



The Advent Review and Herald Sabbath

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No. 46

Thou Knowest, Lord

THOU knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed;
We come before Thee at Thy gracious word,
And lay them at Thy feet: Thou knowest, Lord.

THOU knowest all the past: how long and blindly
On the dark mountains the lost wand'rer strayed;
How the Good Shepherd followed, and how kindly
He bore it home, upon His shoulders laid;
And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

THOU knowest, not alone as God, all-knowing;
As Man, our mortal weakness Thou hast proved:
On earth, with purest sympathies o'erflowing,
O Saviour, Thou hast wept, and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home.

THEREFORE we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet;
On everlasting strength our weakness staying,
Clothed in Thy robe of righteousness complete;
Then rising and refreshed, we leave Thy throne,
Then follow on to know as we are known.

—Jane Borthwick.

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The Full-Message "Entering-Wedge"

THE NOVEMBER NUMBER

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THE editorials of this number are alone worth more than the price of the journal. They deal with two classes of sick people,—those who *think* they are sick, and those that *are* sick; the benefits of contagious sunshine; the power of the mind as a curative agent; influence of fear and hope; the result of counting our many blessings; the comparison of the dark side and the bright side; and the evil effects of reckless and sensational reports upon the mind of the afflicted.

WHY WORRY?

There are, perhaps, more human wrecks made to-day through the habit of worrying than from any other one cause. With many, worry has become a fixed habit, we might say a disease of the mind, which seriously affects the body. It can be cured. The November number tells you how to do it.

It reveals the intimate relation of mind and body, demonstrates the power of the mind over the body, directing in their rational, hygienic, and spiritual development.

It illustrates the mutual influence of sleep and worry, and prescribes for good sleeping and effectual worry-curing.

It clearly points out the difference between mental and physical sickness.

It prescribes treatment for the growing tendency to apprehend sickness, and to worry over the same, which is, in fact, a form of mind-sickness.

It advocates nature's cure in a large number of common diseases.

It gives current comments from other periodicals pertaining to this *worry habit*, and kindred topics under such headings as, Nature Cures; Unnecessary Troubles; Work as a Medicine; What is Fear? Telling Patients the Truth; Humbugged Back to Health; Self-Martyrdom; How

We May Avoid Dreams; Benefit of Fresh Air; etc.

It gives a good lesson in home making, illustrating the value of the patient, peaceful mother.

It brings to our care-worn, anxious mothers a refreshing message of peace, revealing to them a better way than through the common atmosphere of perpetual care and worry.

It shows the futility of the worry habit, and makes us thankful that it can be broken.

It does not lose sight of the Great Physician, who has "all power," with "healing in his wings." He can renew the tired, worn-out nerves, and impart his peace as effectually as he calmed the stormy waves of Galilee.

This number gives two pages of questions by individuals, and their answers, from one of the editors of *Life and Health*; two pages of foreign medical missionary reports; three pages of practical suggestions; and three pages of well-selected news notes. In real value and practical benefit this November number of *Life and Health* is beyond money computation, yet the price is only ten cents a copy.

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LIFE AND HEALTH,

**TAKOMA PARK STATION,
WASHINGTON, D. C.**

THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 14, 1907.

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Editorial

"Toward Sodom"

WHEN Lot was given the opportunity to select the place where he would dwell, he "chose him all the plain of Jordan" because "it was well watered everywhere," and "Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." And this he did in spite of the fact that "the men of Sodom were wicked and sinners before the Lord exceedingly." The prospect of worldly advantage overbalanced any other consideration in the mind of Lot in selecting his home. "The most fertile region in all Palestine was the Jordan valley, reminding the beholders of the lost paradise, and equaling the beauty and productivity of the Nile-enriched plains they had so lately left. There were cities also, wealthy and beautiful, inviting to profitable traffic in their crowded marts. Dazzled with visions of worldly gain, Lot overlooked the moral and spiritual evils that would be encountered there." "When Lot entered Sodom, he fully intended to keep himself free from iniquity, and to command his household after him. But he signally failed. The corrupting influences about him had an effect upon his own faith, and his children's connection with the inhabitants of Sodom bound up his interest in a measure with theirs. The result is before us." In our own day many are pitching "toward Sodom," being moved by the same considerations which influenced Lot in his decision. "We may be placed in trying positions, for many can not have their surroundings what they would; and wherever duty calls us, God will enable us to stand un-

corrupted, if we watch and pray, trusting in the grace of Christ. But we should not needlessly expose ourselves to influences that are unfavorable to the formation of Christian character. When we voluntarily place ourselves in an atmosphere of worldliness and unbelief, we displease God, and drive holy angels from our homes." This matter is of special importance now, when so many of our cities have become like Sodom in their wickedness. No one can afford to pitch his tent "toward Sodom" in view of probable worldly advantages. "What shall a man give in exchange for his soul?" There is nothing so valuable as character.

The Purpose of Organization

IN the growth of this second advent movement organization has come as a necessity. In the early days of this work, when there were few laborers and fewer institutions, there was little demand for any outward form of organization, but as believers multiplied, and the real extent of this movement as a world-wide message was more fully realized, order and system became necessary in order that the interests of all might be safeguarded, and that the efforts put forth might yield the best returns.

Here is the explanation of our whole system of organization: a great work is to be done; all kinds of talent must be employed in developing and carrying forward the different lines of effort, such as evangelical work, medical work, educational work, publishing work, and all the allied methods of labor for the spread of this gospel message. Every worker must have his place and his work, and there must be a systematic extension of effort until the whole field—the world—is worked. It must also be possible to marshal all the believers in united movements against the enemy of truth to accomplish such results as are impossible to individual effort. It is true that every believer and every worker is to sustain personal union with the great Head of the church, but this will not prevent him from being in harmonious relation with every other believer in a divinely approved organization for the upbuilding of the kingdom of God in the earth.

Those who are acquainted with the practical workings of our plans of organization know that these are the simple facts. In local conferences, in union conferences, and in the General Conference the one purpose of any form of organiza-

tion is to facilitate the work, to make the combined efforts of all the workers count for the most in the spread of the truth. Those who see something else in our system of organization must be possessed of the faculty of seeing what they wish to see,—a faculty which is easily acquired,—just as the woman "saw that the tree was good for food;" but an evil eye simply distorts things to the vision of its possessor, and does not change things in reality. Our organization will survive all such criticism.

The Doctrine of Christ

THE doctrine of Christ is that system of teaching which makes the personal Jesus, the Son of the living God, the center and the substance of all gospel truth. In this way the gospel is the personality of an ever-living, ever-present Saviour, rather than a collection of abstract statements concerning religion. The difference between the two is very great. In the one case we deal with a person; in the other case with a proposition. In the one case we accept a life; in the other we assent to a statement. In the one case we serve; in the other we judge.

