evolution is unscientific, and he supports this statement by the discussion of the following declarations:—

1. It is a suggestion, not a science.
  2. The theory of evolution is unproved and unprovable.
  3. Its conclusions are without premises.
- Again, the writer affirms that "the theory of evolution is unscriptural," fortifying this statement by showing that "the Word nowhere warrants it," and that "at many points evolution is anti-scriptural."

The writer shows the relation between the theory of evolution and false theology by elaborating these statements:—

1. According to evolutionists God is a force, and those ministers who have accepted the evolutionary theory of the natural universe, have lost their personal Heavenly Father in consequence.
2. Evolution makes Christ only a remarkable man.
3. This theory makes sin essentially a virtue.
4. The resurrection of Christ is even more offensive to evolutionists than regeneration.
5. It makes the cross only a criminal mistake.
6. To them redemption is a misleading term.

In conclusion, the writer quotes the following paragraph as a fitting summary of the results which have already attended the acceptance of the theory of evolution.

A pantheistic god, instead of a personal God. A human savior, instead of a divine Saviour. Infallible scholarship instead of an infallible Bible. Reformation instead of regeneration. Culture instead of conversion. The natural in all things, the supernatural in nothing.

In these days when so many who ought to be defenders of the truth are weakly yielding ground to the claims of a false

science, it is refreshing to read so clear an analysis of the real meaning of evolution, and so vigorous a defense of the old-fashioned gospel.

### Speaking With "Tongues"

WHEN the apostles on the day of Pentecost spoke with other tongues, the people of various nationalities who listened said: "We do hear them speak in our tongues the wonderful works of God."

It was not merely an exhibition of something strange and wonderful. The most wonderful part of it all was the message of "the wonderful works of God."

Neither did the apostles lay any stress whatever on the unusual manifestation of the gift of tongues. Their burden was not to publish their own gifts, but to publish the message that God had given them. That was the one burden,—to declare the wonderful works of God and the truth for that time. The method was but incidental. The thing itself is the preaching of the gospel.

Nor do we read in the New Testament that, as the apostles went out in their work, they were able to speak without effort any language. Paul and his associates who had the fluent use of the Greek tongue were commissioned to the lands where Greek was current. And so, very likely, was it with others. However that may be, the essential thing was the preaching of the message given them.

The craving for the strange and the unusual, to the neglect of the common and practical, has led to a fanatical movement in our time, aiming at securing the gift of other tongues. Those who have made this the end to be sought have advertized much. But after all the years of excitement and talk, no one seems to be able to cite any practical use which the movement has been. The genuine gifts of the Spirit are always for service. The strange or wonderful in the manifestation of the gift is but to call attention—not to the gift, but to the message. On the other hand the spurious and false gifts are ever attracting attention to the peculiar and unusual in the manifestation itself.

In mission fields we have seen no results whatever from this movement that has risen in this country and caused so much stir among lovers of the eccentric. A missionary in China, S. C. Todd, has been looking up the experiences of some

who have ventured into mission fields on the strength of this movement. He writes to the *Baptist Argus*:—

I have been asked about a certain Mr. McIntosh. Notwithstanding his statements that he expected to preach at once to the people, he has been wholly unable to do so. He must not only have an interpreter in preaching, but also in the simplest affairs of every-day life. From the day of his arrival in China until now, neither he nor his wife has been able to speak a single sentence in Chinese. I do not speak from rumor, but from personal knowledge, and the personal admission of failure by Mr. McIntosh himself.

As to Japan. While there I met a party of about a dozen missionaries who had come out from the State of Washington, on the Pacific Coast. I visited them in their home and attended one of their services. They, too, expected to speak at once to the people, but on reaching Japan they were powerless to do so. They admitted to me their inability, and I saw it with my own eyes.

As to India. You remember that Rev. A. G. Garr and wife went there, also expecting to speak to the people in this supernatural way. But did they? They have left India and are now in Hongkong. I have attended two of their services. Mr. Garr, in reply to a personal question of mine as to whether either he or his wife had been able to talk in the native language of India, said that they had been unable to do so.

Again, two ladies came on from the Japan party to Hongkong because they felt they had the gift of the "Hongkong dialect." I have seen them, inquired of their power to talk in Chinese, and they, too, were unable to speak.

It is by no means unthinkable that God should enable men to speak to-day with other tongues; but it will be when it is to his glory and when the message itself will have the attention of those that hear, rather than the messenger or his peculiar gift. And the Lord does not work miracles to save his children a little study and hard work.

In apostolic days the gift of tongues was evidently sought after by those who were not using the speech they had to any very good purpose; and the apostle Paul said: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding."

Even spiritual gifts may be perverted and abused, and the way prepared for the spurious and fanatical. For a time one of our workers abroad, a native of the field in which he labored, was considerably agitated over this movement in America and the idea of speaking with tongues. He had one or two languages that he could use, and the people to whom he can speak in those languages are in dense darkness. But he had little success in presenting the message in the languages he knew, while his attention was diverted and his labors weakened, by this fanatical movement. The great-

est gift of all is the gift of teaching sinners the way of life, so that they come to the obedience of the truth. If one can not do that in one language, of what benefit would a dozen languages be?

The Lord will work in unusual ways, just as he may see that it will redound to his glory; but through it all the most wonderful thing will be the message that is borne in these last days to prepare men for the judgment. W. A. S.

### Purpose and Prophecy

INSPIRATION has plainly designated a power which was to bear sway for a time over all the earth. That power the Revelator calls "the beast," and concerning it he says: "And the whole earth wondered after the beast; and they worshiped the dragon, because he gave his authority unto the beast." Rev. 13: 3, 4. That power is also represented as one which man is powerless to oppose. The question is asked, "Who is like unto the beast? and who is able to make war with him?" Above all human power, and unlike any other power, these are two of the chief characteristics of the organization referred to.

There can be no question as to the identity of that power; for its characteristics are too prominent to admit of uncertainty. It was to make war with the saints and prevail against them—a statement which could not be made truthfully as to paganism; for in spite of the persecutions under pagan emperors, Christianity continued to increase. Christians were sawn asunder, torn to pieces, thrown to the wild beasts of the arena to make a Roman holiday, burned alive as torches to light up the Roman theater, slain by the thousands by the soldiers of the realm; but paganism never prevailed over the Christians. In fact, Constantine, on coming to the throne, found them so numerous and so staunch that he thought it wiser to enlist their support than to continue the war against them. But following paganism there did come a power that made war against the Christians and prevailed. Paganism persecuted; the papacy fondled, flattered—and persecuted, and that till the objects of her wrath were either dead or hid away in the fastnesses of the mountains.

That power took every title of divinity and applied them to its chief official; set its head above the law of Jehovah; and even assaulted heaven itself in its blasphemous assumption of the right of opening and shutting heaven, forgiving sins, and releasing from punishment beyond the grave for a monetary consideration.

The time of the rule of that power is also prophetically foretold, and the prophecy already fulfilled—another incontrovertible means of identifying it.

The prophecy further declares that this power shall again bear sway as in days of old; but that consummation is brought about through the agency of another power, designated by the same prophetic writer as "another beast." That other "beast" itself is not an image of the first mentioned power; but it says to "them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived." Rev. 13: 14. That other "beast," however, has power to "give breath to it, even to the image of the beast." The second power, the other "beast," thus becomes the prime mover, the invigorator, the inspirer, of the image that is set up, which all men throughout the world are commanded to worship under pain of death.

What power is that other "beast," or power, which the prophet brings to view? Is there any movement in any nation which bids fair to give strong assistance to the fulfilment of the purposes of the papal power? That power which fulfils the specifications of that other "beast" has been designated in these columns many times, and we shall not treat that phase of the question here specifically. The papacy is looking to the United States as her child of promise, from whom she expects much. What Constantine accomplished by flattery of the early church, Pius X is seeking to accomplish by flattery of America. American archbishops and bishops are always received at the Vatican "with marked distinction." On August 3, while Archbishop Farley, of New York, was visiting the pope, the latter said to him: "It is marvelous what you Americans can do. You make miracles. Indeed, the centennial was a most remarkable religious event. That is the result of a church breathing free air and enjoying real liberty, and not being restricted within the bounds of certain concordats." It will not be out of place to remark, in passing, that it is strange that the papacy clings so tenaciously to her concordats, when the church is so much freer and makes so much greater progress without them. But flattery has its purposes, and the papacy leaves no agency untried that will help it to achieve its ends. One of its principal objects just now is to bring America under its control—to use America in achieving its purposes. Its chief purpose is to bring the whole world under its domination. America is to be its tool to help to bring it about,—so reads the prophecy,—and so is shaping Rome's purpose.

Has Rome hopes of bringing that about? Let us see. On August 8, "Father" A. P. Doyle, the rector of the Apostolic Mission House at the Catholic University in Washington, D. C., was graciously received by the pope. It is



reported that the rector succeeded in stirring up the usually calm waters of the Vatican with his enthusiastic prophecies concerning the triumphs of the Catholic Church in America. Father Doyle has in charge that department of the Catholic work in America whose object is the winning of Protestants to Catholicism. That work is represented as having been wonderfully successful. The press report of the rector's visit to the Vatican says:—

With the optimism of all prophets and proselytizers, he predicts that, through the work of the Mission House, in a few years the Roman Catholics in the United States will be four times as many as they are now, reaching the figures of sixty to seventy-five millions, so that America will be practically a Catholic country.

Father Doyle has submitted his plans of organization to the pope, Cardinal Merry del Val, and to other members of the sacred college, and has succeeded in impressing all with the enthusiasm he has for the success of the enterprise. According to his calculations, if he were to receive the support needed, in ten years from now two hundred million more English-speaking people will have joined the Roman Catholic Church.

Mgr. Merry del Val, in speaking of Father Doyle, said that he has followed with keenest interest the growth of the work since its beginning ten years ago, and that he seemed to have a comprehensive knowledge of the wonderful results secured by arousing among the priesthood an all-consuming zeal for converting by sending trained missionaries to address non-Catholics and by instituting centers of missionary energy.

The secretary of state thinks that the time is particularly ripe for an aggressive propaganda among the English-speaking peoples. The cardinal continued: "The way mission work has been carried on in the United States shows that it has been inspired with the ripest wisdom. There undoubtedly is on the part of non-Catholics a desire to know what the Catholic Church teaches. Non-Catholics are looking to the Catholic Church as one which speaks with authority."

The same kind of work which Father Doyle is directing in America, and which has proved so successful and satisfactory here, is beginning to be organized in England along the same lines. It is not without significance that such a work as this should have been instituted in America. It seems not to have been a plan originated in Rome, but was initiated here by American Catholics, and later received the indorsement of the Vatican officials. The fact that English Catholics are to follow the lead of America is also significant; for was not that other "beast" to make "the earth and them that dwell therein to worship the first beast, whose death-stroke was healed"? Purpose and prophecy have met, and Rome's purpose will fulfil the prophecy. She is not working for the special purpose of fulfilling that, or any, prophecy;

but she can not accomplish her purpose without showing in her acts the complete fulfilment of those prophetic words.

The purpose of the Apostolic Mission House is also the purpose of the American Federation of Catholic Societies. The one is to make America Catholic through individual accessions to the Roman Church, the other to make America Catholic through political influence. They are working along different lines but to the same purpose, and both by their success are securing the benedictions of the Vatican. At the same time American Protestants are being lulled to sleep by pastors who have forgotten for what Protestantism stands, and are extolling the wonderful progress of the Church of Rome. "Eternal vigilance is

this people than to any other. Our responsibility for their general condition of ignorance is greater than for any other people; and if preference should be given to any of the population, it should be given to them.

The establishment of small mission schools has proved to be the most potent agency for reaching this people with the truth. The results obtained from the efforts put forth in this direction have been quite satisfactory. But instead of the number of mission schools which we now have, there should be hundreds of similar schools in operation among this people. Urgent appeals are constantly coming in to those having charge of the work among this people for the establishment of other schools, and the whole



STUDENTS AND MISSION SCHOOL-TEACHERS AT THE OAKWOOD SCHOOL, HUNTSVILLE, ALA.

the price of liberty;" but America has ceased to be vigilant. "America all Catholic" is the purpose of Rome; and she will achieve her purpose for aught that the great religious bodies of America are doing to prevent it. America is destined to lead the world in a great procession to the feet of that so-called successor of St. Peter. America, through the wonderful influence which she wields, will give life to that "image of the beast" whose work fills up the cup of this world's iniquity. The prophecy and the purpose are working out together.

C. M. S.

### Our Near-By Mission Field

WHILE being in perfect sympathy with the effort to carry the third angel's message to every land, and believing it to be the thing for us to do, yet I fear that in our zeal, we are liable to overlook a very needy people living right at our doors; namely, the colored people of the Southern States. The colored people constitute one tenth of the population of the United States, and the citizens of the United States are more indebted to

South could soon be ablaze with these little lights, had we the necessary number of properly trained teachers, and the means to support them.

The Southern Missionary Society, whose efforts have been entirely along this line, have done a good work so far as their resources in teachers and means would permit. The Oakwood Industrial School for the training of colored teachers has done the best it could to train the necessary teachers; but they, like the Southern Missionary Society, have been handicapped for lack of means and appliances thoroughly to prosecute the work.

We also need means to erect a small sanitarium upon the grounds of the Oakwood School, where the sick may be treated, and the students given a practical course in rational treatments, so that they may go out not only as mission teachers but as medical missionaries as well. We need means to establish a small sanitarium and treatment-rooms in the city of Nashville. No argument will be needed to convince our people of the North of this need other than to state

that we have no sanitarium for the colored people, and but one treatment-room, in all the South.

It was my privilege to spend ten days in July at the Oakwood School, attending the institute that was held for the better education and training of mission-school teachers. As I listened to the reports given by these teachers of the progress made by the students in their mission schools, and how both children and grown people had accepted and were rejoicing in the message, I wish that I might be able to say something that would interest our people in general in behalf of the work for the colored people in the South. These teachers are all bright, intelligent people, and love the truth as dearly as any one; and they are very anxious to receive all the help they can from the hands of the white teachers, so that they can continue to do better work, and exercise a greater influence over the people in the community in which they labor.

While appreciating what has been done for this people in the past, the time has certainly come when we should redouble our efforts. Instead of a meager collection we ought to receive thousands of dollars throughout the field for immediate use among this people. The colored people of the South are coming more and more to appreciate what has been done and is being done for them, and they are still anxious that the white people shall take the lead in the training of their young people to become workers; but soon it will be impossible for them to do this. So in behalf of the colored people of the South, I appeal to the brethren of the North to make earnest efforts to help the Oakwood School to act its part now while the way is still open.

I trust that while reading this appeal, the Spirit of God may impress upon each heart the needs of this people and the obligation that we owe to them, and that each will be constrained to contribute liberally toward this work, on the first Sabbath in October. G. A. IRWIN.

## Note and Comment

### A New Trust

AND now we have a "theological trust," according to the testimony of a leading German representative of conservative theology, who makes the charge in these words:—

In recent years the representatives of the advanced type of theology have virtually formed a trust, which might be called a "General Mutual Self-Laudation Insurance Company," having as its purpose the promotion of those who write liberal books, and who teach advanced theology, and ignoring and "killing by silence" the claims of conservative theologians to public recognition

and appointment, no matter how excellent their scholarship may be.

This appears to be about the only trust in which liberal theologians permit themselves or any one else to indulge. In their creed, trust in the Scriptures and trust in Christ are unknown quantities.

### The Critic Confuted

IN the twelfth verse of the second psalm occurs this expression: "Kiss the son, lest he be angry." The word there translated son is the Hebrew word *bar*. The word generally used for son at the time when this psalm was written was *ben*. From this circumstance the Higher Critics have made the assertion that this psalm must have been written at a much later date than that commonly attributed to it. On the same kind of evidence many a learned criticism of the Bible itself has been made. Now there has come to light an ancient Aramaic inscription which throws light upon the use of that word. The discovery of this inscription near Haran was made known to the world by M. Pognon, the French consul at Aleppo, Asia Minor. Concerning the matter Dr. Driver says:—

The date of the inscription must be about 800 B. C. Consequently it is the oldest Aramaic inscription at present known, and only about fifty years later than the inscription of Mesha on the Moabite stone.

In this inscription the word *bar* is used for son, and the inscription contains within itself evidence which shows that it was written within two hundred years of the reign of David. Thus falls to earth another learned criticism, illustrating the sheer worthlessness of the whole system of Bible study evolved by the Higher Critic.

### The Church's Weakness

MANY are asking why it is that great evils are so rampant, and why so few are reached and converted by the gospel. One of our exchanges deals thus with this subject:—

Well, what is the answer? There are scores of answers given, all of which probably have some measure of truth in them. "Church-members are too worldly;" "there is too little prayer;" "too many divisions among religious bodies;" "too much unbelief;" "too little pastoral work;" "ministry is weak and uninteresting." All these reasons, and many more equally good, are offered to explain the lack of scope and power in the church of to-day. The cause of weakness is almost always found in the faults or failures or mistakes of somebody else than our own selves. The desired change and improvement will not come until *we all turn about*, and discover that the real trouble lies in our own selves—and not with the other fellow. The seat of the whole difficulty is a lack of the spirit of self-sacrifice in the individual men and women who make up the church.