We do not depreciate the value of sound doctrine, but we must have a living truth, not a mere theoretical proposition. Let us illustrate: it is one thing to present in the form of a lesson what the Bible says about the forgiveness of sin, and it is quite another thing to proclaim forgiveness of sin to distressed and troubled souls; it is one thing to accept the teaching that forgiveness of sin is made possible through the sacrifice of Christ, and it is quite another thing to accept Christ as our sacrifice "in whom we have redemption through his blood, even the forgiveness of sins." The teaching of the Book, in order to become of saving value to us, must become vitalized in the Person.

There are many portions of the Scriptures which present the person of Jesus as the center of all Christian experience: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

Again the experience of the disciples of Christ is in marked contrast with that of the Gentiles, who are "alienated from the life of God through the ignorance that is in them;" "but ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness:"

And still again, the promises made by Jesus to his disciples just before his death relate to the manifestation of his own presence with all future believers: "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The conditions for the fulfilment of these promises are loving him and keeping his commandments, but the fullness of the blessing is found in his personal presence.

We need to believe in, and to teach, the doctrine of Christ. There are many believers in creeds, but comparatively few real believers in Christ. There are many preachers of doctrine, but comparatively few preachers of Christ. The teachers of this threefold message, which is to prepare the way for the visible manifestation of the personal Christ, should above all things proclaim the truth as it is in Jesus — the doctrine of Christ.

Master or Servant

THE moderate drinker says, "I can drink, or I can let it alone." He goes on drinking, and when outraged nature compels him to own that he is ruining himself, and he tries to "let it alone," he finds entwined with every fiber of his being invisible cords that are stronger than steel. It is not his hands, his limbs, his feet that are bound about by the unseen net; but every quivering fiber is caught in the cruel meshes, till the feet are forced to run at the behest of the appetite, and the hand is forced to lift the crime-breeding liquor to the lips. Desire is his master, and even his mind is not his own. His thoughts revolve around the one idea, gratification of his

uncontrollable appetite. He imagined himself free until he attempted to prove his freedom. Then he found that the soft words of his own desire had trapped and caged his manhood, and made him a slave.

Just so it is with all sin and sinful pleasure. Men dally with it, and think it is their servant. They play with it as a fish nibbles at a tempting bait; but when they have swallowed the hook, they find that the barb is fastened in their soul. The servant has become the master, and the master takes the place of servant; and to break away from the cord that binds them, from the hook that holds them, requires a power that they do not possess, a power which they have hitherto spurned; and too often it is the case that they have no desire for release, no desire to know and utilize the only power that can set them free and keep them so.

Tarry not at the wine; have no fellowship with the pleasures of sin. Are you free? Then may God keep you so, for he alone can. Are you struggling to be free? Then reach up, and by faith lay hold of the arm of God; for he alone can free you. Are the pleasures of sin sweet to you? Then know this, that when the great net of sin has fully encircled you; there will be a bitterness and disappointment in store for you which only a look into the abyss of eternal death can make you realize. Tarry not; turn from it; pass not by it; set your face "as a flint Zionward;" speed for the goal — speed and slumber not.

C. M. S.

Almost Fulfilled

IN a report from Turkey some time ago was a point of the deepest significance to us who are watching for the fulfilment of the closing verses of Daniel 11. Brother C. D. AcMoody wrote from Constantinople:—

Within the past few months quite a company of people from the Transcaucasus district have come to Ismidt,—old Nicomedia,—bringing all they possess with them. Some of them possess considerable wealth. When asked if they were going to settle in Ismidt, they replied that they would settle nowhere at present permanently. They stated that they had come to be prepared to go with their leader when he left Constantinople to go to Jerusalem.

We know by the sure word of prophecy what is involved in such a move as the Moslem people themselves are apprehending. When they begin to get their possessions in shape for the crisis, it is surely high time for us to put into missionary service that which the Lord has given us.

Just before us is the week of prayer, the season of special prayer for the work of God and of special giving for missions. The spreading out of the work

in the great fields keep the Mission treasury in continual need of being replenished. The calls come for help here, a worker is to be added yonder, a forward step is to be taken there; and every week the Mission Board has to return answers to the fields based upon the fact that present operations consume present income. We may therefore depend upon it that there is a world-wide prayer circle asking the Lord to greatly enlarge the gifts for missions at this coming week-of-prayer season.

Let us get our possessions ready for the crisis that we also know is at hand.

In one of the week-of-prayer readings, three years ago, was the following paragraph by Sister White:—

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh chapter of Daniel have almost reached their final fulfilment.

In these three years we have seen multiplied evidences that the world is hastening on to the final crisis. The situation calls for a determined consecration of effort and of means to the closing work.

W. A. S.

A Weighty Responsibility

NOT long ago a prominent New England minister, speaking before a men's club, asked the question, "Is life worth living?" and frankly admitted that he did not know.

Now, it is the privilege of every one who has named the name of Christ to know not only whether or not life is worth living, but to know profoundly and triumphantly that life is worth living. He who is out of Christ may question. He who is in Christ has no occasion for question—he knows.

Unbelief whispers all manner of questionings, and when asked to give a reason for the hope that is within, has none to give, for it has no hope. The honest questioner comes to the doubting professor, receives a doubting answer, and becomes a doubting questioner. The melancholy questioner comes to the doubting minister for hope and consolation, and the doubting answer doubles his gloom. How many such questioners there are only heaven knows; but they number a mighty host. How disloyal to God to give a doubting answer to men, when we might set their feet upon the solid Rock. Of course, he who doubts can not do that; but the Christian has no business to doubt; he has no reason to doubt. He is set in the world for a light to the feet of the lost, the straying; not for a mesh to entrap them in their bewilderment; not for a

fog to enshroud them on the precipice of ruin. It is the Christian's glorious privilege to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." But how can we do it if we answer the questioner's question with a doubt? A doubting Christian may be the devil's prime minister in the flesh. There is no need to doubt. The Word of God is verified by evidence both internal and external; and they who are Christians have the witness of the Spirit, which no shadow of darkness can ever effectually hide. The words of Peter are to the point, and they apply here: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The language of a great army of suicides is, "I am going to end it all. I don't believe life is worth living." It is the Christian's privilege to be able to answer, first, that this rash act does not "end it all;" and second, that the hope set before us is worth more than the greatest sacrifice ever made by any man living on the earth. The glorious hope contained in the declaration, "I go to prepare a place for you," outweighs the severest trials that man has ever been called upon to pass through. Then, for the sake of him who died for you, do not allow yourself to add to the numbers of that melancholy army by not knowing whether life is worth living. In other words, do not be doing the devil's work while professing to follow Christ.

C. M. S.

"The Blessed Hope"

IN the *Quarterly Journal of Prophecy* (London, 1851) we find an excellent article with this title, from which we take the following:—

When Christ comes, there will be "a revelation of God." It will be "a morning without clouds," a day of resplendent glory. Then the understanding will be clear, the memory retentive; the eye will then be satisfied with seeing and the ear with hearing. Increase of knowledge will not increase sorrow then; but every new discovery in heavenly science will bring new tides of joy into the soul. The believer desires perfect purity. This is secured to him by God's promise, and will be realized at the coming of Jesus. "When he shall appear, we shall be like him; for we shall see him as he is." This hope of being perfectly holy is a lively hope; it stirs up the soul now to purify itself even as Christ is pure. Perfect happiness is also anticipated by the believer. To desire to be happy is natural to fallen man; but, alas! in what foolish ways does he seek to gratify his desires, and to realize his hopes! If we ask the worldly man in what happiness consists, he will talk of health, wealth, honor, and worldly estates, and tell us that if he could have all these, have plenty of them, and that forever, he

would be happy. But this can not be. Time and death sternly forbid it; and even if it could, the soul of man could not be satisfied with them. But let these words be considered as referring to spiritual things, and let these have the impress of eternity upon them, and we have indeed all the elements of happiness. When the Lord Jesus comes to gather his people to himself, he will give to both soul and body perfect and perpetual health; he will enrich them with the treasures of eternity; raise them up to the highest honors; introduce them to the whole family in heaven, not one of whom shall ever die; and, above all, he will make them heirs of God and joint heirs with himself forever. . . .

If, at the second coming of the Saviour, all that the saints expect and desire will be fully realized, it follows that they should constantly look for him. "Looking for that blessed hope" should be descriptive of every saint of God. It should be the habit of their minds. They should ever realize a settled conviction that Christ will come again, and that he may come soon. This was evidently the habitual frame of the primitive saints, and it is a very important inquiry, how saints may now attain to a similar habit of mind, or state of thought and feeling. Let there be a diligent study of his own Word, without testing the same by human systems—a simple dependence on his merits, ever cherishing the thought that he gave himself for us. Connected with these, there should be delight in his person and offices; and if the good Spirit work in us this disposition to meditate on truth, to repose under the cross, and to delight in the Saviour, we shall then desire his company, desire to see him as he is. We shall not look with suspicion and dread upon the doctrine of his coming, but with the deepest interest and the liveliest hope. We shall see God's highest glory and man's deliverance bound up with his coming, and shall not wish it delayed. . . .

This looking will be a most powerful antidote, as well as a profitable employment. If our eyes are employed in looking on proper subjects, we shall be preserved from seeing evil. The baits of sin, the shadows of earth, will have no attraction for those who are conversant with the glories of the Coming One. For all distracting and discouraging, as well as deceiving things, looking unto and looking for Jesus is an antidote. There are three things which sometimes dismay,—looking *within* on our own hearts, *round* upon our enemies, and *forward* to what is coming upon the world. Look *in*, and if your sin and guilt dismay, look *back* upon the cross. Look *round*, and when oppressed by the sight, look *up* to the throne of the Mediator. Look *forward* to the coming storm, and then look *beyond* it. Yes, beyond the great image (Daniel 2) is the everlasting kingdom. Beyond the reign of the beasts and the crushing tyranny of the little horn, is the reign of the Son of man and his saints. Daniel 7. Beyond the troublous ocean of time, lies the continent of eternal glory, all bright with God's own light. Beyond the reign of sorrow, trial, and conflict, rise the turrets of the New Jerusalem, where there shall be no more sorrow, tears, nor death. O believer, bind to thy heart the glorious fact, the Blessed One is coming to abolish evil and introduce blessing. Hope, then, evermore in him.

Note and Comment

Changes in China

FROM an article on "The Hour of Opportunity in China," in the *Home Herald* of November 6, we quote:—

The decay of belief in Confucianism, Buddhism, and Taoism in China, as one result of the awakening throughout the empire, has prepared the Chinese as never before for the gospel. In various places in the empire, writes Frank A. Smith, may be seen the abandoned examination halls. Through the gates great companies of scholars once trooped to take the government examinations, win the coveted degree if they might, and secure official position. But as we saw the halls of Peking, the walls were crumbling, the roofs battered in, the cells where the candidates worked were filled with rubbish, and the whole place was abandoned to decay. For by a stroke of the pen the Confucian classics were tumbled from their throne of a thousand years or more, and the new Western learning given supremacy. . . . The hour has struck for Christianity. The door stands open as never before. What is done must be done quickly. Changes are coming with such amazing rapidity that none may venture to predict what may happen in a year, or even in a month. And unless we are quick to seize the opportunity, it may be gone. The sanest piece of missionary policy we could pursue would be to concentrate our efforts on China for the next ten years. We must work the works of Him who sent us while it is day.

Those who have understanding of the time can not doubt that these changes and openings in China have a special significance in their relation to the finishing of the gospel work in this generation. Our representatives in China are praying that the Lord will open the way for fifty additional workers to come to that field at once. The situation really demands that number, and we should be glad to see them start for the field at once.

Rome's Unchanging Attitude

THAT Protestants, who imagine the Roman Church to be mellowing toward the rest of Christendom, and who are therefore coming to look with great allowance on her past record and with great leniency on her present purposes, may see the real attitude and feeling which she manifests, we quote a portion of an editorial utterance which appeared in *The New World* (Catholic) of November 2:—

What is there that a Fiji islander could consider ideal in the history of the state Church of England, or of any of its offshoots? That church, to adapt the words of a Protestant English historian, was founded by Henry VIII, murderer of his wives, and carried on by Elizabeth, the murderess of her relative and guest. It has been stained by rapine and sacrilege in every land and in every age; it has no claim to sanctity, even in the most attenuated signification of the term,

as one of its notes or characteristics. To-day, as in the days of its infancy, the Episcopal Church lives and thrives by the patronage of those who sit in the seats of the mighty; of men who have become rich by exploiting the poor; of persons of both sexes, who, chaffing under the restraints of Christ's moral laws, which the Catholic Church has proclaimed in season and out of season without abating one jot or tittle of their rigor, love to belong to an ecclesiastical institution which will serve to lull their consciences by the opium of sonorous hymns, compromising sermons, and exalted examples of libertinism and impiety.

There is nothing in the above that breathes love or even toleration for the organization specially attacked, or for the "offshoots" included in its denunciation,—nothing there to indicate that the Roman Church of to-day has changed in any degree from the Roman Church that through the Dark Ages made the exercise of individual religion a matter of life and death.

The Church and Politics

WE heard the remark at a religious gathering last summer that "it is right for the church to enter politics; but when politics undertake to enter the church, we will attend to the politics." The remark was called to mind by the following news item dated at Beaver Falls, Pa., November 5:—

For the first time in Pennsylvania, a large church was used for a polling place at the invitation of the pastor. In the Third Ward the voters have been compelled to cast their ballots in a woodshed in a back alley.

The Rev. C. F. Swift, of the Methodist Protestant Church, recently said in a sermon that the church-members should take an active part in the election, and he hoped to see the day when churches could be turned into polling places.

This morning, when the election board organized, the Rev. Mr. Swift visited the Sunday-school room, where the election was held, offered a blessing on the day's proceedings, and requested the board not to permit swearing, smoking, tobacco chewing, or drinking in the sacred precincts. This was promised by the election board.