This diagnosis of the case is not so

flattering to professed Christians, but who can deny the truthfulness of the charge? The remedy is in a renewed personal consecration to service.

### Mortal Mind and Real Money

THE inconsistency of Christian Science teachings was strikingly illustrated recently at New York, when Solomon Raisler, who had had his foot treated by a Christian Science healer and lost it, sued the healer for twenty-five thousand dollars. The jury awarded him six thousand dollars' damages. Concerning the suit and the verdict, an exchange well remarks:—

It seems strange that Mr. Raisler should miss a thing so essentially material as a right foot, when Eddyism declares that matter is non-existent and the product of mortal mind. It also seems equally queer that he sought a partial compensation for the loss of something that did not exist by trying to acquire another substance as grossly material as filthy lucre. Another peculiar thing is that Mr. Benjamin, the healer, should be compelled to produce that which is non-existent, to the extent of six thousand dollars, to satisfy the demands of a fellow disciple. We are sorely perplexed as to how this non-existent product of mortal mind was passed from one man to the other.

### Freethinkers and Intolerance

IT is one of the boasts of infidelity that the world is indebted to it for the freedom of mind and of practise in religious things which are enjoyed at the present time. The facts in the case and the evidence furnished by those making such a claim, both contradict the assertion. For instance, at a recent congress of freethinkers held in Paris, resolutions were passed instructing the members of their party in the legislature to propose a law forbidding parents to have their children baptized or confirmed. The members of their party were made to take oath never to participate in a religious act of any kind. Such an act has no relation to freedom of conscience. It is a kind of slavery acquiesced in "for a consideration," and instead of encouraging liberty, debases the character of those who permit themselves to be a party to it. An infidel, in conversation with the editor of a religious journal, advocated the idea that parents had no right to talk to their children of religious things, and declared that every one who dared to do so ought to be shot. How different is the principle of true religious liberty enunciated by Jesus: "If any man hear my words, and believe not, I judge him not." That is true religious liberty, and so far as such liberty is enjoyed in any country, it is the product of true Christianity. To it the freethinker can not legitimately lay claim; for the spirit and the inspiration of it are foreign to the instincts of the human heart.

## 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.

### If I Can Live

If I can live

To make some pale face brighter, and to give

A second luster to some tear-dimmed eye,

Or e'en impart

One throb of comfort to an aching heart,  
Or cheer some wayworn soul in passing by;

If I can lend

A strong hand to the fallen, or defend  
The right against a single envious strain,

My life, though bare,

Perhaps, of much that seemeth dear and fair

To us on earth, will not have been in vain.

The purest joy,

Most near to heaven, far from earth's alloy,

Is bidding clouds give way to sun and shine;

And 'twill be well

If on that day of days the angels tell  
Of me: "She did her best for one of thine."

—Helen Hunt Jackson.

### Medical Missionary Work Among the Colored People in the South

MRS. E. G. WHITE

WHEN connected with other lines of gospel effort, medical missionary work is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped. Medical missionary work is the helping hand of the gospel ministry. So far as possible, it would be well for evangelical workers to learn how to minister to the necessities of the body as well as the soul; for in doing this, they are following the example of Christ. Intemperance has well-nigh filled the world with disease, and the ministers of the gospel can not spend their time and strength in relieving all in need of help. The Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.

In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

This work will require devoted men

and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth — young men and young women of good Christian character — be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them.

The Lord Jesus is our example. He came to the world as the servant of mankind. He went from city to city, from village to village, teaching the gospel of the kingdom, and healing the sick. Christ spent more time in healing than in teaching.

As our example, Christ linked closely together the work of healing and teaching, and in this our day they should not be separated. In our schools and sanitariums, nurses should be trained to go out as medical missionary evangelists. They should unite the teaching of the gospel of Christ with the work of healing.

The Lord has instructed us that with our training-schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training consecrated colored youth who desire to become competent nurses and hygienic cooks. Let us rejoice that the managers of our Huntsville school are now planning to carry out this instruction without further delay. Let us help them make Huntsville a strong training center for medical missionary workers.

The colored medical missionary worker stands on vantage ground. In the province of God, a wide field of usefulness is open to him. He is permitted to enter where others are refused admission. In his consistent daily life of self-denial and self-sacrifice, he may exert a quiet yet far-reaching influence in behalf of the truth for this time. And he will not lack opportunity for testifying of the saving grace by which his life is being constantly transformed into the likeness of the great Medical Missionary.

To many of the colored people, the difficulties against which they have to contend seem almost insurmountable. But there are those who will not give up. All who are conscientiously and in the fear of God trying to acquire an education are to be helped and encouraged. There is talent among the colored race, and this talent will be developed where least expected. Every advantage possible is to be given to the colored youth who are capable of becoming useful workers in the Lord's vineyard. There are those who with proper training can be prepared to conduct sanitariums for

colored people. In all cases they will need, at times, the assistance of white workers, but their talents will tell greatly for the success of the work.

O, that we might catch a glimpse of the work God desires us to accomplish for the colored people in the South! Could the veil be removed, could we but realize the distressing condition of thousands suffering from physical and spiritual maladies, how earnestly would we plan to train suitable colored workers to go forth to minister to the needs of their own race! How gladly would we come up to the help of the Lord, by giving freely of our means for the establishment and maintenance of training centers, where colored youth could be fitted for helpful service as true medical missionary evangelists! May God enable us to discern the opportunities now afforded us to lay broad plans for carrying forward this line of work in a manner befitting its importance.

Those who are able to relieve the sick of their temporal infirmities, will often find ready access to hearts. Grateful for the loving ministry performed in their behalf, many will gladly listen to words of spiritual comfort and consolation. Their hearts will be susceptible to the influence of the Holy Spirit, as the consecrated medical missionary opens the Scriptures of truth, and brings to their attention the special warning message for this time. Many will decide to yield their all to the Lord.

Such a work as this is sadly needed in the cities of the South. Thousands of colored people have drifted into these congested centers. In many, many families, want and misery and deep spiritual poverty prevail. For such classes as these, the medical missionary evangelist is peculiarly fitted. But work of this character can not be undertaken unless the workers are first trained, and then supplied with needed facilities. Means is needed for the prosecution of such work. And in the privilege of contributing to the support of his cause in the earth, God has graciously given us opportunity to participate in the rewards of those who engage in this line of service.

Soon the work of God in the earth will close triumphantly. Soon those who have remained steadfast unto the end will be granted an abundant entrance into the kingdom of our Lord. As the opportunities for service are now presented, shall we not quickly respond, giving freely of our means for the support of the closing work? It is now our privilege to return unto the Lord his own, in free-will gifts and offerings; soon we shall receive the reward of the faithful.

Of all the joys that await the redeemed in the earth made new, one of the highest will be the privilege of mingling our voices with the voices of those whom we have helped to save, in praise and adoration to the One who put into our hearts a desire to give. As God hath prospered us, let us now do all in our power to further the interests of his king-

dom. Soon "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

### **The Work Among the Colored People**

*In Florida*

FLORIDA has four organized churches, and five companies of colored believers. One of these companies will be organized into a church soon. We expect that six schools will be conducted for the colored people in our conference during the coming year. There are three church buildings, and one residence property is owned and used by one church.

In one place there is a church composed of only one brother and six sisters; but they own a nice building and lot, very well furnished and free from debt, except a little that is still owing on the organ.

Another company, two years old, composed of two brethren and six sisters, has erected a very good church building this year.

A sister began a school in a tent. It had but one pupil. When I visited the school last winter, I found a good-sized building had been erected for this sister, and there was quite a full school. But on account of lack of means with which to build a chimney, the schoolroom was heated with a kettle of charcoal.

Last spring I visited another school that was held on the porch of a private house. We appreciate very much the help that has come from our brethren in the North, but there is such a great field to cover that we try to stretch out our means as far as possible.

At present we have but one colored preacher, a licentiate. Success attends his labors, as it does that of the teachers. And when this truth gets hold of the heart, no matter what the nationality or color, it purifies the life.

R. W. PARMELE.

*In Louisiana*

In this conference we have two churches of colored people, one ordained and one licensed minister, and one Bible worker. Our field consists of six hundred thousand colored people, only about thirty-five per cent of whom can read or write. These people have to be taught the truth just as if they were children. Hence our greatest need is carefully trained teachers, who can and will go right among them, and instruct them in the truth in detail.

I find that the colored people are easily interested in the truth, and while many of them lack the moral courage to make the sacrifice required to live it, there are many others who develop into good Sabbath-keepers, and are willing to bear reproach and persecution for the truth's sake.

While they are easily interested, they learn the truth slowly, and this fact makes labor among them more expensive than it would otherwise be. Yet when

they are fully enlightened, they are just as faithful in paying their tithes and offerings as any of the white people.

Sensationalism can have no part in work among the lowly in the South. Long, patient effort is necessary to develop workers from the raw material. These people being nearly all tenants, or unskilled day laborers, make only a bare living, and are therefore utterly unable to support their own work. Our conference is not yet able to support even our work for the whites, therefore a constant stream of means must be kept coming this way to support the work for the colored people.

The call of the world-wide field stirs a heaven-attuned chord in the heart of every loyal Seventh-day Adventist; and while we rejoice to give for those far away, let us also remember these at our own doors in the African mission field of America.

E. L. MAXWELL.

### **The Duty to Help**

Ten million colored people in the South are waiting for the third angel's message. They must have the closing word of warning to this generation. For a number of years we have had an educational institution for them at Huntsville, Ala. This institution should be filled with the colored youth, and every effort made to give them a quick preparation to go out into the fields. These students are in the rough; but the school, the farm work, the canvassing for our books and periodicals, nursing the sick, and many other lines of work will enable them to carry the message to hundreds of thousands who are now in darkness.

Besides the financial help for this school, there is help needed to carry on the tent efforts and general evangelistic work among the colored people. "With the long pull, and the strong pull, and the pull altogether," we may see a great work done among this people. To those who have correct views of the importance of giving to advance this message, the call to help this people who have been enslaved and have had little opportunity to know God, will be esteemed a glorious privilege.

A. O. BURRILL.

### **"The Riches of the Gentiles"**

J. E. WHITE

In the REVIEW AND HERALD for August 20, we were glad to read the article from Elder I. H. Evans answering the question, "Shall we solicit donations from those who do not believe this message?" The article quotes from the Testimonies as follows:—

"Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the Southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. . . . Many of these men, if approached in the right way, will make gifts to the work."

This is a subject that has been on my mind and heart for years. We have been instructed to approach men of wealth, but how shall we reach them? Such men are usually practical, hard-headed business men, who know the value of the dollars they have accumulated. They seldom respond to appeals of enthusiasts as to some great work they "want to do." They are busy men, and have little time to devote to the study of new philanthropic enterprises. "What have you done?" and, "What tangible showing of work being done can you present?" These are about the first questions the solicitor will be called upon to answer.

Booker T. Washington points to the great showing of buildings and facilities at Tuskegee. He tells of the many hundreds who assemble in these buildings, and employ the facilities of that institution to train head and hands for the battle of life before them. He tells of the great uplift to his people which results from sending out among them each year this small army of trained men and women. His appeal is practical, and philanthropists are glad to endow his school with hundreds of thousands of dollars each year.

The Fisk University, the Walden, the Meharry, and other large schools for the colored people in Nashville and other places, all appeal to the material side of men of wealth. They have something definite and tangible to present, they can point to what they have done and are doing; and they have received millions for their work.

But what can we present to clear-headed, practical men of wealth? This has been the puzzle for years, and has heretofore barred any real, practical work along these lines. Yet all the time, for more than twelve years, there has been quietly growing and developing a practical line of work which now places us upon vantage-ground with any and all of the great colored educational institutions of the South. I refer to the development of the mission school work among the colored people in their homes, right where they live.

The beginning of this work was small, but each effort was successful. It meets the needs of this people where they are. Slowly and steadily through the years has the work broadened, until from the first small school in Vicksburg, Miss., it has increased to thirty, which is the number reported for the present year, distributed among the several States in the South, conducted under the auspices of the Southern Missionary Society.

But how can such a simple work be compared with, and placed by the side of, the great and successful colleges?—Not by outward show, but by real, practical achievement. It will be well to remember that more than one thousand students will this year be enrolled on the registers of the thirty mission schools mentioned. Yet the expense of this wide-reaching work is only a fraction of that of one of the large colleges with a much smaller attendance.

The Southern Missionary Society



works among the people where they live, and where the problem of their lives must be wrought out. Its elevating influence is felt in the home. The grown people, and many times those who have passed the meridian of life, are taught in the home and the night schools to read and understand the simple business problems of every-day life. In the day-school the children are given a thorough training in the fundamental branches of a common education. Gatherings for worship are held in the school building, where the principles of good morals and a clean Christianity are taught. The net result is an uplifting of the whole neighborhood and the surrounding community.

Can we stand for such a work? Can we present it with confidence and assurance to men of means,—men who have been themselves successful in the battle of life, and are looking around for practical opportunities to help their fellow men? I verily believe that a careful preparation for this work, so that it can be presented quickly, practically, and comprehensively, will result in reaching these men as successfully as can the representatives of these great schools and colleges who collect hundreds of thousands of dollars from the North each year.

But our efforts do not end with the mission school. We are prepared to care for the interests of the student who desires to go further than the scope of the mission school permits. The writer has recently visited the Huntsville Academy, and is prepared to testify as to the efficiency of that school in carrying the student as far as he desires to go in fitting himself for a wider sphere of usefulness. The mission school-teachers scattered through the South are watching the progress of the brighter and more enterprising minds in their schools, and open the way for their going to Huntsville to finish their education.

At a camp-meeting in Alabama, not long ago, the one then principal of the Huntsville Academy, in speaking of the advantages of the mission school, said that he was surprised, when examining the Huntsville School roll, to find that the best element of the school was composed of those who had come from the different mission schools.

In presenting our school work to men and women of wealth, we can direct their attention primarily to the uplifting tendency in the home and the neighborhood, and also the fact that from these schools we have sent and are sending to higher fields of usefulness those who have the ability and perseverance to make the necessary preparation. As a direct result of this feature we can point to ministers of the gospel, one graduate physician, nurses, teachers, Bible workers, etc. These useful members of society received their impulse to greater attainments in the mission school, and from there went to an advanced course at Huntsville, Meharry, etc.

An illustrated catalogue of our school work, bringing out properly the leading features of the work as here outlined,

will appeal to the liberality of men of wealth, and my faith in God and his promises assures me that they will respond and join the liberality of our own people in providing the necessary funds to send forward this work by leaps and bounds.

The opinions of others will have great weight with worldly men whom we desire to approach. Prof. F. R. Rogers, superintendent of the mission schools of the South, is well and favorably acquainted with the State superintendent of instruction of Mississippi, and can secure from him the best kind of recommendation, as well as from prominent lawyers, bankers, and other influential men. The solicitor should go provided with all the best possible aids when approaching men who are naturally wary of fraud.

To our own people the October offering provides a legitimate channel through which our people can liberally contribute to the support of the work already in progress. It costs money to finance thirty schools where, because of the poverty of the patrons, only a small portion of the expense can be met by the pupils. The cost of one mission school is not large, but where there are thirty, the expense assumes goodly proportions.

With confidence we look forward to a larger offering this year than ever before. Let us not slacken our hands because there is a prospect of reaching outside for help. Let us do *our* part, and then pray the Lord of the suffering, the afflicted, the down-trodden, to teach us how to present our work to others in such a light as to secure their co-operation.

*Nashville, Tenn.*

### How to Solicit Donations

CLAUDE E. HOLMES

IN a short time thousands of Seventh-day Adventists will be engaged in a systematic effort to secure funds from those not of our faith. The means thus secured will be used to advance the cause of God in the earth. As this method of obtaining money is practically new to this denomination, it might seem advisable to consult the tried experience of one who has been successful in raising hundreds of thousands of dollars. Booker T. Washington says, in his autobiography: "As far as the science of what is called begging can be reduced to rules, I would say that I have had but two rules: First, always to do my whole duty regarding making our work known to individuals and organizations; and, second, not to worry about the results."

"I have observed that those who have accomplished the greatest results are those who 'keep under the body'; those who never grow excited or lose self-control, but are always calm, self-possessed, patient, and polite." "Persons who possess sense enough to earn money have sense enough to know how to give it away. I think that the presentation of facts, on a high dignified plane, is all the begging that most people care for."

No better way can be devised for presenting the facts concerning our work to the world "on a high, dignified plane," than by distributing the special issue of the REVIEW, which will be filled with the needed information. This, combined with patience and politeness, ought to secure many dollars to God's cause.

*Takoma Park, D. C.*

### Advance!

F. I. RICHARDSON

At the close of the first day's battle of the Wilderness, the Union army was much discouraged, for the battle had gone hard with them. When the officers met that evening for consultation in General Grant's tent, they expected to receive orders to retreat. After talking discouragement and planning retreat for an hour or more, imagine their surprise to receive the command for a general advance all along the line at daylight. The result was a decisive victory for the Union arms.