When it is remembered that the sacred edifice is set apart as a meeting-place between God and his people, and that in the history of his dealings with his people in the past we have the record of his sore displeasure when the sacred and the common have been mingled, we can be certain that a move of this kind is not in the order of the Lord. In the first place, the church has its own definite, sacred work to do. In the second place, the custodians of the sacred edifice have no divine permission to turn the house of prayer into a polling place. This inability to distinguish between the holy and the profane, the sacred and the common, grows out of the efforts being put forth in this country to unite religion and the state; and

it will end, as all such efforts have ended, in the corruption of both institutions. The church that enters politics must lay aside her armor, and must then contend with the great adversary unprotected and in her own strength.

Plus X on Church and State

THE position of the Roman Church on the question of the relation of church and state is set forth authoritatively in the recent encyclical of Pope Pius X on Modernism. He mentions the following as one of the "modern" ideas that has been creeping into the church:—

As faith and science are strangers to each other by reason of the diversity of their objects, church and state are strangers by reason of the diversity of their ends, that of the church being spiritual, while that of the state is temporal.

Concerning this the pope says:—

The principles from which these doctrines spring have been solemnly condemned by our predecessor Pius VI in his constitution "*Auctorem fidei*."

He further says upon the same point:—

But it is not enough for the Modernist school that the state should be separated from the church. For as faith is to be subordinated to science, as far as phenomenal elements are concerned, so too in temporal matters the church must be subjected to the state. They do not say this openly as yet—but they will say it when they wish to be logical on this head.

The principle of the separation of church and state, solemnly condemned by Pius VI, is also as solemnly condemned by Pius X. There should no longer be any question in the minds of any as to where the Roman Church stands on the question of the separation of church and state. And Pius VI and Pius X can count as their allies, in fact, if not in declaration, those in this country who are seeking so energetically the union of religion and the state. The same principles are involved, and the same results will be achieved.

Facts Turned to Fiction

THE teaching of mythology and fiction to the young is being recognized by sound thinkers as a class of instruction that is both unnecessary and injurious. It goes on, however, from the public school kindergarten to the college. There is another method of instruction that is but little if any better, and that is the teaching of nature subjects in a setting of fiction. Concerning this, Mrs. P. L. MacClintock, of the University of Chicago, says:—

They (the teachers) endow a little dandelion seed with a papa and a mama, with a cradle, with a vocabulary, with a system of morals (there are even "naughty" dandelion seeds), and with many feelings. They tell about his "home," his infancy, his training, his departure, his setting in a new home—

all the while with the intention of teaching children facts, but all the while covering them up under a trivial and unnecessary myth.

In thus endowing the plants and flowers with personality and human emotions, Mrs. MacClintock holds that the teachers "err grossly." The impression given the child is wholly misleading. True teaching deals with facts; but when impossible fiction is substituted for fact, and the child learns with increasing years that he was misled in what he then learned, he is apt to clothe all he learns in a garb of fiction, and will come to look at even the principles of divine truth through a nebulous haze of doubt.

Cost of Fashion

KNOWING the rapidly growing multitude of the wealthy in this country, it may be of interest to learn what it costs the wife of one wealthy man to dress in harmony with her set for one year. This is told in the following words in the November number of *Everybody's Magazine*:—

A woman who wishes the name of being well dressed, as fashion knows the term, must have at least five or six imported costumes; also an equal number of domestic afternoon and evening dresses and of tailor-made gowns. There must be an appropriate hat for every out-of-door gown; and these cost anywhere from \$50 to \$100 or \$200 apiece. In summer, a fashionable woman must have forty or fifty lingerie gowns, ranging from the cobweb of lace to the simple mull, costing not more than \$150. She must have morning gowns—she will pay \$125 for a simple muslin with perhaps two yards of inexpensive lace on it. Half a dozen evening coats for winter, and an equal number of lace or silk for summer, are a matter of course. When the Irish lace crochet coats first became popular, one shop here sold 450 in a month, no one of them priced less than \$200. And the accessories are in proportionate extravagance; for lingerie, handkerchiefs, scarfs, and fans \$5,000 or \$6,000 a year is a conservative estimate.

A pair of gloves is worn but once; and delicate shoes, made of imported leather to match the tint of a fabric, suffer a similar eclipse after a debut in a ballroom; for many women pride themselves on never wearing a cleaned garment. After two wearings they will send an imported gown to a second-hand dealer, receiving a \$100 bill for the creation that may have cost \$800. The dealer sells it to an actress starting on her tour, to the society leader of a small town, or to a member of the demimonde.

On the other hand, the woman who patronizes the cleaning establishments spends there from \$1,500 to \$1,800 a year. For when one pays \$20 to have a lace gown cleaned after a single wearing; when gloves by the hundred and blouses fifty at a time are sent to be renovated, it does not take long to reach a sum that parallels the salary on which many a man supports a family.

And this scheme of dress costs one woman \$100,000 a year.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

The True Spirit of Giving

COULD our people read the letters accompanying the remittances to the Mission Board, for work in other lands, it would be a revelation to many, of the real spirit that characterizes those who believe in the third angel's message.

To illustrate, we quote from a letter received November 4, as follows:—

"I am enclosing a post-office order for five dollars, to be sent to the brethren in Kingston, Jamaica, to assist in building their new church building that they are struggling so hard to complete by the first of the new year.

"You will be interested to know where this money came from. We have been called to lay away one of our little twin boys, and this money was given by the students and teachers of the academy for flowers. They were disappointed in getting them, and they asked me what should be done with the money. I immediately said, 'We will send it to Kingston if all are willing.' So we gladly send it, knowing it will bear fruit to all eternity, and flowers would soon fade."

A Word from the Field

NONE but those who are to receive direct help from the \$150,000 fund can tell with what joy we watch the growth as reported in the REVIEW each week.

Located, as many are, in fields where the believers are few and funds scarce, and struggling to make our small enterprises a success, we hail with exceeding joy each onward bound of this fund, because it means some help to us from each dollar that is raised. Only the dear Lord knows how much good may come from the two thousand dollars of this large fund that is allotted to Williamsdale Academy. You will be interested to hear a good word from this school, I am sure.

It is located in Cumberland County, Nova Scotia, "the land of the north." The buildings are situated on the south slope of the mountains, in a very healthful part of the country. At this time we have thirty students, who would cheer your hearts could you make a visit to this school. These young people are just as precious in the sight of the Lord as any of your own dear ones, and many of them make good workers in the cause. They are not blessed with as much of this world's goods as some are, and it is necessary for the cost of an education to be brought within their reach. We undertake to furnish room, board, instruction, and plain washing at the rate of seven dollars a month (cash) for each student. With this low rate we have no money to waste, and there is no surplus

with which to pay the cost of construction or of improvements. We are quite content when our income meets our running expense. You will readily understand what a great help this fund will be to us under these circumstances. Each dollar will be used to the very best advantage.

The cold of winter is just now settling down upon us, and we shall surely hail with joy the news that the fund is finished, for it means help to us, and to many others who are in like situation. Our country will be robbed in white from this till April. May our souls be as pure and clean as the robe our country wears. May the Lord bless you in sending us help very soon.

WM. GUTHRIE,
President Maritime Conference.