Thus it has ever been with the Lord's work. The command has always been, "Go forward." And it has nearly always been under such conditions that the ordinary mind would say that the difficulties in the way rendered advance impossible. But to those who have advanced in harmony with God's Word, the result has always been a glorious victory. Note a few illustrations:—

"Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Few realize the magnitude of that work. The ark was nearly as large as the wonderful "Mauretania," the largest vessel in the world. Then to build such a monster boat with the avowed object of saving certain people and animals from a flood of waters that was to come on all the earth, when such a thing as falling rain had never been seen,—I imagine I hear the people scoffing, mocking, and saying, "Preposterous!" "Ridiculous!" Yet the flood came; and those who had obeyed the command of God were saved.

To Abraham the Lord said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great." How many objections Abraham might have raised to taking such a step,—leaving his home, his friends, his native land, to go he knew not whither, among strangers and heathen who might rob him of all he possessed, and even take his life. Nevertheless he went; and how truly God fulfilled his promise to make his name great. He was called the friend of God, and his name will continue great through the endless ages.

When the Israelites were encamped, with the Red Sea in front, the mountains shutting them in on each side, and Pharaoh with his mighty army coming up in the rear, the Lord said, "Go forward." How ridiculous seemed the command. But the people rose up and went. "Then sang Moses and the children of Israel

this song unto the Lord, . . . He hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

When Christ said to his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned," he revealed God's purpose to man. That message has always been unpopular, and has been attended with difficulties. Serious obstacles have been placed in the way of its advancement. As we near the end, we are told that opposition to the blessed work will increase, so much so "that the love of many shall wax cold." Deceptions will be practised to such an extent "that, if it were possible, they shall deceive the very elect." The reason for all this is that an enemy is seeking to rob each one of the grand victory.

"The Lord has given to every man his work. It is his business to do it, and it is the devil's business to hinder him if he can. So sure as God has given you a work to do, Satan will try to hinder you. He may throw obstacles in the way of the work, or he may try to divert you from it; he may present other things more promising; he may allure you by worldly prospects; he may assault you with slanders, torment you with false accusations, set you at work defending your character, employ pious people to lie about you, editors to assail you, officials to accuse you, and excellent men to slander you. You may have Pilate and Herod, Annas and Caiaphas, all combined against you, and Judas standing ready to sell you for thirty pieces of silver; and you may wonder why all these things come upon you. Are you so simple? Can not you see that the whole thing is brought about through the craft of the devil, to draw you off from your work, and hinder your obedience to God?"

"Keep about your own work. Do not flinch because the lion roars; do not stop to stone the devil's dogs; do not fool away your time chasing the devil's rabbits. Do your own work. Let liars lie, let sectarians quarrel, let corporations resolve, let editors publish, let the devil do his worst; but see to it that nothing hinders you from fulfilling the work that God has given you.

"He has not sent you to make money. He has not commanded you to get rich. He has never bidden you to defend your character. He has not set you at work to contradict every falsehood which Satan and his servants may start and peddle. If you do these things, you will do nothing else; you will be at work for yourself, and not for the Lord.

"Keep about your own work. Let your aim be as steady as a star. Let the world brawl and babble. You may be assailed, wronged, insulted, slandered, wounded, and rejected; you may be abused by foes, forsaken by friends, and despised and rejected of men; but see to it that with steady determination, with unfaltering zeal, you pursue the great purpose of your life and object of your being, until at last you can say, 'I have

finished the work which thou gavest me to do.'

"The dust will blow away by and by, the darkness will be past; the true light will shine; and on the hill-tops of eternal gladness you shall stand with the redeemed, the crown-wearing, harp-bearing multitude. You will need no certificate then. Nobody will trouble himself there about the assaults you may have endured, the false accusations which may have been brought against you, the newspaper lies which wicked men have told, the censures which mistaken men have imposed, or the slanders which mischief-makers may have peddled. All these things will be in the past, forgotten, and never remembered any more; but the truth which you have told will remain; the work which you have done will abide; and the souls which have been saved through your instrumentality will shine like the sun; and throughout all the glad ages that are to come, when lying lips are put to silence, and when liars and lovers of falsehood are gone down in the lake of fire, the man who has done his Master's will, and finished his Master's work, will stand accepted, redeemed, glorified, crowned in the kingdom of our God."

*San Diego, Cal.*

### **Danger of Dabbling in Higher Criticism**

B. G. WILKINSON

It was late at night. We sat together upon the band-stand in the park where our camp was pitched. The day had been filled with earnest labors in behalf of the people, yet I felt that I could not leave early in the morning without spending a little time with him. He had been a former student of mine, and I longed to say something to help him.

"It is this way, Professor," he said, as he looked out on the bright, shining stars above, "that great university is saturated from ceiling to cellar with the theories of evolution and Higher Criticism. I was there only one year, but I studied hard. When I went there, I determined to resist their attacks upon the Bible, and for the first two or three months I thought that I was succeeding. But gradually I found new ideas entering my head. As I listened to Professor — lay down his points and sneer at the Old Testament; as I listened to the lectures by Dr. —, in which he cut to pieces the New Testament, and held up to ridicule its divine inspiration, O, the struggles I underwent! I saw my faith slipping, I began to lose the comfort I used to find in prayer; and to-day, terrible as it is to say so, I don't know where I stand. I have no settled faith in God, in prayer, or in the Bible. Yet a few weeks before I left for the university, I had hundreds of people coming out every night to my tent-meetings. O the mental agony I have suffered the last three months!"

He then presented to me some of the Bible-destroying theories he had received

in the great university. They were not new; I had met them before, only under the leadership of great scholars who believed in God and his inspired Word. Point after point we discussed them upon the ground of philosophy, ethics, and revealed religion. And after all arguments had been fully covered, I finally asked him: "Now leaving aside the ground of argument, with all the work of Higher Criticism before you, tell me how much hope beyond the grave it gives you."

Rising from his seat, and lifting his hand toward the stars, he said, "Before God, not any. It destroys the last ray of light which shines beyond the tomb, and leaves me wretched, hopelessly wandering in the dark. But how can I give it up?" he added; "how can I get rid of these doubts? Shall I ever be happy in God again?"

"Well," I replied, "there is one hope for you, and only one. You are still a young man. You are still impressionable. Begin again to sow the seed of faith and good works. Sow in earnest; sow all the time. Sow until there springs up in your heart and life a new crop, so thick and so strong that it will choke down the evil growth which has begun to poison your experience. But it means a race for life. Are you willing to try it?"

He was. As a drowning man grasps at a straw, he was thankful for even this ray of hope. We knelt, and both lifted our voices in prayer to God.

I left him, feeling in my soul more deeply instructed than ever concerning the terrible experience which awaits those who seek to know the meaning of Higher Criticism. Let us beware; let the world beware.

*Takoma Park, D. C.*

### **The Greatest Gift**

"He certainly is a most generous man. He has just given twenty-five thousand dollars to the work of foreign missions. It's one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the list."

"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed nearly all my life, "Thy kingdom come;" "Send forth laborers into thy harvest;" and with all the pain of parting with my boy, in the certainty I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"—Selected.



### The Shrine

THERE is a shrine whose golden gate  
Was opened by the hand of God;  
It stands serene, inviolate,  
Though millions have its pavement trod,  
As fresh as when the first sunrise  
Awoke the lark in Paradise.

'Tis compassed with the dust and toil  
Of common days, yet should there fall  
A single speck, a single soil,  
Upon the whiteness of its wall,  
The angels' tears in tender rain  
Would make the temple theirs again.

Without, the world is tired and old,  
But once within the enchanted door,  
The mists of time are backward rolled,  
And creeds and ages are no more,  
But all the human-hearted meet  
In one communion vast and sweet.

I enter; all is simply fair,  
Nor incense clouds, nor carven throne,  
But in the fragrant morning air  
A gentle lady sits alone;  
My mother—ah! whom should I see  
Within, save ever only thee?

— Digby Mackworth-Dolben.

### Aunt Mary's Model Breakfast

MRS. EDITH E. BRUCE

TWELVE happy, cheerful women met in Aunt Mary's cozy home the following Thursday, ready to take up the lesson assigned the previous week. The fame of Aunt Mary's cooking club was spreading, and two new members were added this week.

Aunt Mary had been a teacher in her younger days, and she always prefaced her class hour by a brief review, so she took up a review of the combination of foods and their value, and was gratified to find that the members of the club had been studying these principles thoroughly.

"I believe," said Aunt Mary, "that we were to take up the subject of a hygienic breakfast. Breakfast should be one of the most appetizing meals, yet often it is the meal that receives the least attention. How many times I have known women to go to bed at night without knowing what they would have for breakfast, or even washing the dishes, and sometimes without even clearing the table. An old cheese-cloth spread often covers a multitude of mussy, soiled dishes, and the housewife gets up in the morning in a hurry, not knowing what she will have, perhaps even having to send to the store before anything can be had at all. She hustles things on to the table, and at the same time is washing a few dishes absolutely needed. The confusion and hurry make her cross and irritable,—a condition which is always

contagious. As a result, things go wrong all day.

"This should never be. It is a dangerous habit. The old adage, 'A stitch in time saves nine,' is true in every department of housekeeping. The supper dishes should be washed, and the table left clean and neat. The dining-room should be one of the cleanest and most attractive rooms in the house.

The breakfast menu should be planned the night before, and everything that can be prepared should be made ready. If you are to have corn-meal mush, oatmeal, or some other cereal, it should be cooked in a double boiler the day before, and then put on the stove and thoroughly heated to assure a thorough cooking. It is not enough to cook oatmeal fifteen or twenty minutes as I have known many to do; it should be cooked from one to two hours, otherwise we have a mass of raw starch which is very hard to digest. Dry cereals should be heated before serving, to make them crisp.

"One object of this cooking club," continued Aunt Mary, "is to get in the way of preparing our food without the use of meats and other injurious foods, such as griddle-cakes, hot biscuits, etc. I wonder how many here are in the habit of cooking one or all of these articles for breakfast."

Almost every hand went up.

"Well, now let us see what we can suggest instead. I will place on the board a sample breakfast menu that I think very suitable for those who are engaged in office work. Next week we will have something for the farmer's table," she added, as she wrote the following menu on the board:—

#### Breakfast Menu

BERRIES	OATMEAL
WHOLE-WHEAT BREAD	BUTTER
CREAM TOAST	STICKS
CEREAL COFFEE	CREAM

"This is a very simple menu," said Aunt Mary, but we should have simplicity in cooking as well as in everything else. If possible, give your family plenty of fresh fruit in season. Now, if you will take your note-books, I will give recipes for the cooked articles of this menu. First on the list is the cereal."

All were ready, and in a few minutes had the following recipes neatly written under the breakfast menu in their note-books:—

"OATMEAL MUSH: To one quart of boiling water add a cup of oatmeal; stir till it begins to cook, then put in a double boiler and cook without disturbing for two hours.

"CREAM TOAST: The toast or zwie-

back should be prepared the day before, but it is improved by placing in the oven and reheating in the morning. Heat milk to which has been added a little salt, and when everything else is ready to serve, pour it over the toast, which has been placed in a hot dish. I want to emphasize the necessity of serving all hot foods in hot dishes.

"STICKS: To three slightly heaping cups of sifted flour add a little salt and one cup of milk or thin cream, mixing well as fast as poured in. Knead well twenty or thirty minutes, or until the dough snaps when kneaded. Divide the dough, cut into narrow strips, roll into small rolls the size of the little finger, and cut in three-inch lengths. Bake in an oiled pan until of a light-brown color. These sticks are delicious, especially when made with cream."

"We have not the time," said Aunt Mary, "to take up the subject of bread-making, or the advantage of using the harder breads and crackers, but we will consider this subject at our next meeting, in addition to the 'Breakfast Menu for the Farmer's Table.'"

After a few minutes spent in asking questions and in pleasant visiting the club adjourned.

Mussoorie, India.

### Notes for the Sewing-Room

A TINY cushion with a loop of tape sewed to one end, and the loop slipped over the spindle where the spool stands is a convenience for needles and pins.

Run the table linen edge through the hemmer of the unthreaded sewing-machine, and hand-hem afterward. The hem will be turned neatly and evenly.

Cut basting threads at short intervals in order to draw out without pulling the threads of the fabric. Two shirrings are better than one on a gathered edge.—*The Commoner*.

THE latest scientific word upon tobacco comes from the London *Lancet*. It is that tobacco smoke has been found to contain in large proportions the poisonous gas, carbon monoxid. The *Lancet* says that the fumes of an ounce of tobacco in cigarettes contains from one to four pints of this gas, while the same weight of tobacco smoked in a pipe gives forth two and a quarter to five pints. Of the toxicity of carbon monoxid no doubt exists. It is the chief constituent of illuminating gas, and is very harmful even in small quantities, and in large quantities it leads to death by asphyxiation. The presence of this gas in tobacco smoke no doubt accounts for the dizziness, shortness of breath, and heart weakness experienced by heavy smokers. It shows, too, the great danger of inhaling the smoke, which is a common habit among the users of cigarettes. The reported presence of this dangerous gas should be a warning to husbands and fathers not to poison the air of their households with tobacco smoke, and so injure the health of their wives and innocent children.—*The Union Signal*.

# THE WORLD-WIDE FIELD

## Burma

OLLIE OBERHOLTZER, M. D.

THE work is onward, although at times Satan has made desperate efforts to overthrow us. But prejudice is breaking down, and there are some who are deeply interested. When I see the teeming mass of people, with their many languages, and remember that to all these the message must go, I can not help asking, "How?" but I know a short work will be done. We are laying plans to extend our work to many of the villages along the rivers. Many of these have never been visited by a missionary. Sister White tells us that in these darkest corners there are honest souls crying for light. Our plan is to purchase a boat, —one in which we can live,—and make monthly visits. We shall first have a small tract to distribute; and if we can do something for their sick, shall do it, and push on. The next time we shall have a larger tract, that can be sold for about four annas. Revisiting the villages, we shall search out the honest in heart. We want to begin this work after the rains.

The Lord has given us a glimpse of what can be done. One day, when out in a little village, Hpo Hla, our Burmese worker, spoke to a Buddhist priest. He showed some interest, and Hpo Hla invited him to his house to study. He came, and they studied all that day. Early the next morning he came back. This went on for the greater part of the week, until he said he would never bow down to an image again. In a few days more he said he was willing to take off his robe, which he did. Then, as he had nowhere to go, he came to us, and is studying and helping what he can. You can hear him early in the morning or late at night reading the Bible. It was a pleasant sight to see him sitting in Sabbath-school class. When there was a little lull in the review, he answered as loud and clear as if he had been accustomed to it—and only ten days before, he had on the yellow robe, and was begging his breakfast, as other priests do. For the past five years he has not eaten anything after twelve o'clock in the day. When he began to eat in the afternoon, and to partake of a different diet, he had considerable trouble with his digestion. He was taken very ill one night, and was brought to me early the next morning. I did what I could, but it seemed nothing would help. Never before had I felt that the name of God was so much at stake, or realized how Satan would triumph could he cause this man to be laid away. All his hearthen acquaintances would say it was because of the wrath of the devils. While I knew the devil was wroth, I also knew

there was One stronger. I pleaded with God for his own name's sake to spare and to heal—and he did.

When this man took off his priest's robe, he gave it to me. I shall keep it, and prize it much. Every time I see it, I remember that there is power enough in this message to take off even the robes of a Buddhist priest, and to clothe him in his right mind, with the Word of God in his hand. We are teaching him the message as fast as he can take it.

Yesterday, at our prayer and social meeting after our Sabbath-school, the Lord came in to bless. One man, not a Sabbath-keeper, testified that he was thankful he had been transferred to Moulmein; that since he had heard the third angel's message, so much had been cleared up before him, and some things he thought clear before were not now. A family, who had had the life of a child miraculously spared the week before, said they praised God that they were brought to Moulmein to learn the Sabbath truth.

There is a deep interest on the part of some, and I long for the time when I can have some help, especially for Sabbath-school and meetings.

The plague has been very bad here. I trust it will never rage in the home land as it does here; but it would not surprise me if it were yet felt there. The first case I was called to attend was that of a large, strong woman. I went in the afternoon, and found her sitting over a charcoal fire. I tried to impress on her, as well as on her friends, that she must lie down. I left the room, and halted at the door to talk with some one, when they came and told me she was dead. I could hardly believe it, when less than two minutes before I had told her to lie down.

Patients have not only the disease to contend with, but the native treatment also. Even if a physician has the case, the friends of the patient may have a Burmese, Chinese, or native doctor, or all, called in with their "healing balms." One patient I went to see could not open her eyes. They told me that to cast the devil out of her eyes, they had first put some native medicine in them. And, as her fever continued, they called a Burmese doctor. He put in some medicine, as a result of which, had she lived, I fear her eyes would have been ruined.

I hold some Bible readings. At one held last week on the subject of the twenty-three hundred days, a man was interested to know what the sanctuary was. When I told him it was a large subject, and we would take it up the next week, he was hardly satisfied. At the next reading, as soon as he saw me, he said, "I believe I know what the

sanctuary is," and he gave me quite a good outline. He had been studying.

Just eighty-one years ago Judson opened up work here. Almost every time I pass his mission ground, I feel to thank the Lord I do not have to endure what he endured. The Lord has sent his messengers before us, to prepare the way for the truth. He now will soon close it up triumphantly. I do not think any will welcome the day more than those alone in these corners of the earth.

Moulmein.

## The Medical Work in India

J. L. SHAW

It is well to make mention of God's goodness and his overruling providence, as seen manifested in his work. It is, therefore, a joy to me to speak of the medical department of our work in this field, and how manifest God's dealings have been with it of late.

About a year ago difficulties began to arise which we knew not how to surmount. The Calcutta Sanitarium, which for a number of years had been struggling with difficulties, was fast reaching the place where something needed to be done to avert calamity, and just what to do became a perplexing problem. For some time it had been running behind, and a larger debt was being incurred. Every effort to bring the work upon a sound financial basis proved unavailing, and after much earnest prayer we decided to close up the sanitarium work in Calcutta, and move to some other more favorable place.

The Lord has said our sanitariums should be placed out of the cities, and in the most healthful locations to be found. Calcutta fulfilled neither of these conditions. It is a large, congested city and has a very trying and unhealthy climate. As we began to look about for a location for the Calcutta Sanitarium in harmony with the instruction laid down in the spirit of prophecy, our eyes were turned toward the Himalayas, the natural sanitariums of India, having a cool and bracing climate where both patients and helpers can thrive. Mussoorie seemed to present the best opening.

Before moving the sanitarium from Calcutta, it was first necessary to relet the part of the premises not required for treatment-rooms. This the Lord did for us in a very sudden and almost unexpected manner. The major part of the premise was sublet for the balance of the time of lease, amounting to nearly five years, and the landlord became responsible for collecting the rent, and, in addition, gave to us a splendid gift, which helped toward the liquidating of our indebtedness with him. This lifted a burden and set us free.

At the council in November, 1907, it was definitely decided to carry on only bath- and treatment-room work in Calcutta, and move the sanitarium to Mussoorie. About this time, a friend, to encourage moving the sanitarium to the mountains, made a gift of one thousand

rupees and offered to loan a considerable sum at a nominal interest for purchasing a property for sanitarium purposes.

At first operating bath- and treatment-rooms in Calcutta, apart from the sanitarium and without a physician seemed an impossibility. However, the workers having this part of the work in hand began to pray and study with a new determination. Considerable advertising was done. Physicians were made acquainted with our change of plans, and the treatment-room work picked up, and a good business was done during the cool season.

running two months, and its earnings have been more by several hundred rupees than its expenses. The treatment-room work is also picking up, for which we are thankful. Better still, the truth is being taught. A lady missionary, recently taking treatment, has accepted the Sabbath. The future prospect of the Mussoorie Sanitarium, therefore, is bright. Dr. Menkel and his wife, with their faithful little corps of workers, are doing their best to place the institution upon a good basis, and make it a beacon light of truth. Some of the workers are working beyond their strength, but it

the Balkans, Holland and Flemish Belgium, German Switzerland, and, as mission territory, it includes German East Africa. Here is a population of about one hundred forty-three million, speaking over fifty languages.

#### Membership

If we make a comparison of the German Union Conference territory of today with the same territory one year ago, we find that in July, 1907, its membership was 6,591. During the last twelve months, 1,705 persons have been baptized, and two hundred one received by vote, giving a net increase of 1,292, against 1,348 baptized and 198 received by vote the previous year. Our present membership is 7,883 (at the close of the second quarter of 1908). Fifty persons have been baptized at this meeting.

#### Finances

The tithe from July 1, 1907, to July 1, 1908, was 348,100 marks, against 291,800 marks the previous year—a gain of 56,100 marks. The Sabbath-school, First-day, and annual offerings were about 63,000 marks, or 21,000 marks more than for the previous year. [A mark is about twenty-five cents.—Ed.]

#### New Fields

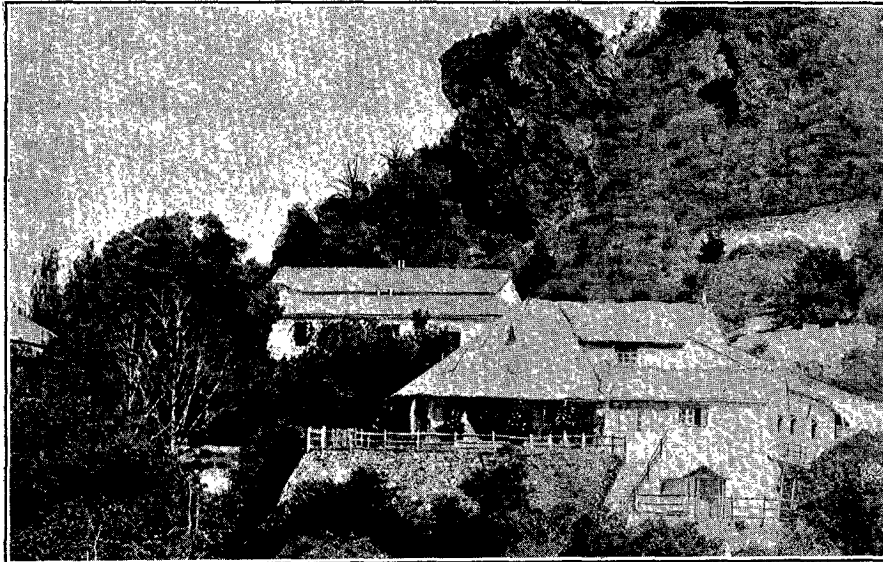
The past year has seen the organization of two new conferences—Hungary and Saxony. And at this meeting it has been voted to open work in Croatia, whither Elder R. Schillinger, of Switzerland, and Brother A. Mocnik, of the Friedensau School, are to go. Sister Louise Rowlin, of the Silesian Conference, will open the work in Galicia.

#### Africa and Asia

Other German Union Conference workers were also chosen to go out as foreign missionaries. Brother W. Scholz, of Berlin, and Sister Brefin, a nurse at Friedensau, are recommended to the work in Syria, whither we have but recently sent our former German Union Conference Secretary, Brother W. Ising. Brethren W. Koelling, P. Drinhaus, and M. Poenig, were appointed to go to German East Africa. Brother Van de Groep, of Holland, is recommended for the Dutch East Indies. We are glad that notwithstanding the large German field, the Lord has so blessed the work of the school at this place that we can more and more answer the demand for European workers in these various foreign lands, and thus help in carrying out the instruction of the Lord with reference to the manner in which European Protestant countries should assist the darker heathen portions of the earth.

#### Institutions

Last year the Friedensau Industrial Training-school had about one hundred fifty students. Since its establishment, it has enrolled four hundred eighty pupils, three hundred thirty of whom have entered the work. At this meeting, forty-three additional students have been received. Ten nationalities are represented among the young men and women in the school. About fifty have entered the work from here this year. These students are scattered in all parts of the



THE MUSSOORIE SANITARIUM

The back rent, amounting to five thousand rupees, was reduced to about one thousand rupees.

During the past two months, when patronage is generally least in Calcutta, the bath- and treatment-rooms have shown a gain, and the outlook for the future is encouraging.

No less marked has been God's favor upon the Mussoorie Sanitarium. To be sure, Dr. Menkel, the writer, and others associated with them, had their faith severely tested in finding a suitable location, yet not without very definite spiritual help. Our faith was strengthened. The month of February was spent in Mussoorie looking about for a property, but the time seemed spent almost in vain; for no sooner was something suitable found than the way to rent or purchase it closed up. Long and continued searching seemed not to find any place for us. Morning, noon, and night we were in prayer, inquiring of God his will, and between times looking at houses. In the end a very central and healthful location was found.

God heard and answered our requests, yet he waited, giving us blessed lessons in the school of prayer, which are of more worth than houses and lands.

From the day it opened up to the present, the Mussoorie Sanitarium has had all the indoor patients it could accommodate. To be sure, it is small, and can not care for many at one time, yet it holds all and more than our force of workers can care for. It has now been

will not be long. Nurses from America are now on the way, and will soon be here. Let us pray for the success of the medical missionary work, and praise God continually for his leading providences in it here in India.

Mussoorie.

### The Eighth Annual Session of the German Union Conference

GUY DAIL

NESTLED among the green and ever-fragrant young pine-trees on the quiet meadows of Friedensau, there are between one hundred forty and one hundred fifty tents pitched, accommodating the larger number of the more than twelve hundred brethren and sisters who have been able to attend the great spiritual feast held here July 16-26. All parts of the German Union Conference field have been well represented, delegates being present even from German East Africa. We have never had a more thoroughly missionary conference in the German Union Conference.

#### Territory and Population

As will be remembered, beginning with Jan. 1, 1908, Russia, with one hundred forty-six million inhabitants, and twenty-five hundred members, was cut off from the German Union Conference territory; but in spite of this, the German Union Conference is still one of the largest and strongest we have. It is composed of the German empire, Austria-Hungary,



territory of the German and Russian union conferences, as well as in Africa, Asia, and South America. Although the school is not a money-making institution, yet it does not lose. It is now proposed to erect a new main building for additional and much-needed class rooms, with one wing containing five teachers' dwellings, and, later on, a wing furnishing sleeping and living apartments for about fifty more students. Our school and educational facilities have not kept pace with the growth of our membership, and the increase of our tithe. When finally completed, the Friedensau School will accommodate two hundred students.

The old people's home is gradually filling up, having at present twenty inmates.

The sanitarium, which has been enlarged, and fitted up with an X-ray apparatus, is filled to overflowing with patients, having about one hundred under treatment now. The health food factory here, and the food store in Hamburg, have had a fair gain. However, the increase in the cost of raw material, which has not been accompanied by a corresponding rise in the price of our foods, has made it impossible for the factory to declare as large a gain as in former years.

The Hamburg Publishing House has just closed the best year it ever had. Its gains have been used in enlarging the business the past year; but we are glad that it has been necessary for the shipping, stock, and printing departments to be enlarged. In 1907-1908 there were printed in Hamburg and in Leipsic, sixty-two million pages of tracts, pamphlets, and books, eleven million of which were in foreign languages, the rest in German. Of our German periodicals, 1,904,700 copies were issued, and 82,425 copies of the foreign papers. Publications were issued in fourteen languages, — German, Dutch, Esthonian, Lettonian, Russian, Polish, Bohemian, Hungarian, Slavonian, Servian, Rumanian, Wendic, Portuguese, and Spanish. If we compare these figures with those of the previous year, we find that about three times as many pages of the foreign books, tracts, and pamphlets were issued this year as last, and about one fifth more pages of the German. Of the German periodicals, four hundred thousand more were put out last year than the year before, and four thousand more of the foreign periodicals. During 1907 about four hundred fifty thousand marks' worth of publications were sold by the publishing house.

#### Business Sessions

We are pleased to state that God was with us in the transaction of the business that came up before the delegates. In general, there was no dissenting voice to the actions taken. It was voted that the management of the German East African mission be turned over to the General Conference Committee, beginning with Jan. 1, 1908; and thus for this present year, the German Union Conference will need no appropriations from without, to assist in carrying on its work. An additional burden is being assumed by

the union conference in the efforts it is making to increase the number of workers in its mission fields. The material fund for another edition of "Ministry of Healing" was begun, and about five thousand marks were raised for this purpose in gifts and pledges. The sale of the book has gone very well indeed, about eight thousand copies having been disposed of the past two years. A vote of sympathy was passed for the relatives of Brother G. Sander, who was taken from our force in German East Africa the past spring. The growth of the general work in Europe made it seem advisable to relieve Elder L. R. Conradi of the German Union Conference presidency, which was unanimously given to Brother H. F. Schuberth, who has been vice-president of the union for some time. Elder J. H. Schilling was chosen vice-president; Brother R. Rall, secretary; Brother A. Doerner, corresponding secretary; and Sister B. Severin, treasurer; Brother Rall will also act as secretary of the tract and Sabbath-school departments. The delegates fittingly expressed their appreciation of the help of God rendered the union conference through the services of Elder Conradi, and assured him of their continued interest and prayers in his future work.

Brother H. Dierking, of the German Union Conference District, and O. Janert, who is to go to Rumania, were ordained to the ministry, while a special prayer was offered for the missionaries departing to Africa and Asia the second Sabbath afternoon of the meeting. God's blessing was very near.

#### Workers

Our wealth is in our young men and women. We have now two hundred gospel workers, thirty-six of whom are ministers, thirty-seven licentiates, and one hundred seventeen Bible workers, and some other laborers. There are about two hundred eighty-five colporteurs, — a small number of workers in proportion to the density of the population. This does not include the new workers just sent out from the school, about fifteen of whom enter the evangelical work.

#### A Time of Awakening

The first Sabbath forenoon about two hundred remained for prayer and special seeking of the Lord. The Spirit strove with the people. God's servants had freedom in presenting the message. The outside attendance was good, especially the second Sunday. The labors of Elder W. J. Fitzgerald, who was with us the first part of the meeting, were appreciated, and blessed of God. The workers' meetings were specially helpful, instructive, and very practical. Elder Conradi had freedom in leading out in the study of the life of Paul, as an example of how we should work. The German brethren who ministered in word and doctrine were also enabled to preach the truth in a clear, convincing, converting manner. The music rendered by the Friedensau School choir was excellent.

The people go from here expressing their gratitude for the glorious meeting we have had together, and their determi-

nation to be more faithful to God than ever in the past. All departments of the message have been given attention, and all are glad to have been here, to meet with God, and re-dedicate themselves to him. The work is onward; the outlook is encouraging; and we trust that still greater things may be done for us because of the presence of our God with us, and the greatness of our demands upon his mercy. Brethren, pray for the German Union Conference, for its workers, and for the one hundred thirty-five million souls who are within its borders in Europe, many millions of whom never have heard a word about the third angel's message, and the Lord's soon coming.

*Friedensau.*

### Mission Notes

A SINGLE Burmese Gospel had been given or sold to a Buddhist nun at Rangoon. She read it and treasured it, and died rejoicing in its message. On her death-bed she handed the precious little book to a friend, who in his turn read and believed.

"THE situation among the Tamil people," writes Elder J. L. Shaw, "presents a large field for work. They have deeded over to us two acres of land, and are anxious for us to put up a building, and start school work. Brother and Sister J. S. James have been doing quite a bit of medical work. They are making encouraging advancement in learning the language."

ELDER J. W. WESTPHAL, speaking of the work in Brazil, says: "We just learn that in Alagoas, the second state north of Bahia, there are several keeping the Sabbath. A man who formerly lived in Rio de Janeiro, and was interested in the truth, but could not finally decide to obey, moved to Alagoas. After reaching there, he began to keep the Sabbath, and through him some others have also accepted the truth. Thus the firebrands of truth are being scattered. Winds favorable and unfavorable are bound to speed on the message."

ONE conference president recently received the following good word: "As the Lord has allowed some means to come into my hands, I feel as if it should be used to his honor and glory. If you can find a good person, one qualified and of the right material, who will go to one of the most needy fields, I will deposit enough with the — Conference to pay the fare to the field, and all reasonable expense in the way of support and literature for distribution, for at least one year from the time he or she reaches the place of labor." Nothing cheers the hearts of the Mission Board and the missionaries toiling on in the need of help, more than such messages as the above. May God's Spirit quickly find many others made willing to likewise invest their means in the needy fields.

# THE FIELD WORK

## The West Michigan Camp-Meeting

OUR annual camp-meeting this year was held August 13-23 on the picnic grounds at Reeds Lake, Grand Rapids. There were one hundred twenty-five tents pitched, and the attendance was excellent throughout, the people coming in quite well the day previous to the beginning of the meeting. The tents were all taken before the meeting was fairly under way, and it was necessary for many to obtain rooms in the residences near by. We estimate that twelve hundred persons were in attendance.

The first Sunday afternoon was given to a temperance rally, a program having been previously prepared, and a number of temperance workers from the city invited to speak. Among these were M. H. Walker and Rev. M. Holsapple, from the Anti-Saloon League, Rev. Charles Nease, pastor Plainfield Avenue M. E. Church, and Mr. F. H. West, secretary of the Y. M. C. A. We were also favored by the presence of Sister Margaret Bilz, national lecturer temperance department W. C. T. U. The program was interspersed with special music by the choir, and Prof. Frederick Griggs gave the closing address. We believe an excellent impression was left with the citizens of Grand Rapids with reference to our position in temperance work. A quantity of the Temperance number of the *Watchman* was distributed at the close of the service.