Received on the \$150,000 Fund up to Nov. 5, 1907

Atlantic Union Conference	
*Central New England	\$ 2,771.18
Chesapeake	519.04
Eastern Pennsylvania	1,889.18
Greater New York	1,118.11
New Jersey	802.63
Maine	689.88
New York	1,626.50
*Southern New England	1,158.50
Vermont	1,255.00
Virginia	717.14
West Pennsylvania	1,501.85
West Virginia	381.51
Western New York	1,923.80
Total	16,354.32
Canadian Union Conference	
Maritime	317.43
Quebec	63.64
Ontario	740.70
Total	1,121.77
Central Union Conference	
Colorado	2,635.65
Iowa	4,256.95
Kansas	2,594.79
Missouri	1,553.23
*Nebraska	5,686.90
*Wyoming	780.99
Total	17,508.51
District of Columbia	
*Washington churches	1,358.44
Lake Union Conference	
East Michigan	2,439.01
*Indiana	5,177.27
North Michigan	693.74
*Northern Illinois	2,778.31
Ohio	5,203.00
Southern Illinois	1,136.29
West Michigan	4,706.15
Wisconsin	3,805.47
Total	25,939.24
North Pacific Union Conference	
Conference not specified	429.66
British Columbia	122.80
Montana	497.63
Upper Columbia	2,296.53

Western Washington	1,914.78
Idaho	889.90
Western Oregon	2,129.94
Total	8,281.24
Northern Union Conference	
Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field	47.60
Minnesota	5,283.50
*South Dakota	2,645.47
*North Dakota	1,949.13
Conference not specified	73.82
Total	10,505.62
Pacific Union Conference	
*Arizona	388.74
California-Nevada	7,981.35
Southern California	1,575.06
*Utah	431.58
Total	10,376.73
Southern Union Conference	
South Carolina	144.39
Alabama	433.89
Tennessee River	1,119.61
Florida	613.54
*North Carolina	587.21
Cumberland	906.72
Louisiana	390.61
Mississippi	254.59
*Georgia	408.47
Total	4,859.03
Southwestern Union Conference	
Not specified	20.18
Arkansas	384.86
Oklahoma	2,631.21
Texas	1,203.41
Total	4,239.66
Unknown	
Unknown	158.20
Foreign	
*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	31.60
South Africa	278.16
Jamaica	13.41
Yukon Territory	20.00
England	263.06
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	147.94
South America	41.80
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlement	10.08
Total	\$ 1,273.86
Grand Total	\$101,976.62

I. H. EVANS, Treasurer.

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

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.

"Faint Not"

HUBERT FLETCHER

Faint not;
Thy Father knows thy burdens and thy woes.

His eyes are watching thee;
His love, his sympathy, his pitying care
Are overshadowing thee.

Faint not;
Though rough and tempest-tossed thy life may be,
He knows it all.
His hand on thee, at times though heavy laid,
Is for thy good.

Faint not;
Though sundered far from home, from those ye love,
He's ever near,
Near thee to hear thy groans, thy sighs, thy calls—
Yea, he will hear.

Bocas del Toro, Panama.

"Judge Not"

MRS. E. G. WHITE

THE work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." He who takes upon himself the work of judging and criticizing others, lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren, would do well to examine their own works and character. Such an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard him as unkind and unmerciful.

"Why beholdest thou the mote that is in thy brother's eye," the Saviour asked, "but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The scribes and Pharisees were very rigid in their rules, very severe in their judgment of others, and unmerciful in condemning. They exalted themselves as judges among the people; and while they justified the course of forbidden action that they themselves indulged in, they were quick to condemn with scornful words the course of others, even of those whom God was using to do his work. Their criticism of Christ and his

disciples was severe and denouncing, and placed them in a false light before the people. To the view of the Pharisee his individual sins were as the mote, but that which he saw to condemn in others he represented as a beam. Christ declared to such, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Christ did not make himself a judge among men; but he was heaven-appointed to lay down correct principles for the rule of the human family. He appoints agencies to carry out these principles; and by him "princes decree justice." In the advancement of his cause in the earth, he would have men appointed to deal with the erring who will be kind and considerate, and whose characters reveal the similitude of the divine,—men who will show the wisdom of Christ in dealing with matters that should be kept private, and who, when a work of correction and reproof must be done, will know how to keep silence before those whom it does not concern. Unbelievers should not be given opportunity to make God's people, be they ministers or laymen, the objects of their suspicion and unrighteous judgment.

When it becomes necessary for a minister to do a work of correction, he should be very careful to act righteously and wisely. He is not to denounce the erring harshly before those who know not the truth. The unconverted judge the servants of God by such actions, and conclude that this can not be the work of God. Those who are not of our faith, but who are convicted of the truth, when they see a lack of unity among the ministers who claim to be obeying the truth, close the door of their hearts, saying, We want none of these things. Thus by the exercise of unsanctified speech, souls are turned from the truth, and an example given that opens the way for the things of truth and righteousness to be lowered in the dust. Our workers, when tempted to speak hasty words of criticism and judgment, should remember that silence is golden.

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness, and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

My brethren, the time has come for every man to examine critically his own case. The time has come for men to keep their words of fault-finding for their individual selves. Let those who have been

free to express their ideas regarding the error of their brother's course, examine their own lives by the light of the Word of God. There is a great work of re-conversion to be done before the way for the Lord's coming shall be prepared. Men and women who have long professed to serve the Lord need to experience the quickening power of the Holy Spirit.

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God.

I have been shown that some of the leaders in the work have acted the part of an inconsiderate father who loses control of his words and spirit, and who acts severely with his children because he supposes it necessary to show his authority. Often such a father, in exercising his ruling power, gives an example of passion and injustice, which strengthens the evil. The parent who deals thus with his child does it a great wrong, and needs to turn his indignation and censure against himself. I have been instructed to say that those workers who have carried this spirit into their labors and plans in the conference are as surely stumbling-blocks to souls as is the inconsistent parent to his child.

God never intended that in his work the mind of one man should control the mind of another. Those who are trying to carry out their personal plans should carefully consider whether they are following the example of him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Those who follow in the footsteps of Christ will not act the part of an accuser, passing judgment on those who they suppose make mistakes.

We have a most solemn message to bear to the world. Let those who suppose that they are to have authority, remember that they are men under authority. A higher power than that of any earthly potentate is to rule them.

Religion's Chief Test

K. C. RUSSELL

RECENTLY the following paragraph came under my observation, and it is so expressive of the true elements that are embraced in the Christian religion that I have been constrained to pass it on to the readers of the REVIEW:—

"The supreme test of religion is that it be experienced in our lives. A man may have deep religious feeling, but if it does not prove itself in action, it is but vapid emotionalism. Sentiment and prayers do but make a mockery of God

and the church, if they do not issue in right life. It is only when our religion masters our temptation, sweetens our ugly tempers, overcomes our bad habits, casts out our selfishness, moves us to do good to our neighbors, gives us courage in danger and faith and calm under the fire of affliction, that it is real. Then it has set to it the seal of experience, and then it will bring the favor of God and crown with an immortal hope."

The question that these words should prompt each one to ask himself, is, Will my religion stand the test outlined in the foregoing words?

There is nothing that will so recommend the religion of Jesus Christ in these times, when there is so much empty profession, as an unselfish godly life, which will manifest itself in the home, church, and business.

It is said of Christ himself, "In him was life; and the life was the light of men." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Takoma Park, D. C.

Searching for the Lost

WM. COVERT

OUR relation to Christ as sinners saved by grace places us in the field of labor to help in saving other sinners. The gospel of salvation which applies in our redemption, should, like the water that runs the mill, flow on to do the next service that lies in its course. What Paul said of his gospel debt (Rom. 1: 14, 15) is true of every Christian, and his earnest effort to discharge the obligation was no more strenuous than ours should be. In one of his epistles he spoke of thirty-nine reasons (2 Cor. 6: 3-10) that impelled him to work, and said he must not offend or come short in any of these, else the ministry would be blamed. And every point that he mentions, and many more, plead with us to be zealous in our missionary work.

The message is more complex now than when Paul preached in Ephesus or on Mars Hill. The number of false gods which men worship now are more than twice as many as received their devotions then. There are more people in the enemy's ranks now than belonged to his forces then. At no time in the world's history have the hearts of men been set against the truth more than now. Never before were the people as widely distributed over the face of the whole earth as now; and all of them are to be found and told about the coming of the Lord and everlasting life in the home of the saved.

Many of them will believe and obey when they hear the good news, but they must be searched out. The Lord calls those who may be saved through the truth, straying sheep. So he says, "I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been

scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land." Eze. 34: 11-13.

A prophet writes concerning the very careful search that is to be made, saying, "I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16: 16. The Lord is not willing that one should perish; therefore every possible effort is to be made in searching for those who are wandering away from the fold.

Those who are most skilled in fishing and most persistent in hunting for souls, are now to be employed in the final work of gathering out the Lord's jewels from among the vast millions that people the earth. No pains should be spared, nor should anything be left undone that would aid in hastening this great work. All the mercantile and business interests of earth sink into insignificance when compared with the importance of getting the wandering souls out of the darkness and distress of sin into the light and joy of eternal life. Every available person is called upon to search for the lost. Every sea and river must be fished, every mountain and hill must be hunted, and every kingdom and tribe traversed now in finishing this last great work.

As to the time and place of beginning, the reader should understand that now is the time, and the nearest home is the place to begin. The early Christians were instructed to begin at Jerusalem, the place where they dwelt just then. When Jerusalem was worked, they were to enter the provinces nearest to it, and then to spread abroad as rapidly as their success would indicate that the field of labor should be widened. No one will have far to go who begins with the sinner nearest at hand. Begin now.

Chicago, Ill.

Prayer—No. 5

G. B. THOMPSON

A PRAYERLESS home is indeed a sad thing to behold, especially when the inmates profess to love God. In Jer. 10: 25 we read: "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate."

In some homes where once the family altar was set up, and the father as the priest of the family gathered the members of his household together morning and evening for prayer, and to seek the Lord for help, it has fallen down. The cares of life have crowded out this blessed hour from the home. But mark it—backsliding is gradual—the day that family worship was omitted, your backsliding began. When family worship is crowded out of the home through making the cares of life primary, the spiritual influence suffers in consequence.

When the voice of vocal prayer is heard no more, the spiritual atmosphere changes, and as a result the children drift into the world and are lost.

The following beautiful words concerning family prayer will be read with profit:—

"Surely the goodness of a thoughtful Providence, received day after day in unbroken continuity, requires some grateful recognition of praise. Then is it not a perilous thing for members of the household to disperse in the morning to their duties and responsibilities, into dangers and temptations, to meet possible trials, without invoking Heaven's guidance, protection, and help? There is reason to fear that in many homes family worship is neglected, and that in the intense whirl and excitement of these busy times the neglect is becoming more and more common. How can we expect God's blessing upon our homes if we do not call upon his name? Is it any wonder that there is sorrow over children's wanderings in the households in which there is no family altar?

"There is a wondrous educating influence in the daily assemblage of the family for prayer. Where through childhood and youth the custom has been regularly maintained, its influence over the life is such as can never be wholly obliterated. And it may be seriously questioned whether in any other way, by any other means, children can be so firmly bound by gold chains about the feet of God."

"The memories of the old family altar, waked years and years after the home walls had crumbled and the home voices had become silent, have led many a wanderer back to God's feet."

"Then there is nothing else that so sweetens the home-life. True family worship is a fountain that brings streams of holy influence into every part of the household. It is a vase of perfume that sheds fragrance over all. It softens asperities. It quells anger. It quiets impatience. It settles difficulties. It subdues evil passions. Hearts that are drawn together at God's feet every day can not get very far apart. The frictions of the day are forgotten when all voices mingle in the same heavenly song. As the tender words of inspiration fall with their benign counsels, all feeling of unkindness melts away. The altar in the midst wondrously hallows and sweetens the home fellowship. Besides, it puts new strength into every heart. It comforts sorrow. It is a shield against temptation. It smoothes out the wrinkles of care. It inspires strength for burden bearing. It quickens every religious sentiment, and keeps the fires burning on every heart's altar."—*Week-Day Religion*, pages 77-79.

Has the family altar fallen down in your home? Or have you been neglecting to establish in your home the morning and evening hour of prayer? In either case, delay no longer. Begin today. Gather your family together, and after reading God's Word, kneel before him and thank him for the many blessings you have continually received, confess your sins, and pray that he who

notes the sparrow's fall will keep you as a family from sin. This will bring the blessing of God into your heart, and strengthen you in many a conflict with the powers of darkness.

Takoma Park, D. C.

Things That Differ—No. 3

J. N. LOUGHBOROUGH

THE Lord in his Word teaches us that his Spirit has a work to do for us in leading us into all truth, helping our infirmities, and like a voice behind us, saying, "This is the way, when we are liable to stray from the right path. In our natural condition our heart is said to be 'a heart of stone,' yet the Lord by his prophet has said, 'A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.'" Eze. 36: 26, 27.

By the same prophet the Lord has said of one brought into such a position, "If he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered." Eze. 33: 13. Such then "follow their own spirit, and have seen nothing." Eze. 13: 3. Having tasted the presence of the Holy Spirit, if they begin to trust in their own strength, they are quite sure to fall. So they were admonished, "Take heed to your spirit" (Mal. 2: 15); that is, be sure that the spirit leading you is the Lord's Spirit, and not the spirit of Satan, or simply the leadings of your own mind. So also in the New Testament times our Saviour said to some who were zealous to see vengeance upon those who did not favor them, "Ye know not what manner of spirit ye are of." Luke 9: 55. The beloved apostle John left on record this admonition: "Believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1.

The apostolic church was troubled with those who labored with great "zeal,"—zeal that was "not according to knowledge." The beloved John thus spoke of Diotrefes, "who loveth to have the pre-eminence," as "prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10.