The last Sunday of the meeting was more largely attended by people from the city than any of our other services, in spite of the fact that a league baseball game was held in the Athletic Park just adjoining the camp-ground. The meeting was not disturbed, and the interest of the audience was with the speaker throughout the sermon. We were favored either a portion or all of the time with the presence of Profs. F. Griggs, H. R. Salisbury, M. E. Kern, and O. J. Graf; Elders W. A. Spicer, A. Moon, E. R. Palmer, C. P. Bollman, and W. G. Kneeland, and Brother J. B. Blosser. These brethren were given the time during the day for the various mission and gospel enterprises they represented, and the evening services were devoted to doctrinal subjects, which were presented by the laborers from our own conference.

The last Sabbath of the meeting was a most profitable occasion. At the close of Elder Spicer's talk in the forenoon, a call was made for those who wished to make a start in the Christian pathway, or to return to a closer connection with the Lord to come forward, and a large percentage of the congregation responded. Seventy-one persons were baptized. No business sessions were held; so there was nothing to detract from the spiritual blessing, or to divide the interest of those present. It was indeed a refreshing season, and we believe that all in attendance went to their homes encouraged to press forward toward the heavenly prize.

In connection with the spiritual blessings showered upon us, it was indeed a privilege to assist in the mission work, and a total of \$1,121.51 was donated in cash and pledges. The items were as follows: Sabbath-school donations, \$88.92; temperance work, \$20.41; China mission, \$50.65; Jamaica scholarship fund, \$29.74; "Glimpses of the Caribbean" fund, \$64.80; Oakwood School and Southern Missionary Society, \$229.38; foreign missions, \$567.61. We would express our gratitude to God for all his goodness to us, and go forward in our work with renewed courage.

A. G. HAUGHEY.

## India

MUSSOORIE.—One week ago two nurses arrived, and word came that a third is on the way. No one can realize the relief this has brought us. In a marvelous manner the Lord has given strength to the workers here to pull through a most difficult situation. Through it all we have gained a valuable experience.

It becomes more evident each day that a wise Providence directed us in locating the sanitarium. There has been no lack of patients since we opened, and we have had to turn some away for lack of room. The promise to co-operate with our efforts for the healing of the sick, we have claimed for our patients and marvelous have been some of the answers we have received. We know that God hears and answers prayer.

Several of our patients thus far this season have accepted the truth, and others are interested. Among these are two missionaries, who know the language, and have a splendid experience.

Mrs. Menkel has been carrying all the responsibility of the house, nursing, and looking after our little one, who has been sick part of the time, and we have had no one with experience to take her place. If she recovers her normal health, we shall be happy.

We are very much in need of some equipment for treatment work. Our work is very much crippled for lack of some of these necessary tools with which to work.

H. C. MENKEL, M. D.

## From Honolulu to Australia

WE are now pleasantly located at Avondale, New South Wales. It is mid-winter here, and last night it was cold enough to freeze a very slight sheet of ice. The people here complain about its being severely cold, while to us it is most delightful autumn weather.

We had a pleasant passage from Honolulu to Australia. The sea was rough the first day after leaving the Fiji Islands, but this was the only rough weather we had during the entire voyage. Even this was not a storm, but swells from a storm that had passed while we lay at anchor in Suva harbor.

We were disappointed in not meeting Elder and Sister C. H. Parker at Suva. They were living sixty miles from the

station where the boat anchored, and they had started in plenty of time to reach Suva harbor before the arrival of our vessel. But having only a sailboat, they were becalmed, and unable to reach the landing until our vessel had steamed out into the sea. They saw the vessel depart, but were unable to communicate with us. We spent the day visiting different parts of the island in order to become acquainted with both the village and country life of the natives. In the village the natives are well dressed, and appear quite intelligent. Their ideas of dress differ somewhat from Americans. With rings in their ears, noses, and on their fingers, toes, and ankles, they will go barefoot and otherwise scantily dressed, apparently feeling that they are well clothed. In the country they live in thatched huts into which the only opening is the door. Pineapples, bananas, and many other tropical fruits are grown on the island, and sold at an exceedingly low price. I bought a large bunch of bananas for a shilling. Coral from the reefs is sold in large quantities. The stores are well supplied, and as nicely kept in order as in any ordinary American village. Most of them are under the management of Europeans.

We had the privilege of meeting Sister Brown at Suva. She informed us that Elder Parker had received an injury from a fall while traveling over the mountains to visit a church. He came on the next boat following ours, and is now taking treatment at the Sydney Sanitarium, and making good progress toward recovery. The shock of the fall affected his nervous system, and it will take time for him to fully recover. He reports the island work in a prosperous condition.

Our boat touched at Pinkerba, Queensland, and spent the Sabbath there. Sister Haddock and one of the other sisters met us at the wharf, and conducted us to the church in time for the forenoon service. Another service was held in the afternoon, after which we returned to the vessel and went on our way to Sydney. When we reached the landing, Monday, July 13, we were glad to see the familiar faces of Prof. C. W. Irwin, Elders W. A. Hennig, G. B. Starr, and J. E. Fulton, and Sister E. M. Graham. We were soon joined by Elder J. Pallant, the president of the conference and Elder F. W. Paap and Brother Fisher, who gave us a hearty welcome to Australia, and took us to the hygienic café for refreshments. Never did we appreciate more the healthful food provided by our cafés and sanitariums than on our arrival here after being deprived of such food during our long voyage.

At four o'clock in the afternoon we took the train for Dora Creek, where we were met by Sisters Irwin, Hennig, and the preceptress of the Avondale School, Sister Hattie Andre. One of the students had brought the electric launch down the creek to the station to carry us and our baggage to the school. The launch is a very practical little boat, capable of carrying several tons of freight. It is a great convenience to the school, as it carries all their heavy freight to and from the school and station. As we approached the landing at Avondale, we were happily surprised at being greeted by the melodious strains of music by the Avondale school band, led by Elder L. A. Hoopes's son. Elder

and Sister Hoopes, Professor and Sister Roger Brown, and a large number of students and teachers gave us a welcome to Avondale. After a good night's rest we took a survey of the college campus, and the former homes of Elder W. C. and Sister E. G. White, and found all the orchards laden with mandarins, oranges, and lemons, although it is mid-winter. The school is very prosperous. It is filled to about its capacity with a class of earnest students. The printing plant, health-food factory, and machine shops are all doing excellent work, and providing an opportunity for many students to obtain an education who otherwise could not have this privilege. The entire plant will be electric-lighted by the time of the union conference, which will be held September 3-13.

Last Sabbath we spent with the churches in Sydney. Elder O. A. Olsen had just arrived from his tour to England and America and the islands, and our churches in Sydney all united in the Sabbath services at Stanmore chapel. The main auditorium was more than filled, and the Spirit of the Lord deeply impressed the word spoken upon all hearts present. The last thing we witnessed before leaving Washington for Africa was a vigorous Sunday campaign for the District of Columbia. Three hours after our arrival at Sydney, we attended a meeting of all the ministers of the city in the interests of Sunday legislation. A strong Sunday-observance movement is now on foot in this field, as in America.

We shall remain in Australia until after the union conference, and sail September 30 for Cape Town, South Africa.

R. C. PORTER,  
HATTIE PORTER.

July 24, 1908.

### **A Brief Sketch of the Life of Andrew Olsen**

PREPARED BY HIMSELF

I WAS born in the south of Norway in the country west from Christiansand, May 2, 1816. My early days were spent in the rural district among the rocks and hills of that mountainous country, where hard work with economy and frugality is the usual lot of the people.

In 1844 I was married to Bertha Olsen. We continued to reside in our home district in Norway until the spring of 1850, when we with many others emigrated to the United States of America. The journey occupied the long period of thirteen weeks,—nine weeks in crossing the ocean in a sailing ship, and four weeks in making the journey from New York by steamboat up the Hudson River, then by the Erie Canal to Buffalo, and from thence by steamer to Milwaukee, Wis., finishing with bullock wagon seventy miles westward, where we located in the township of Oakland, Jefferson Co., in the State of Wisconsin, which was then a frontier State and but sparsely settled.

Our union was blessed with a family of twelve children. Three we laid away in death in their infancy; while nine, five sons and four daughters, grew up to manhood and womanhood.

From childhood we were instructed in the Lutheran doctrines (the state religion of Norway). Later our religious interest was somewhat awakened under the labors of the Quakers and other lay

preachers, some of whom were very earnest and devoted, and quite familiar with the Bible. These services were generally held in private houses, and might be called cottage meetings.

It was in one of these meetings that the question of the Sabbath of the fourth commandment was first mentioned to us. After the close of one of the services, a number of us were together conversing on scripture subjects. During the conversation, the minister being present, made a statement like this, "If we should strictly follow the Scriptures, we would keep Saturday and not Sunday; for there is no scripture evidence for keeping Sunday."

This statement by the minister was a great surprise to those present; and from that time the question became a general subject of discussion and in-

began this investigation in the autumn of 1854, and continued all the winter. The result was that we became fully convinced of the truth that there is but one Sabbath ordained of God, and that is the seventh day. Then arose the question as to what we should do. The conclusion of this was, "We must obey God rather than man," and this decided us in keeping the Sabbath.

It should be noted that at this time we were not acquainted with the Seventh-day Adventists, neither had we the assistance of papers or publications bearing on the subject. We had the Bible; that was all, and that was enough. It was about Easter time in 1855 when we decided to keep the Sabbath, and the first meeting was attended by four adults, myself and my wife, and my brother-in-law, Soren Loe, and his wife.

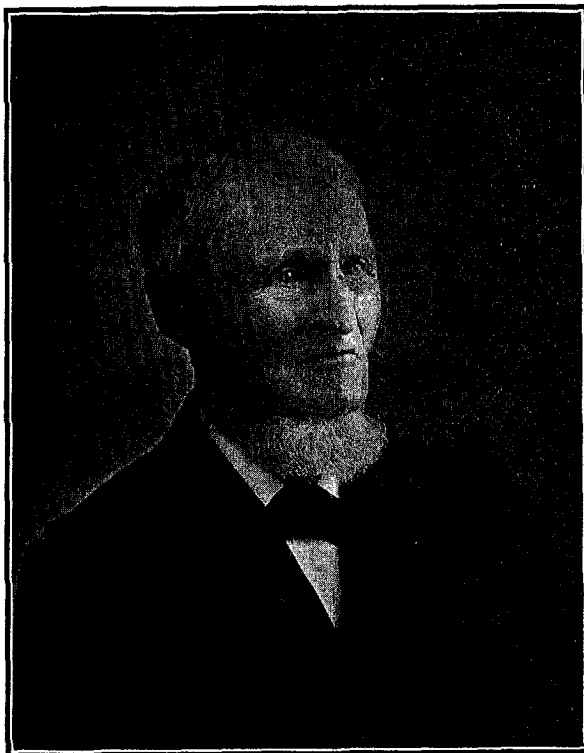
The ball was now fairly set rolling. The new-found truth was precious; it could not be kept in the background. We talked it to our former associates in the Methodist Episcopal Church, and one after another accepted the light, until we became a goodly number. Our meetings were blessed of the Lord. Opposition also came. Ministers visited us from the Methodist Episcopal Church, and tried to show us our error, but their efforts only confirmed us the more in the truth; for we saw that they could produce no evidence from the Scriptures that the keeping of Sunday was ordained of the Lord. The real effect of this preaching was to make the truth more plain, and lead more to keep the Lord's Sabbath, the seventh day. The more the subject was agitated, the more the truth shone forth.

The good work continued until eight large families were united in the observance of the Lord's Sabbath. But as yet we had no connection with the Seventh-day Adventists.

In the early part of 1858, some of the younger members of our company, who could understand English, attended a meeting where the minister spoke on the subject of baptism, and clearly proved that the immersion of believers, and not sprinkling of infants, was Scriptural baptism. This incident opened the way for the present truth to be preached in the community. Up to this point, our belief and experience were in common with the Methodist Episcopal Church with the exception of the Sabbath, and people began to call us Seventh-day Methodists.

The subject of baptism by immersion awakened a lively discussion; and for a while it was very difficult for a number of the older people to see this truth, they having been so thoroughly indoctrinated in the teaching of the Lutherans, who make so much of infant christening, as they call baptism. But little by little the truth gained the day, and with a few exceptions, all the Sabbath-keepers accepted it.

The first one to preach the third an-



ANDREW OLSEN

vestigation. While this investigation did not lead to the observance of the Sabbath at that time, it did make a lasting impression, which in after-years bore fruit.

Some little time after settling in America, the Norwegian Methodists began a series of meetings in the village of Cambridge, five miles from our home. These meetings we attended, and here began our Christian experience. Now we took up the study of the Scriptures anew, and with increased interest, and it was not long before the question of the Sabbath began seriously to exercise our minds. At first we tried to console ourselves with the thought that these ministers who seemed to be so greatly blessed and in possession of the Holy Spirit's power, must know. If the keeping of Sunday was not right, they surely would understand it. Neither were we alone in this feeling. Our neighbor, who in Norway had had part in the Sabbath agitation there, was wrestling with the same convictions.

The outcome of this was that we together decided to give the question as thorough an examination as was in our power, thus to assure ourselves as to what was the right in the matter. We



WASHINGTON, D. C., SEPTEMBER 10, 1908

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

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THE editor of the REVIEW expects to be absent from Washington for the next two or three weeks, and it will therefore be impossible for him to give the usual attention to personal correspondence.

ELDER J. L. SHAW writes that in Mussoorie seventeen have, within three weeks, gone forward in baptism. Six began keeping the Sabbath as the result of the public meetings held in Mussoorie. The others are taking their stand for the truth from the Hindustani Bible School.

THE first class of nurses to graduate from the Washington Seventh-day Adventist Sanitarium held their graduating exercises in the Sanitarium building on Tuesday evening of last week. The class contained seven members. A full account of the exercises will be given next week.

THE September number of the *Signs of the Times* has come to hand, and in its appearance and the character of its contents is fully up to the previous announcements made concerning it. The cover is a beautiful design in colors graphically showing the ravages of the various pests from which the fruits, vegetables, and timbers of the world are suffering. The principal feature of this number is a setting forth of the destructive work of these plagues and Scripture prophecy relating thereto. The magazine is profusely illustrated with cuts of these insects and of the work they do. We believe that it will have a large circulation: first, because it is worthy of it; and second, the people need what it contains. Its attractive appearance will arrest the attention, and the reader will find in it that which will do his soul good.

It has been evident for some time that the present facilities of the Review and Herald Office would be inadequate to supply the constantly increasing demand for our books and periodicals. The management have deferred any action in this matter until the present building has become so overcrowded that they are compelled to make suitable provision to meet the requirements of the work. Plans have accordingly been prepared for an addition of thirty-one feet to the south end of the present building. Considerable material is already on the ground, and the work of excavating was begun last week. The interior arrangement of the workrooms is such that this addition will furnish more room for each of the different departments. As the original building was planned with reference to such a possible addition, this increase in size can be made without interference with any of the present arrangements. It will probably require about six months to complete the work.

WHEN it was announced several weeks ago that Elder I. H. Evans had been invited by the Mission Board to visit the far East, it was expected that he would sail the latter part of August, but some important business matters demanded his attention at that time and his departure was consequently delayed. Brother Evans left Washington the first of this week, planning to sail for Japan from San Francisco, September 15, on the steamship “Mongolia” of the Pacific Steamship Company’s line. He expects to visit all our mission stations in Japan, Korea, and China, and will unite with the workers in those fields in deciding important questions relating to the future of the work in those countries. It is probable that he will be away from headquarters at least six months, and possibly longer. We are sure that many will

unite in the prayer that Brother Evans may have a safe and prosperous journey, and be greatly blessed in the important mission upon which he goes.

THE Mission Board is compelled to warn all our brethren and sisters against letting Dr. R. G. Edib, who is just returning from Egypt, have any money under any circumstances whatsoever, as he has proved himself unworthy of the confidence of the loyal believers in this message, and is not in any way connected with, or a representative, of this cause.

## The Reading Course

THE Missionary Volunteer Reading Course begins the first week in October, and will be conducted through the *Instructor*. The books to be used this year are “Great Controversy” and “Daybreak in the Dark Continent.” It is well known that “Great Controversy” contains truths essential for these last days. That is sufficient comment. It will occupy about three fourths of the time. The other book is a study of missionary operations in Africa. Together with the history of missions it gives a panoramic view of events which have either helped or hindered the promulgation of the gospel.

Although most of our young people are busy, we trust that a large number will take the course. There are always some spare moments, and it is through a careful use of these that many of earth’s most useful men and women have been made.

No tuition will be charged. Those wishing to take the course should send their names and addresses to their Missionary Volunteer secretary. Any one wishing further information may write to the Missionary Volunteer Department for Leaflet No. 15, which explains the course.

MATILDA ERICKSON, Secretary.

## Progress of the Mission Schools

A LITTLE more than a year ago, there were but nine mission schools operated under the auspices of the Southern Missionary Society. During the past school year, the number of such schools increased from nine to eighteen. The present school year opens with twenty-eight mission schools in operation. Nor is this all the work carried on by the Society. There has been growth also in other lines.

This growth calls for more means. Just now there is a great need of money for the payment of the nearly forty workers employed in the mission schools, and for other lines of work financed either in whole or in part by the Southern Missionary Society.