What was true in the early church has been manifest also in later times. When the Lord has a special work going forward, Satan will seek to move some souls to follow their own spirit. Professing to have light from the Holy Spirit, they bring reproach upon the cause by their fanaticism. Thus it was in the days of the Reformation, under Luther and Melancthon. A counter movement was started, in which the leaders claimed that all should be taught directly by the Holy Ghost. Of these it was said, "They rejected the Word of God as the all-sufficient rule of faith and practise, and substituted the changeable, uncertain

standard of their own feelings." They pleaded that they were "led by the Holy Spirit." Of them Melancthon said, "There are spirits of no ordinary kind in these men; but what spirit? On the one hand, let us beware of quenching the Spirit of God, and on the other, of being seduced by the spirit of Satan."

Of these fanatics Luther said, "I always expected that Satan would send us this plague." Of the leaders in the movement he said, "To them the Holy Scriptures are but a dead letter, and they all began to cry, 'The Spirit! the Spirit!' but most assuredly I will not follow where their spirit leads them."

Again we read of them, "The fanatical leaders gave themselves up to be governed by impressions, calling every thought of the mind the voice of God. Consequently they went to great extremes." The teaching of Munster, one of the leaders in the fanaticism, "led them to break away from all control, and to give the reins to their prejudices and passions."

In the great second advent movement, which so mightily stirred the people from 1840 to 1844, Satan was restrained from introducing his fanaticism. As an illustration of the work, we quote the testimony of Elder L. D. Fleming, where he speaks of the labors of Brother William Miller in the Casco Street Christian church of Portland, Maine:—

"The interest awakened by his lectures is of the most deliberate and dispassionate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this: Brother Miller simply takes the sword of the Spirit, unsheathed and naked, and lays its sharp edge on the heart, and it cuts! That is all. Before the edge of this mighty weapon, infidelity falls, and Universalism withers. False foundations vanish, and Babel's merchants wonder. It seems to me that this must be a little the nearest like apostolic revivals of anything modern times have witnessed."

The winter of 1844-45, after the close of the 2300-day period, until the people began to receive the true light on the sanctuary question and the third angel's message—the explanation of their disappointment—was a time when Satan was busy seeking to introduce his fanaticism. One of the most effective of his snares was the extreme teaching that every one was to get his light in all things directly from the Lord—from the Holy Ghost—thus to come into a state of "holiness" where his every thought would be from the Lord. A few claimed that they had reached that "spiritual state." Their course, however, seemed to develop more of the *animal* than was consistent with their claim.

Sister Harmon, now Sister E. G. White, was sent by the Lord from place to place to reprove and correct these fanatics. For this reason her enemies charged her with teaching those things which she had actually condemned. By the aid of her instructions those accepting

the third angel's message were shielded from these deceptions. Of course Satan did not like to be defeated, so, until order was established among us, he tried to have some of these individuals ventilate their peculiar ideas.

Regarding the way of safety in these things we have this instruction: "The peril which threatens our usefulness, and which will prove our ruin, if not seen and overcome, is selfishness—placing a higher estimate upon our plans, our opinions, and moving independently of our brethren. 'Counsel together,' has been the word repeated again and again. . . . Satan may move through one man's mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted, there is greater safety against his wiles. Every plan will be more liable to be viewed from all sides, every advance will be more carefully studied, so that no enterprise will be likely to be entered upon which will bring confusion and perplexity, and defeat the work in which we are engaged. In union there is strength; in division there is weakness and defeat."—*Special Testimony*, No. 5, page 3. Following such wholesome instruction would surely be a safeguard against that kind of trusting in the spirit, and a great aid in trying—proving—"the things that differ."

Healdsburg, Cal.

Egypt

IN all his dealings with the nations God has sought, first of all, to save as many of their people as possible. This purpose he has never lost sight of. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 32: 8. The apostle Paul states the same fact thus in his address to the Athenians: "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times, before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17: 25-27. The people of all nations are equally near to the Lord, and, since he has made all of one blood, all are equally dear to his heart. He does not regard them with indifference, as mere passive agents in the execution of his designs, but seeks to stir them up to feel after him, that they may find him.

One of the most ancient families of the earth was settled in the land of Egypt, and the history of God's dealings with that people is full of interest. Like the other nations, they lost the knowledge of the true God because when they did know him, "they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of

the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1: 21-23.

Yet, although the land of Egypt was filled with idolatry of the grossest kind, God did not abandon it, but sent his witnesses again and again to declare the truth. Abraham and Joseph made known in Egypt the living God, and the children of Jacob were welcomed to the land by Pharaoh. But a change came, and persecution, long and sore, was visited upon the rapidly multiplying Israelites until God stretched out his hand and by great signs and wonders delivered his people from the house of bondage. No nation in the world ever had a clearer testimony to the true God than was given through Moses and Aaron to the Egyptians.

From that time Egypt had full opportunity to know what God was doing in Israel. Again and again the prophets received messages for the land of Egypt, but its ancient pride and stubbornness frustrated the work that God would have done for it, until the time came when he was obliged to break its strength to pieces, and humble it into the dust by means of the armies of Babylon.

There were two sins for which Egypt was especially punished, her pride and her treachery to Israel. It is true God had forbidden his people to go down to Egypt for help, but that did not excuse Egypt for her deceitful course. Her statesmen had been very prompt to desert those who trusted in them when the interests of Egypt seemed endangered, but God had marked the treachery, and its punishment came in due time. "And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou breakest, and madest all their loins to be at a stand." Eze. 29: 6, 7.

The pride of Egypt was to be permanently humbled. "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Verse 15.

But all these things came upon Egypt, after being foretold to her by God's prophets, in order that she might know the true God, and might learn to fear him. "And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it." Isa. 19: 17.

Egypt became later a place of refuge for the children of Israel, a land where they were welcomed, and, on the whole, kindly treated. To Egypt Joseph and Mary were directed to flee from the wrath of Herod, and there, probably in one of the colonies of Jews, they found a refuge until Herod was dead. It may have been this experience that was before Isaiah when he wrote: "In that day shall there

be an altar to the Lord in the midst of the land of Egypt, . . . they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them." Verses 19, 20.

In their weakness Egypt learned the lesson that was taught in vain in the days of pride and prosperity, and thus the distress and downfall of Egypt was blessed to it. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day." On the day of Pentecost devout men were present from Egypt, and a little later the treasurer of Candace, queen of Ethiopia, carried to the south of Egypt the good tidings of the Saviour.

"And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be entreated of them, and shall heal them."

Under the healing influences of the gospel, the three ancient enemies, Egypt, Assyria, and Israel, should be no more strangers and foreigners, but fellow citizens and of the household of God; "whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance."

Notwithstanding the rebellious spirit of Egypt, God's thoughts toward it were thoughts of peace. He was compelled to humble it as a nation in order that the people of Egypt might feel after him and find him. In mercy God shatters the idols and the ambitions of mankind in order that he may bring true and lasting good to his children.

More than this, no one can tell how powerful to restrain the other nations has been the history of Egypt. On that stage, before the eyes of all the earth, God has revealed himself and taught a needed lesson to many peoples: "I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall." Eze. 32: 9, 10.—*Present Truth.*

One Difference

ADDIE S. BOWEN

"FOR my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55: 8.