In view of this need, will not those who are using the self-denial boxes open them, and quickly forward the contents to the Southern Missionary Society, that the work be not hindered?

May the Lord guide in this, and greatly bless all those who are practising self-denial for the sake of his precious cause.

C. P. BOLLMAN,  
Secretary Southern Missionary Society.

## Obituaries

**HALL.**—Died at Union, Ore., Aug. 22, 1908, the infant son of Brother Robert S. and Sister Rosa Hall, aged two months and twenty-two days. The Lord's message of comfort to the sorrowing parents was read from Jer. 31:15-17.

ARTHUR MOON.

**LEWIS.**—Died at Ford, Va., Aug. 14, 1908, of inflammation of the bowels, Edna Earl Lewis, aged 1 year, 5 months, and 25 days. She was a sweet little girl, and was loved by all who knew her. We laid her to rest in the family cemetery, until Jesus comes to gather his jewels. Words of comfort were spoken by Rev. Allen (Presbyterian).

MR. AND MRS. W. H. LEWIS.

**BLABEY.**—Died at his home near Bradwardine, Manitoba, July 27, 1908, Brother Luke Blabey, in the sixty-first year of his age. His death was caused by a runaway, in which he was severely injured. A wife and five children are left to mourn their sad loss. Words of comfort were spoken at the funeral by the writer, from Ps. 127:1, 2.

WM. C. YOUNG.

**WOLDMOE.**—Died at his home in Deerfield Township, Steel Co., Minn., July 27, 1908, Bennie T. Woldmoe, aged 22 years, 3 months, and 9 days. During his illness he accepted Christ, and he died, we trust, in the blessed hope of having part in the first resurrection. One sister and two brothers are left to mourn. The funeral service was conducted by the writer.

A. W. KUEHL.

**HONEY.**—Died in Los Angeles, Cal., June 28, 1908, Mrs. Clara Honey, aged 72 years, 7 months, and 22 days. Her early Christian experience was in the Baptist Church, but sixteen years ago she united with the Seventh-day Adventist Church, in which faith she fell asleep. Her bereaved companion, with four children and nine grandchildren, remain to mourn their loss.

B. E. FULLMER.

**STRANGER.**—Died at the home of his parents in Minneapolis, Minn., July 15, 1908, Glen Ewing Stranger, aged 7 months and 21 days. Glen is deeply mourned by his parents, but mingled with their sorrow is joy that God has promised to bring again the little ones from the land of the enemy. The interment was at Lakewood Cemetery, Minneapolis. The funeral service was conducted by the writer.

A. W. KUEHL.

**BROWN.**—Died, at her home in East Rochester, Minn., June 23, Mrs. Olive M. Brown, aged sixty-seven years. Sister Brown's death was caused from a paralytic stroke, from which she suffered only five days. She was a faithful member of the Seventh-day Adventist Church for more than thirty years. There being no church in Rochester, her membership was held in St. Paul, Minn., meeting and Sabbath-school being held often at her home. Funeral service was conducted at her home by Elder Gamble (Baptist), of Rochester. Text, Rev. 14:13.

MRS. SARAH GORTON.

**JOHNSON.**—Died at the home of her son, H. W. Johnson, Petoskey, Mich., July 17, 1908, Mrs. I. N. Johnson, aged 71 years, 9 months, and 23 days. Sister Johnson was born in Newark, England, coming to this country at the age of fifteen. She was married to Isaac N. Johnson, Oct. 5, 1867, at Cleveland, Ohio, and to this union were born six children, five of whom mourn the loss of a faithful mother. She accepted present truth in 1876, ever remaining a consistent Christian until her death. For many years she was connected with the Sabbath-school work in Battle Creek church, and her greatest joy in life consisted in giving and working for the advancement of the third angel's message. Following the death of her husband in Omaha, Neb., in December, 1907, she came to Petoskey, where she resided until her death. Funeral service was conducted by the writer.

E. A. BRISTOL.

**JUDEFIND.**—Died at Rock Hall, Md., Aug. 8, 1908, of congestion of the brain, Charlie, infant son of Edgar and Jennie Judefind. Little Charlie was a bright child and his parents will sorely miss him in their home. With sad hearts we laid him away until the Life-giver comes. Words of comfort were spoken by the writer from Hosea 13:14.

JOHN F. JONES.

**KNOX.**—John Elmer Knox, aged 2 years, 8 months, and 8 days, son of M. F. and Laura Dunn Knox, was accidentally drowned, June 11, 1908, at Crocker Springs, Tenn. He was an unusually bright and beautiful child, and his sudden death was a terrible shock to Brother and Sister Knox. Words of comfort were spoken by the writer in the Nashville Memorial church, June 12, from Jer. 31:15-17.

J. S. WASHBURN.

**KUEHL.**—Died July 18, 1908, at Minneapolis, Minn., Helen Grace Kuehl, only child of Elder and Sister A. W. Kuehl, aged 11 months and 27 days. Our Heavenly Father has taken a ray of sunshine out of this home, but it is only one more interest to bind the parents nearer to their blessed Redeemer. In their sorrow they are made to rejoice in the blessed hope. Words of comfort were spoken by the writer, from John 10:10. The interment was made at Lake City, Minn.

J. M. CORNER.

**NEWBERRY.**—Elisabeth, wife of Brother B. E. Newberry, of Bay City, Mich., died Aug. 4, 1908, of paralysis, aged thirty-four years and one month. Sister Newberry was baptized six years ago by the writer, and was a member of the Bay City church. Brother Newberry and his four children feel deeply this bereavement, but they have confidence that they will meet wife and mother in the first resurrection. A large company of relatives and friends gathered at the funeral, thus showing their love and sympathy.

A. R. SANDBORN.

**BROWN.**—Died at Sanitarium, Cal., July 31, 1908, of typhoid fever and complications, Evert A. Brown, in the thirty-sixth year of his age. Although reared in the faith of the Seventh-day Adventist people, he never made an open profession of Christianity until the time of his last illness. However, during the closing hours of his life, he seemed to catch the thought of surrender to God, and his loved ones hope to meet him again. Four sisters and four brothers mourn his loss. Funeral service was conducted by the writer, in the Seventh-day Adventist church at St. Helena.

C. L. TAYLOR.

**WHALEY.**—Fell asleep in Jesus on July 17, 1908, Brother S. P. Whaley, of Marlow, Ala., aged 80 years, 11 months, and 17 days. About four years ago Brother Whaley heard and accepted the third angel's message, and has since observed the Sabbath, and prayed the Lord to send his servant to further instruct and baptize him. At the opportune time God discovered him to the Marlow church of Seventh-day Adventists, and in answer to his request he was baptized July 14, 1908, just three days before his death. Not able to move, he was carried into the waters of Turkey Branch, on a cot, and so baptized. The funeral service was conducted on Sabbath, July 18, 1908, by Albert F. Prieger and Brother R. I. Keate.

O. A. PRIEGER.

**TIMM.**—Drowned, July 18, 1908, while bathing in a pond in San Pasqual, Cal., Walter Timm, sixteen years of age, only surviving son of Lewis and Augusta Timm. Walter had been a helper at our home for several months, and was a bright, cheerful boy, faithful in every duty, and beloved by all who knew him. His heart-broken parents and sister have the sympathy of the surrounding community, far and near, in this distressing bereavement. We fully believe that in the glad day when Jesus comes, he will be restored by angels to the arms of his parents, with the brother and sister who are sleeping. The funeral service was held in the Adventist church at Escondido, Elder Wm. Healey conducting the service.

MRS. FLORENCE W. JOHNSON.

**ATCHISON.**—Died in Rockford, Ill., of indigestion, Elizabeth K. Atchison, aged 80 years, 1 month, and 26 days. With her husband she attended a series of tent-meetings in 1877, and as a result both accepted the truths of the third angel's message, were baptized, and became members of the Rockford church. The writer, assisted by his father, Elder J. C. Harris, conducted the funeral service. Text, 2 Tim. 4:7, 8.

FREEMAN J. HARRIS.

**SMITH.**—Died at Ford's Store, Md., Aug. 2, 1908, of consumption, Edward Smith, aged 24 years. Brother Smith accepted present truth two years ago, and united with the Ford's Store church. We laid him away to rest until the Life-giver comes, when, if faithful, we fully expect to meet him again. He leaves a wife and babe, with many relatives and friends, to mourn. Words of comfort were spoken by the writer, from Ps. 116:15; Rev. 14:13.

JOHN F. JONES.

**JENSEN.**—Died Aug. 2, 1908, of scarlet fever, near Red Bluff, Cal., Addie B., the ten-year-old daughter of Brother and Sister C. Jensen. Addie was a faithful child, and leaves many friends and relatives to mourn. A private funeral, conducted by the writer, was held at the cemetery at five o'clock on the day she died. The bereaved parents are comforted by the thought that the Lord marks the resting-place of his children, and will have a desire for the works of his hands.

J. R. PATTERSON.

**MATTHEWS.**—Died very suddenly, of bleeding of the lungs, Sister Matthews, of Lodi, Cal., aged seventy-four years. She appeared in her usual health, and was picking raspberries, when she began to vomit blood, and in less than ten minutes was dead. Sister Matthews lived a Christian life, and was beloved by all who knew her; her place at church was never empty when it was possible for her to be there. The husband and two children, with other relatives and friends, are left to mourn.

H. SHULTZ.

**FARRAR.**—Mrs. Susan R. Farrar was born in New York in 1830. At the age of five she came to Michigan with her parents, who located in Genesee County. She was married to John M. Farrar, and three children were born, two of whom, with her husband, still survive her. Sister Farrar embraced present truth several years ago, and was a member of the Detroit Seventh-day Adventist church at the time of her death. The funeral service was held at her home in Detroit, July 31, 1908, conducted by H. A. Weaver and the undersigned.

E. K. SLADE.

**NEFF.**—Died very suddenly, near Keezleton, Va., Aug. 2, 1908, Lewis William Neff, aged 68 years, 6 months, and 20 days. Brother Neff had not been very strong for some time; but on the day of his death was quite well and cheerful. He lay down on the lounge in the parlor to sleep, and was found dead two hours later. There was no indication of the least struggle. He was a member of the Quicksburg church for twenty-eight years. He leaves a wife, three children, and many friends, to mourn. The funeral was conducted by the writer. Text, Rev. 22:4.

R. D. HOTTEL.

**LAY.**—Elizabeth L. Lay, wife of the late Geo. T. Lay, died in Allegan, Mich., June 29, 1908, aged 75 years, 4 months, and 18 days. In her death the Seventh-day Adventist church of Allegan County has lost another of the pioneers of Adventism in that part of the State. Funeral service was conducted by the writer, at her home in Allegan, and then we laid her to rest by the side of her husband in the Monterey Township Cemetery, where rest also Elders Joseph Bates, H. M. Kenyon, and other pioneers of the cause in which we are engaged. May we be ready to meet them when it is finished. A family of children and grandchildren is bereft of a mother whose quiet and amiable life was best known in her own home.

M. B. MILLER.



ment published in the REVIEW of Nov. 29, 1892, reading as follows:—

"We are near the close of the controversy between the Prince of light and the prince of darkness; and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive 'them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.' But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the Holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power."

It is truly encouraging to note that some recognize in our literature the agency for a genuine and wide-spread reform.

W. A. C.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE	
New York, Norwich .....	Sept. 10-20
CANADIAN UNION CONFERENCE	
Maritime, Williamsdale, N. S. ....	Sept. 10-21
COLUMBIA UNION CONFERENCE	
Virginia (local), Newmarket .....	Sept. 8-13
LAKE UNION CONFERENCE	
Wisconsin, Madison .....	Aug. 31 to Sept. 13
NORTH PACIFIC UNION CONFERENCE	
Montana, Great Falls .....	Sept. 4-13
Washington, Wenatchee (Upper Columbia) .....	Sept. 24 to Oct. 4
Oregon, Medford .....	Oct. 1-10
PACIFIC UNION CONFERENCE	
California, Fresno .....	Sept. 17-27
SOUTHERN UNION CONFERENCE	
Tennessee River, Memphis .....	Oct. 1-10
Kentucky, Moreland .....	Sept. 24 to Oct. 4
Alabama, near Mobile .....	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
Florida, Palatka .....	Oct. 1-12
SOUTHWESTERN UNION CONFERENCE	
Arkansas (State), Fort Smith .....	Sept. 3-13

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

### The New United States History

THE "United States History in the Light of Prophecy," by Prof. F. S. Bunch, may be used as a text-book in our schools this coming year. On account of delays the book has not been completed, and so can not be sent out in bound form this year. However, nearly two hundred pages of the book will be ready for use at the beginning of the school year, and the balance of the work will be forwarded to the teachers in due time, so there will be no interruption in carrying forward the class work during the year. There will be about three hundred fifty pages in the book, and the instalments will be forwarded, post-paid, for one dollar for the complete work. A number of our teachers have used the book as far as printed, and have spoken very highly of it.

Orders for the book should be sent to Prof. M. E. Cady, College Place, Wash., as the book is being printed by the Walla Walla College Press.

### The Virginia Conference

THE annual meeting of the Virginia Seventh-day Adventist Conference will be held in the Seventh-day Adventist church at Richmond, Va., November 3-8. Instead of using tents, we will rent rooms for those who will attend. Meals will be furnished at a reasonable price. We want our people in the State to begin to plan at once to attend this important meeting. We are expecting good help from both the General Conference and the Columbia Union Conference.

The different branches of the work will be represented. The different laborers in the State will also be present. We are expecting a feast of good things. More will be said later concerning the meeting.

H. W. HERRELL, President.

### Publications Wanted

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

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

J. H. Robinson, Bradentown, Fla., papers and tracts.

Mrs. Katy Taylor, 6503 Cedar St., Cleveland, Ohio, periodicals for reading-rack.

Mrs. James F. Woods, 322 South Detroit Street, Warsaw, Ind., *Signs, Watchman, and Liberty*.

George R. Close, 479 Twenty-eighth St., Oakland, Cal., Religious Liberty tracts, and *Liberty*.

Missionary Volunteers, Box 56, Gardena, Cal., copies of our publications for free distribution.

Mrs. Jane Hundly, 1109 West Trade St., Winston-Salem, N. C., *Signs, Watchman, Life and Health*.

J. F. McIntyre, Trumbull, Neb., *Signs, Watchman, and Liberty*; also tracts on the Sabbath and the two laws.

Minnie Miller Lougee, Alton Bay, N. H., denominational papers and tracts for use in rack and for general distribution.

Edmund Tryon, Wood Lake, Cherry Co., Neb., *Signs, Instructor, Little Friend, Liberty, Life and Health*; also temperance and gospel tracts.

W. E. Coffman, Barstow, Tex., *Signs, Watchman, and Life and Health*; also denominational literature in the Spanish or Mexican language.

C. S. Wilbur, Arabia, Cherry Co., Neb., REVIEW, *Signs, Instructor, Little Friend, Liberty, Life and Health*; also temperance and gospel tracts.

Mrs. Helen M. Burleigh, Wood Lake, Cherry Co., Neb., REVIEW, *Signs, Instructor, Little Friend, Liberty, Life and Health*; also temperance and gospel tracts.

A. V. Dyberg, 220 Main St., North Vallejo, Cal., late, clean copies of the *Signs, Watchman, Liberty, Life and Health, Instructor, and Little Friend* for free distribution in the U. S. Navy-Yard reading-rack. Three thousand people of all nationalities to be supplied.

### 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.

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

FOR SALE.—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.

WANTED.—A man nurse to work in treatment-rooms, one who is a reliable, energetic Seventh-day Adventist. A good position for the right person. Kindly state experience and wages required. Address J. E. Cross, 652 Congress St., Portland, Maine.

WANTED.—To correspond with gentleman and lady who desire to operate treatment-rooms. An exceptionally good opportunity for some one. If interested, write immediately, with references, to Dr. M. E. Eastman, 118 W. Figueroa St., Santa Barbara, Cal.

THE BEST IS THE CHEAPEST.—Use Wesson's Vegetable Cooking Oil. Eight gal. in 6 cans, \$5.75; 30 gal. barrel at sixty cents a gal.; 50-gal. barrel, 59 cents gal. Order now. Shipped from Chicago. Address Ethan A. Brown (Nut-Food Specialist), Ingalls, Mich.

NOTICE.—Recipes for health foods; meat substitutes; nut meats; grain, and vegetable preparations, etc., will be mailed on receipt of six cents to cover expenses. Results of twenty years' experience. Address A. O. Exchange, Box 2, East Des Moines, Iowa.

WANTED.—Adventist home for bright girl eleven years old. Affectionate disposition, good singer, dark hair and eyes. References required, preferably from some of our ministers. G. W. Chase, care Review and Herald Publishing Association, Takoma Park, Washington, D. C.

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

WANTED AT ONCE.—Three or four strong, consecrated Adventist girls and one boy, with good education, to take nurses' course; class to begin at once. Fine new building, delightful climate. Write giving age, weight, height, experience, education, and references. Little Rock Sanitarium, Little Rock, Ark.

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

#### Address

THE address of John H. Niehaus is General Delivery, Fort Wayne, Ind.

Now notice the attitude God took toward the king to correct him. He gave him a dream, and told him in the interpretation of it that it was given "to the intent that the living may know that the Most High ruleth in the kingdom of men;" that is, in the realm of morals and righteousness. In this dream, God asked the king to desist from forcing divine obligations upon the people, "by showing mercy to the poor; if it may be an healing of thine error" (margin). What was his error?—Why, he had stepped into the domain of God, and was forcing the true worship upon all, irrespective of their convictions.

Moreover, God told Nebuchadnezzar that if he would not accept his counsel, and correct his error, he would drive him from men for seven years, and make him to eat grass as an ox in the field. "After that thou shalt have known that the heavens do rule." He did not humble himself, nor correct his error by showing mercy, and giving God his rightful place to rule in the kingdom of men. So God took his reason from him for seven years, and as a lunatic he roamed the fields. After that Nebuchadnezzar issued another decree, to all people everywhere, and it contained but one sentence: "Peace be multiplied unto you." In the rest of the fourth chapter of Daniel, the great king tells the reasons why he was led to issue this universal proclamation of peace to all people everywhere.

"Now I Nebuchadnezzar praise and extol and honor the King of heaven," was his closing testimony. It was a personal thing with him now; and he did not attach even an exhortation to his testimony, much less a law to compel others to accept his views on religion.

Again, after the Babylonian kingdom was overthrown, and the Medo-Persians became the rulers of the world, the true people of God were handed over to another heathen ruler. The first king was soon induced to make a religious law that got Daniel into trouble. One lone man—a small minority—refused to respect this law on the ground of religious convictions. No fault could be found with the character of Daniel in his life and conduct, save this one thing, that he did not regard the law that had been signed which was to regulate the exact time of his worship. This law they held could not be altered. But Daniel purposed that he would not allow any man or set of men to regulate the time of his worship, and God honored him by a remarkable deliverance in the position he took against this religious law which infringed his liberties as to the time of his worship.

The reason that God put these things upon record in the Bible at that time, and also had the kings both issue proclamations of universal peace and freedom in religious matters to all the people everywhere, was that these things should serve the purpose of a standing memorial for all people, and kings, and rulers of nations for all time to come.

The reason why God so miraculously delivered his faithful servants at this time but in later times allowed them to be slain when they resisted the oppressive laws of the earthly kingdoms, was for the simple reason that those ancient heathen nations and rulers had had no opportunity of learning from any source the position that kings ought to take on matters of religion. They were unwit-

tingly ignorant, and God had to resort to these remarkable measures to teach them the individual right of conscience above the authority of the State, in matters pertaining to faith. When the state proceeds now in the face of these remarkable records to force and slay men who will not compromise religious convictions for state enactments which are against them, the God of heaven allows them to proceed; but they have an account to settle before heaven's tribunal for not heeding the lessons of the past.

Another departure from the fundamental principles took place when the church united with the state in the days of Christ. The church could not of itself carry out its schemes, so it linked arms with Cæsar. The result was that it fought against God, and condemned to death even the Son of God, because he had no respect for the traditions which they had enacted into civil law. A church, when united with the state and intoxicated with its power, will not stop with man if he differs with her, but will even pull God from his throne, and execute him if he does not submit to her carnal ordinances.

Again, the evil results are seen when we trace the history of pagan Rome,—the union of a heathen religion with the state. Pagan Rome would tolerate the Christian religion only on condition that the Christian religion also recognize the pagan. They said: "We will let you preach Christ, but you must also recognize Cæsar as pontifex maximus, or high priest." This they refused to do, and the ten Cæsars of Rome put to death over five million faithful Christians. The twelfth Cæsar—Constantine the Great—nominally accepted Christianity. A few years later the professed Christian church linked arms with Constantine. Soon Justinian made a decree recognizing the chief bishop of the Catholic Church as the head of all the churches, and the head of that church as the corrector of heretics. From the time this decree went into effect in 538 A. D., the Church of Rome made and administered the laws for all religious people in the Roman empire, and employed the state as its servant to execute them. The result was that ninety-five million faithful Christians were martyred, and the church became so oppressive that her own papal states revolted, and took the scepter from her hands. The Church of Rome is reaping to-day the results of that unholy union with France, which is just awakening from her long sleep during the night of the Dark Ages.

The reformed churches, as they left the portals of the Roman Church, swore that they would eternally contend for a total separation of the church and state; but soon, when they got into the majority in certain states in Europe, they immediately combined the church and state, thus following the example of the papacy. John Calvin in Switzerland set himself up at the head of the church and state, and framed laws which resulted in the persecution of all heretics to Calvinism. He caused Servetus to be burned at the stake for no other reason than that he was a heretic to Calvinism. John Calvin formulated laws for Scotland and England in which he set the church above the state, and used the state as a tool to aid the church. Soon in Scotland and England where these reformers were in absolute power, they waded

through seas of blood as they mowed down Catholics, Puritans, Quakers, and Baptists who differed from the Covenanters, or Calvinistic Presbyterians.

Thus the history of ancient and medieval times has been one of constant persecution and bloodshed, because of intolerance whenever the church and religion were established by law. May God save this nation from like shipwreck. May God preserve the grand principles of a non-establishment of religion in this nation as set forth in the Constitution. Constantine paved the way for the downfall of the Roman Church by enacting a Sunday law, the first religious law for the Holy Roman empire, which cemented the union of the church and state then. Protestant America is being lured into the same deceptive snare, and every liberty-loving citizen should protest with voice and pen, and bring to light the forgotten history of the past.

### A Preacher Arrested

REV. O. C. SEVERS, of East Liverpool, Ohio, was recently lodged in jail at Chester, W. Va., for five days, and fined fifteen dollars on the charge of using loud and boisterous language, and making certain charges, in a sermon against the Catholic Church, tending to incite riot. Severs calls himself an evangelist, and says he is at the head of a sect known as "Mission Saints." The hearing occurred in the presence of five hundred people. It is alleged that Severs had been making bitter attacks on all the churches in Chester and their ministers. His charges against the Catholic Church were especially severe, and members of the congregation secured the affidavit.

### Sunday Enforcement in New Jersey

UNDER date of August 14, the president of the New Jersey Conference writes as follows:—

"The subject of religious liberty is a live one in this State at the present time, as the movement for so-called civic righteousness is gaining ground rapidly. The question of enforcement of the Sunday-closing laws is being widely agitated. The governor of the State, having taken a very decided stand on this question, has threatened to remove from office any one who does not comply with the directions in this matter; and there has been talk of sending State troops to certain places to compel the closing of places of amusement and everything of similar character on Sunday."

### Recognizes a New Religious Wave Gathering

A RETIRED lawyer and prominent business man in Missouri writes us as follows:—

"It is my pleasure to thank you for the set of 'Religious Liberty Leaflets' which you so kindly sent me. I am reading them with a great deal of pleasure, and they indicate to me, in connection with other things, that a new religious wave is gathering in this country, and will sweep over it equal to the Reformation.

"Hoping you success, I am,

"Yours truly."

We are reminded by this of a state-

## Current Mention

—The population of Chicago at the present time is 2,425,000, a gain of fifty-eight thousand over the figures for last year.

—An order has been issued by the postmaster-general, which makes a postage rate of two cents an ounce applicable to letters mailed in this country to Great Britain and Ireland, beginning October 1.

—Treasury officials are greatly encouraged in their belief that business conditions of the country are gradually improving not only by increasing receipts from customs and internal revenue, but by the favorable showing made by national banks throughout the country.

—The United States government has officially recognized the new language, Esperanto by appointing Major Straub of the army medical corps to represent this country at the fourth international Esperanto Congress, to be held in Dresden, Germany, Aug. 16-22, 1908.

—In one day last week, twenty-six persons were sentenced to death in Russia. The newspapers have ceased to publish a record of these sentences as they have been prohibited by the government from doing so. Another unsuccessful attempt has been made to assassinate the chief of police at Pyatigorsk.

—A conference of national significance, to consider problems relating to the religious education of the negro, was held by invitation, August 18-20, at Dyke Rock Cottage, Clifton, Mass., in the home of Mr. W. N. Hartshorn, chairman of the executive committee of the International Sunday-School Association.

—A fire which involved a property loss of between one million and two million dollars occurred in the center of the commercial district of New Orleans early last week. The explosion of a large number of barrels of whisky and brandy stored in two of the burning warehouses was a feature of the conflagration.

—The first official test of the Maxim-gun silencer was recently made at the United States armory in Springfield, Mass. It was found that while the discharge of an ordinary rifle is audible 7,700 yards, this distance was cut down to 1,500 yards by attaching the silencer. The reduction of the velocity of the bullet was found to be not more than five or six per cent.

—The commissioner of insanity for the State of New York, who has recently returned from an inspection of the asylums throughout the State, declares that the records of this year will show an abnormal increase in the cases of insanity over last year. He states that in every one of the hospitals the increase in the number of cases is greatly in excess of other years, and altogether out of proportion to the State's increase of population. The average increase for the last ten years has been seventy-one cases a year, but last year the increase was about seven hundred fifty, and this year he estimates that it will be at least one thousand. Most of the increase is from the city of New York and its vicinity.

—Enormous financial loss to the liquor trade has already occurred, owing to the prohibition wave that is sweeping the country. The large importing houses in New York are doing practically no buying abroad. The imports of wine and liquors for August were far behind the imports of the same month in preceding years.

—On Sunday, August 30, all places in Atlantic City, N. J., where liquor is sold were closed, it being only the fourth time in fifty-four years when the Sunday-closing law was regarded. This unusual experience was due to the threat of Governor Fort that he would employ the State militia to enforce the Sunday-closing law unless it was voluntarily regarded by the liquor-sellers.

—It is stated in a press despatch that the widow of Robert G. Ingersoll is endeavoring to communicate with the great agnostic's spirit. Mrs. Ingersoll is reported as saying: "I do not know that there is a hereafter, but there may be one. I am not a spiritualist, and I do not know that there are spirits; but if spirits exist, I think my husband's spirit will seek me out. I am trying to aid it."

—Acting Postmaster-General Granfield has promulgated an amendment to the postal regulations, by which cocaine and its derivatives are to be barred from the mails. The reason for this new regulation is that many who are addicted to the use of that drug, and have been unable to procure it from their druggists, have been receiving it from some central supply house through the mails.

—A despatch from Berlin states that Vatican circles favor the election of W. H. Taft for president, on the ground that he is the proper man to reconcile the Vatican's interests with those of American Catholics. Mr. Taft's visit to Rome in 1902, when he conferred with the pope about the purchase of the friars' lands in the Philippines, made a favorable impression upon the Roman Catholic authorities.

—Some consternation has been caused throughout Europe during the past week by the announcement that Germany intends to withdraw from the Algeciras agreement in reference to the conduct of affairs in Morocco. According to this agreement, which was signed by all the great powers, including the United States of America, France and Spain were given the work of bringing about a condition of peace in Morocco. For some time Mulai Hafid has been carrying on a war against the sultan, and seems to have been achieving success. Germany now insists upon an immediate recognition of the usurper, while France and Spain insist upon his acceptance of a certain definite program before he is recognized as the ruler of Morocco. The latest despatches indicate that France proposes to stand by the agreement without regard to what Germany may do, and will appeal to the powers for a ratification of her course. Germany's course in this matter, is being quite generally criticized throughout the world. Opposition to the French forces in Morocco continues unabated, and during the week two assaults have been made upon the French post at Boudenib, which have been repulsed with heavy loss on the part of the Moroccan tribesmen.

## 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  
W. A. COLCORD.

Chairman  
Secretary

### Departures From the Principles of Religious Liberty

[The following is a report of an address on religious liberty, delivered by Elder C. S. Longacre at the Greater New York camp-meeting, June 10, 1908. —Ed.]

As the first illustration of a departure from the principles of civil and religious liberty, I will take you back into ancient history, to the experience of Nebuchadnezzar, the great king of Babylon. About twenty years after the people of the true God were carried into captivity, this heathen king made a great image of gold. Then he made a decree that every man in his kingdom should bow down and worship that image. They were compelled to worship. Every one was forced to this worship, irrespective of belief or conviction.

When the decree was issued, and went into effect, there were three men among the children of Israel who refused to bow down and worship that image. The king was very wroth when he learned that there were subjects who did not obey his law.

Let us see what was the result of legislating upon religious matters in this instance. The king called them into his presence, and offered them another chance, saying, "If . . . ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace." But true to their conscientious convictions and to the law of their God, they answered: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

For this resistance on the part of his subjects to the religious laws of Babylon and to the king himself, Nebuchadnezzar ordered the heat of the furnace multiplied seven times. But God wrought a miraculous deliverance for his faithful servants. Here God put himself upon record that the king did not do the right thing, and that his loyal servants took the proper course when they refused to yield obedience to the coercive religious law of Babylon.

"Well," says the modern religious-law advocate: "Of course Nebuchadnezzar was wrong, because he was trying to enforce a false religion; but it would have been all right if he had enforced the true religion. To be sure, he thought he was enforcing the true religion, and every religious zealot thinks he is enforcing the true religion."

But after God frustrated the king's decree in a remarkable deliverance, then Nebuchadnezzar blessed the true God and exalted the true religion. He now made a law to exalt the true religion—the genuine religion above every false religion,—and compelled every one to submit to it; and any one who resisted the true religion was to be visited with a swift judgment. All this was to be done to aid God, and advance his cause.

to the day when these workers should complete their training, and be ready to step out into new places. Already Miss Smith is connected with one of our health institutes in Natal, and we hope that the time will soon come when the others can be spared to enter new fields.  
GEO. R. ISRAEL.

### Received on the \$150,000 Fund up to Sept. 1, 1908

<b>*Atlantic Union Conference</b>	
*Central New England .....	\$ 2,801.02
*Greater New York .....	1,710.16
Maine .....	882.64
*New York .....	2,351.50
*Southern New England ....	1,212.50
*Vermont .....	1,411.74
*Western New York .....	2,192.26
Total .....	12,561.82
<b>Canadian Union Conference</b>	
*Maritime .....	601.49
Quebec .....	181.64
Ontario .....	824.28
Newfoundland .....	20.80
Total .....	1,628.21
<b>Central Union Conference</b>	
Colorado .....	4,781.98
Kansas .....	4,002.44
Missouri .....	2,016.05
*Nebraska .....	6,123.63
*Wyoming .....	881.92
Total .....	17,806.02
<b>*Columbia Union Conference</b>	
Chesapeake .....	830.41
*Eastern Pennsylvania .....	2,560.51
*New Jersey .....	1,246.98
*Ohio .....	6,402.43
*Virginia .....	1,037.27
*West Pennsylvania .....	1,989.49
*West Virginia .....	558.86
Total .....	14,625.95
<b>*District of Columbia</b>	
*Washington churches .....	1,401.54
<b>Lake Union Conference</b>	
East Michigan .....	3,196.08
*Indiana .....	5,249.02
*North Michigan .....	2,074.00
*Northern Illinois .....	2,977.86
*Southern Illinois .....	1,652.50
*West Michigan .....	8,774.70
Wisconsin .....	6,281.23
Total .....	30,205.39
<b>North Pacific Union Conference</b>	
*Montana .....	1,085.37
*Upper Columbia .....	3,036.43
*Western Washington .....	3,370.03
Idaho .....	1,047.20
Western Oregon .....	3,077.01
Hawaii .....	21.05
Alaska .....	20.00
Total .....	11,657.09
<b>*Southern Union Conference</b>	
*South Carolina .....	315.84
Alabama .....	623.14
*Tennessee River .....	1,406.31
*Florida .....	976.48
*North Carolina .....	954.75
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	474.97
Conference not specified .....	97.41
Total .....	7,195.76

#### \*Northern Union Conference

*Iowa .....	9,761.86
*Minnesota .....	5,811.64
*South Dakota .....	2,672.47
*North Dakota .....	2,186.63
Conference not specified .....	73.82
Total .....	20,506.42

#### \*Pacific Union Conference

*Southern California .....	4,954.88
*Arizona .....	474.39
*California-Nevada .....	10,268.53
*Utah .....	449.08
Total .....	16,146.88

#### Southwestern Union Conference

*Arkansas .....	942.93
Oklahoma .....	4,248.68
Texas .....	2,631.18
Conference not specified .....	22.82
New Mexico .....	2.00
Total .....	7,847.61

#### Western Canadian Union Conference

*Alberta .....	1,211.35
British Columbia .....	393.87
Manitoba .....	350.76
Saskatchewan Mission Field..	63.10
Total .....	2,019.08

#### Unknown

Unknown .....	161.70
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#### Foreign

*Algeria .....	13.33
Australia .....	188.48
Bermuda .....	36.00
China .....	185.25
South Africa .....	439.02
Jamaica .....	73.86
Yukon Territory .....	20.00
England .....	283.99
*West Africa .....	50.00
Mexico .....	65.97
India .....	418.25
South America .....	82.81
Switzerland .....	9.69
Central American mission ....	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	17.50
Haiti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. ....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	17.83
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	1.52
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	25.56
Russia .....	5.00
Denmark .....	14.59
Santo Domingo .....	2.50
West Caribbean .....	96.35
Total .....	2,272.22
Grand total .....	\$146,035.69

I. H. EVANS, Treasurer.

\* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

### A Note From Brother Loughborough

We are nearing Suva, Fiji. We have had a remarkably smooth voyage thus far. With the exception of two fifteen-minute gentle showers, it has been clear overhead all the way from Vancouver. With the exception of a half-day's east wind after leaving Honolulu we have hardly had sea enough to raise white-caps.

We arrived in Honolulu on Friday, July 24, about one hour before the Sabbath. Brother C. D. M. Williams and family met me at the boat. I spoke one hour to our company there in their neat little chapel, which is next door to Brother Williams's residence. At 9 P. M. I returned to the boat, as we set sail in the night.

I have not had even a symptom of seasickness, and with the daily inhaling of an abundance of pure sea air, I am gaining in strength daily. To-day we crossed the one hundred eightieth meridian of longitude, near noon, so this day is half Sunday and half Monday, and is also half August 2 and half August 3. As days are fixed on this earth, we must change our dates here to be in harmony with those days established in God's providence in the earth.

J. N. LOUGHBOROUGH.

Aug. 2, 1908.

### Field Notes

FOUR families have accepted the truth as a result of the tent-meetings held at Yates Center, Kan.

ELDER H. H. WILCOX reports the baptism of three persons at Hewitville, N. Y., on Sunday, August 9.

As a result of the tent-meeting conducted in Richmond, Va., seven persons have begun to observe the Sabbath.

A REPORT in the Kansas *Worker* states that three have taken their stand for the truth as a result of the tent-meetings at Morrill, Kan.

THE membership of the church at Sacramento, Cal., was increased by the addition of three who were baptized on Sabbath, August 8.

AT Sheyenne, N. D., three persons were baptized on a recent Sabbath, and at the same time ten members were added to the church.

As a result of the tent-meetings in Bridgeport, Conn., ten persons were baptized on August 23. Six others are keeping the Sabbath.

THE good report comes from Porter, Okla., that the efforts put forth there have resulted in the baptism of eight, and the organization of a church.

THE following report comes from Dover, the capital of Delaware: "Last Sabbath three accepted the message of salvation, and kept the Sabbath with us."

BROTHER C. M. CLARK, reporting from Chamberlain, S. D., says: "On a recent Sabbath three candidates were baptized, and nine persons were received into the church."

of the meeting, in which four of our people, one of the ministers of the city, and two leading W. C. T. U. workers took part, each delivering short addresses or recitations. The collection which followed amounted to \$25.86, which was equally divided between the camp and the local W. C. T. U. organization.

Three public preaching services were held each day during the entire meeting, at which doctrinal questions were ably discussed, and the principles of practical Christianity clearly set forth. Two regular meetings were held each day especially for the children and young people. Regular meetings were also held each day for the German brethren, of whom there were about sixty encamped on the ground.

As a result of this annual convocation, the brethren were greatly benefited and encouraged, and sixty-four persons were baptized and made ready to unite with the churches in the neighborhoods from which they came.

In addition to the regular laborers in the union and local conference the following were present during some portion of the meeting, and took part in the preaching and other meetings of the conference: Elders G. B. Thompson, G. F. Haffner, G. A. Grauer, and Wm. Voth, Prof. H. R. Salisbury, and the writer. All things taken into account, it was the general opinion that this was the best camp-meeting ever held in the conference. Notwithstanding two of the principal laborers were called away during the meeting to take important positions in other fields,—Elder A. R. Ogden to take the presidency of the Northern Missouri Conference and Elder J. W. Lair to take the presidency of the Eastern Colorado Conference,—the remaining laborers desire to consecrate themselves anew to press the battle to the gates, and finish the work in this generation. G. A. IRWIN.

### The Ohio Camp-Meeting

THIS meeting was held at Mansfield, a city of some eighteen thousand inhabitants. The camp was located on the fairgrounds, within a few minutes' ride on the street-cars from the city. The weather was ideal during the entire time of the meeting. Those in charge of the camp sought to give each department of the work its share of attention. The medical work was in charge of Elder H. M. Jump. Dr. D. H. Kress was present for a few days, and gave some valuable instruction on the subject of health. Elder S. M. Butler, the president of the Mt. Vernon College, was in attendance during the greater part of this meeting, and gave special attention to the educational work. The Young People's work in the Ohio Conference presents a most encouraging outlook. There were some two hundred promising young people in attendance, and the meetings for them were in charge of Elder J. E. Shultz. Prof. M. E. Kern, chairman of the Young People's Department of the General Conference was in attendance, and his labors were greatly appreciated.

The subject of missions was discussed, which resulted in the adopting of the ten-cent-a-week plan by those in attendance. There were also donations and pledges taken for the foreign mission work. The plans for the missionary

campaign were thoroughly discussed, and met the hearty approval of all. There was also much enthusiasm manifested in behalf of the religious liberty work.

The temperance rally was not held until the last Sunday of the meeting, owing to the fact that the speakers who were not of our people were out of the city on their summer vacation, and could not be secured earlier. The secretary of the Y. M. C. A. and two prominent attorneys of the city, one a Methodist and one a Presbyterian, were the speakers from the outside. Those who spoke as our representatives were Elders E. E. Andross, H. H. Burkholder, and the writer. We believe that the effort in behalf of temperance will have a far-reaching influence in the State.

Opportunities were given at different times during the meeting for those who desired to give their hearts to God, and backsliders who desired to be reclaimed, to seek the Lord. Thirty-eight willing souls followed their Lord in baptism.

Elder J. M. Rees, president of the West Virginia Conference, was present over the first Sabbath and Sunday of the meeting. Elder E. E. Andross and the writer remained until the last day.

The Lord greatly blessed in the services of the last Sabbath, despite the efforts of the enemy to interrupt the work of the Spirit on this important day of the meeting. Just as the last Sabbath of the meeting was beginning, a company of persons who had formerly been connected with our people, but who had been deceived into the idea that Seventh-day Adventists are Babylon because of our belief in organization, felt it their duty to call us out of Babylon. Their demonstrations on the ground were such that it became necessary to have them restrained in order to carry on our meeting undisturbed. Such is a specimen of the fruit that comes from a rejection of the truths that God has committed to this people.

Our people returned to their homes with renewed courage to live out the truths of the third angel's message, and to do the work that he has committed to us in these closing days of earth's history. K. C. RUSSELL.

### Oklahoma

LEAVING Pine Bluff, Ark., August 17. I met with the church at Wagoner, Okla., and planned for a series of services for a week. We were, however, interrupted by a call to attend the camp-meeting at Enid, and this brought our interesting meetings to a close. Our Sabbath and Sunday services will never be forgotten. As we reviewed the signs of the near coming of our Saviour, and how we should relate ourselves to that solemn event, each heart could realize that that hour was upon us all, and if anything is to be done, prompt action must now be taken. The attention of the brethren was then called on Sunday to the necessity of a memorial in Wagoner,—a meeting place, in which God's people may assemble to raise their voices in hymns of gratitude and adoration. In this good work all joined readily, and as a result twenty dollars in cash and pledges was raised to begin this important work. It was agreed that the pledges be matured in ten days, during which time Brother Settle be empowered to look out a suitable spot, and make permanent arrange-

ments in the interest of a church building. Some not of our faith, who met with us on the Sabbath, were constrained to return next day. These came four miles on foot, so as not to miss the meetings. One decided to join the little company again on Sabbath, August 29. We feel sure that if this good work could be followed up, these would take their stand for the truth. Four united with the church by baptism. Although we make slow progress, yet one can witness the workings of the Holy Spirit in our midst. M. JONES.

### South Africa

THURSDAY evening, July 16, a company consisting of the faculty, the members of the sanitarium board and their wives, and invited friends of the senior nurses, gathered in the dining-room of the sanitarium at the Cape, which had been tastefully decorated for the occasion, to participate in the exercises connected with the graduating of the first nurses' class in the history of the institution.

A dainty banquet had been prepared, which was thoroughly enjoyed by all. When the banqueting had ceased, we were favored by a quartet of ladies' voices, which sang that trust-inspiring hymn, "Lead, Kindly Light." Dr. Geo. Thomason then gave a brief history of the rise and development of sanitarium work, and the principles which have been such a blessing to mankind in the restoration and preservation of health; how by the blessing of God, and the undaunted courage and perseverance of the pioneers in this movement, the work, which was begun in a humble way about forty years ago, has grown until its principles have been adopted in the lives of all classes of men; and instead of the two-story cottage which was used as the first retreat for the sick, we now have sixty-eight sanitariums, and many treatment-rooms, in all parts of the world.

Each of the three young ladies who compose the graduating class, read an essay on some feature of medical missionary work. They were: "The Essential Qualifications of a Medical Missionary Nurse," by Miss Christina Henderson; "The Great Medical Missionary," by Miss Highlie Smith; and "Our Opportunities," by Miss Blanche Tarr. These papers were all excellent, and gave evidence of the fact that the writers had made the character of a true nurse their constant study.

The doctor then spoke of the faithful service which had been rendered by these workers, and of the tender ties that had been formed and strengthened by the various experiences through which they had passed while ministering to the suffering ones under their care. He congratulated them upon the success of their work, and expressed great pleasure, in behalf of the board, in being privileged to present them their diplomas. The exercises closed with another song by the quartet, and prayer by Elder D. F. Tarr.

We feel that the graduation of this class means much to the work here. It has been about twelve years since the last class of nurses was graduated in this country, and the work had well-nigh failed; but from a small beginning, by the blessing of God, we have in recent years seen the work constantly advance. We have looked forward for some time



gel's message in our community was Elder Waterman Phelps, now deceased. The first baptism took place in the month of May, 1858, where it was my privilege, and also that of my wife, to be buried with our Lord in the sacred rite. It was a blessed occasion.

From that time the truth steadily advanced. In 1861 the subject of organization was agitated, and in the latter part of that year the church of Seventh-day Adventists was organized with Brother S. A. Bragg as elder. A little later, the brethren called me to this responsible position, and for some twenty years I served the church in the capacity of elder until my age prevented my doing justice to that important position.

The truth as it is brought to us in the threefold message of Revelation 14 has continued to be most precious to myself and all our family. I have had the joy of seeing all our children converted to the Lord, and all firm believers in the present truth. All our sons are engaged in the work. Four have been called to the ministry (one now deceased), and the fifth is also in the work.

In the spring of 1879 I was called to part with the companion of my life. It was a sad blow. But she rests in hope of a part in the first resurrection, and the blessed reunion is not far distant. I am having this little sketch of my life prepared at the age of ninety-two. My days can not be many hereafter, but I am full of hope and joy in the glorious salvation that is soon to be realized.

I might add that, as far as I know, our acceptance of the Sabbath, and the truth of the third angel's message, was the beginning of this work among the Scandinavian people. Those who accepted the truth at Oakland, Wis., were all Norwegians, and only the young people at that time could understand the English. We were very anxious for some one to teach us the truth in our own tongue, and for this we prayed earnestly that God would raise up a man to preach the truth in the Scandinavian tongue, so that our own nationality both in America and Europe might hear the message.

This prayer was answered in the person of Elder John G. Matteson, who some years later accepted the truth, and became the pioneer laborer in the Scandinavian tongue. Now as we look back, and see what the Lord has wrought, and how that little beginning in Norway and later in Oakland, Wis., has grown into a mighty work, my soul is filled with profound gratitude. The Lord has blessed the labors of Elder Matteson in a very marked manner, and though he is sleeping in hope, the work is rapidly going forward with greater rapidity and power than ever in the past. But the glorious consummation is at hand. That it may be ours then to stand in our lot, is my earnest prayer.

This dear aged pilgrim and pioneer in the message fell asleep July 29, 1908, at the home of his daughter, Mrs. Peterson, at Green Bay, Wis. He was taken to the Oakland Cemetery, in the neighborhood where the old homestead is, for burial. The service was conducted by the writer, assisted by Elders F. F. Peterson and M. H. Serns, in the Seventh-day Adventist church, which he had

assisted largely in building both by labor and means, and where he served the congregation as elder for twenty years. His body was laid by the side of his wife, who has been sleeping twenty-nine years. He was ninety-two years, two months, and twenty-seven days old at the time of his death.

Words of comfort and instruction were spoken from Rev. 22:3: "And there shall be no more curse." Two sons, E. G. and A. J. Olsen, with their wives, and two daughters,—Sisters Jane and Sarah Cash,—and son-in-law, Albert Cash, besides many other relatives and friends, were present. Another son, Elder O. A. Olsen, is the president of the Australasian Union Conference. C. McREYNOLDS.

### Brazil

SANTA MARIA, RIO GRANDE DO SUL.—We came here by direction of the conference, to try to give the warning message to this people. We began by visiting, and lending tracts and papers. Later, the way opened for my wife to start a school, as the neighbors requested her to do so. Teaching was to be in both Portuguese and German. March 23 the doors of our kitchen opened, admitting three, one of whom proved unworthy. Now (June 28) the school numbers eight regular pupils, and three more who come to the embroidery class twice a week. At present classes are held in our parlor, a room twelve by sixteen feet, which serves as parlor, library, schoolroom, and dental office,—a rather queer and crowded place, in a board house having neither paint nor oil. And to-day not one of the outside doors will shut, on account of the recent rain, which has so swollen them. It is under such conditions that the missionary has to work and be cheerful, paying twice or thrice as much for the necessities of life as in the home land. Is it any wonder that after ten years of such work, many of the missionaries return home for a rest, poorer in goods and health, but richer in experience? I would that all faultfinders against missions and mission workers could have a course in real work. Then would their mouths be effectually and forever closed.

ABEL L. GREGORY, M. D.

### The Kansas Camp-Meeting

THIS meeting was held in Forest Park, Ottawa, August 13-23. The grounds were very beautiful, being nicely laid out and well kept. The large shade-trees and beautiful green grass made the place both attractive and comfortable in the daytime, and the electric lights made it beautiful at night. A large auditorium for the public meetings, and a number of other buildings suitable for children and young people's meetings, as well as a commodious kitchen and dining-hall, saved the labor and expense of pitching and seating tents for these purposes. One hundred sixty-five dwelling tents were pitched and occupied on the grounds, and a sufficient number of persons occupied rooms near by, to increase the attendance of our people to one thousand. The annual conference was held in connection with the meeting, it being the thirty-fourth annual session. Thirty-four years ago the first missionary

—Elder J. N. Andrews—went from the United States to Europe. The Battle Creek College and the International Tract Society were established in the same year. These were some of the beginnings of a mighty missionary movement that has been steadily going toward earth's remotest bounds, and is destined in this generation to lighten the whole earth with its glory.

The business meetings of the conference passed off pleasantly and harmoniously. As an evidence of the faithful labors of Elder Charles Thompson, and the high esteem with which he is regarded by the brethren, he was unanimously re-elected president of the conference. His annual report was a well-prepared written document from which I cull the following facts and figures for general information:—

Five new churches were added to the conference. Six new church buildings were dedicated, three of which were erected during the year. In addition to the new churches admitted, many have been added to the older churches. During the summer eight tent companies have been in the field, most of whom report a good interest. Success has attended the efforts of the Wichita Sanitarium, its capacity having been taxed to the utmost. Three thousand fifty dollars of the net earnings was paid on the indebtedness, and sixteen hundred dollars expended on repairs. Eight new Sabbath-schools were organized, and added to the family of schools. There was \$315.82 increase in donations over the past year. The Missionary Volunteer Societies are doing aggressive work, especially in religious liberty work. Twenty church-schools were successfully operated during the year, and a number of consecrated young people are in training to engage in this work in the near future. Arrangements are all made to open an academy this fall at Oswego to accommodate thirty boarding students, with an outside attendance to increase this number to one hundred twenty-five. This school will be known as the Strode Industrial Academy, and will be in charge of Elder and Mrs. N. W. Kanble. The courses of study will include the twelfth grade. During the year 1907, \$15,000 worth of subscription books were sold; and during the first half of 1908, \$12,304. The amount raised for missions during the year was \$3,477.59, being an increase over the previous year of \$851.44. In addition to these offerings to missions the conference paid the salary of a German laborer in New Jersey, an Italian laborer in Greater New York, and one half the salary of Elder Sidney Scott, who is laboring for the colored people in South Carolina. The tithe for the past year was \$33,282.16, an increase over the preceding year of \$1,440.35.

There was raised during the progress of the meeting the following sums: For foreign missions, \$331; Sabbath-school collections, \$250; endowed bed at sanitarium, \$350; to pay sanitarium note, \$490; scholarship for Washington Seminary, \$437; *Christian Record*, \$55; Oakwood Industrial School, \$1,800; Strode Industrial Academy, \$1,400. In addition to these amounts two thousand dollars was donated to the General Conference from the surplus tithe for foreign mission purposes.

An interesting temperance program was rendered the first Sunday afternoon