One very marked difference between the thoughts and ways of the Lord and those of man, is in the disposition shown toward offenders.

God is reaching out after sinners, ever ready to receive any who will come to be folded in his forgiving embrace. Sorrow and repentance for sin, with pleas for forgiveness, are gladly accepted, and the sinner is abundantly pardoned. All the mistakes and sins are at once moved out of the way, put behind the Lord's back. Isa. 38: 17. Those forgiven sins are never held up as a separating barrier

by the Lord, to dishearten or discourage his child, nor to hinder him in overcoming.

With man, how different! When a person is mistreated or thinks he is mistreated, if not a truly humble Christian, he holds the offender at a distance, and that offense comes up again and again as a barrier between the two. The offender may have acknowledged the fault and asked pardon. It may have been excused, yet it is brought out to be examined and talked over by the offended one and others, perhaps as long as he lives. It is not put behind the back, left once for all, never to make a separation again. This is the way of humanity. But, thank God, the love with which he loves sinners we can have, hearts full of it, if we ask God for it, and do our part to get rid of our naturally wicked hearts. He promises to take away the hard-heartedness and give us of his disposition, and he does it when we choose to let him.

It is blessed to have the love of God for every one, and not a hard, unkind thought toward a soul on earth.

Buffalo, N. Y.

Being Lights

BEING lighted is never the end of the Christian's life; not even being lighted from above. Being "lights"—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun, it is dark. There are moonlight Christians who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or a burden—rises between them and God, they are black and dark. . . . Christ would have us so "dwell in the light" that we may become "children of the light," in whom there is "no darkness at all."—*Selected.*

"Do not pass by the little things and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whoever, and wherever you are, O youth, God calls you into active service for him. No one but yourselves can do your work. If you withhold your light, some one must be left in darkness through your neglect. Every day there are souls going down to ruin, 'lost for a want of a word'—a word you might have spoken."

WE were listening recently to a statement of an unusually bright man, concerning his experience with a set of fanatics. He said, "I went among them prepared to accept whatever truth they might have. But I found that the dove was not there." The Holy Spirit was well symbolized at Jesus' baptism by the dove, the gentlest and most loving of all the feathered creation. Those who have him have the dove-like nature.—*Selected.*

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

The Head of the Great Image

THE first kingdom, then, here represented by the head of gold, was that of Babylon. Let me first briefly notice what is said about it in the Word of God, and in what respects that which was prophesied of it has been fulfilled. You will always perceive that one kingdom passes from the stage the moment that the other comes on. In other words, the Persian kingdom was constructed from the ruins of the Babylonian; the Greco-Macedonian was constructed from the ruins of the Persian; and the Roman kingdom rose upon the ruins of all that preceded it.

About 612 B. C. Nebuchadnezzar destroyed Nineveh; or, in the language of Scripture, as shown to be true by the disclosures of Layard, "made its grave;" burying in the deep and silent earth all its grandeur, its pomp, and its splendor. And when Nineveh, till that time the greatest kingdom upon earth, was thus entombed in its grave, Babylon ascended the throne, and swayed the scepter over all the nations of the world. The walls of the city of Babylon, as we read not only in Scripture, but in Xenophon, the beautiful and classical Greek historian, were of gigantic size, measuring sixty miles in circumference; and the breadth of these walls, which were very solid, being built of brick cemented with bitumen, a substance produced upon the soil, were capable of allowing six chariots, each with two horses, to drive abreast upon them. The city had one hundred gates of solid brass. The temple of Bel, or of Belus, as it is called by classic writers, had a circumference of half a mile, and was upward of one thousand feet in height, or nearly three times the height of St. Paul's Cathedral [in London]. The fertility of the whole region of Chaldea, watered by the Tigris and the Euphrates, was so great that classical historians, Herodotus and Strabo, tell us that it produced two hundredfold; that is, that one seed of corn [wheat], if I may use this mode of illustration, produced in the ear two hundred seeds; a degree of fertility unrivaled in any modern country. This I state to justify the description of the prophet, when he calls Babylon "the excellency of Chaldea," and literally "the glory of kingdoms." Again, what is the sign of it in Nebuchadnezzar's dream?—"The head of gold;" in its natural and physical properties the most valuable of the four metals.

[Dr. Cumming then quotes the various prophecies concerning Babylon and its downfall, introducing his quotations with these words: "I will give, I say, first of all the predictions of God, as these were uttered many years before its fall, and then I will read the facts recorded in history by impartial writers who did not even know of the prophecy, and who

could not have the least design or intention of showing its fulfilment." The portions of Scripture referred to are the following: Jer. 25: 11, 12; Isaiah 13 and 14; Jeremiah 50 and 51. He then continues.—Ed.]

I have thus read the leading parts of that great burden of prophecy against Babylon. I now quote in evidence of the fulfilment of these the prophecies of God, the dispassionate testimony of the heathen historians: and I shall then give you an account not only of the rise, as I have already briefly done, but also of the fall, of the head of gold, previous to the silver empire taking its place, and its order in succession onward to the end.

First, then, in these prophecies, Cyrus is specified as the general who was to march his forces against Babylon. Xenophon directly states that such was the fact. Babylon, trusting in its gigantic walls, and in its provisions for twenty years, adequate to maintain it in case of its being besieged, instead of preparing to repel the invading army, gave itself, its whole population, from the prince upon the throne down to the meanest of its subjects, to debauchery, riot, profligacy, and drunkenness. In the next place, Cyrus, after he had come in array against Babylon, besieged it for years without success, and at last fell upon the expedient of digging trenches round the walls of Babylon, ostensibly for blockade, but really to divert the waters of the Euphrates from their accustomed course, and leave in the empty channel a pathway for his soldiers to march into the city. It was, as I have described, surrounded by vast walls; but the river Euphrates rolled through the midst of it. There was therefore an opening thus formed through the center of the city; only there were walls on each side, or on each bank of the river, with gates to each street leading down to it; and the plan of Cyrus was therefore to divert the waters of the Euphrates into the trenches he had dug, and to make the dry central channel a road for his troops to march down in order to gain possession of the city. Herodotus, the father of historians, relates that, even after having marched along the bed of the river, the obstacles to his entrance were just as great as elsewhere; for there were gates to each street leading to the banks of the river; and if these had been secured, the obstruction to the entrance of Cyrus would have been complete. But there was a prophecy—part of which I read to you—that these gates should not be shut; and the Babylonians, not suspecting the stratagem of Cyrus in diverting the waters of the river, left their gates open as if in conscious possession of impregnable security; when part of the army, therefore, entered at one side of the city, marching up the bed of the river, and another part of his troops at the other side of the city, marching down the bed of the river, they found each of these gates open, which would not have been the case had not the people been indulging in feasting and drunken-

ness; the troops therefore entered by every gate; and before the Babylonians were aware that the enemy was so near at hand, their great and impregnable capital was in the hands of the next empire, the empire of the Persians.

We notice another minute point that was singularly fulfilled. It was predicted that the enemy should come upon them unawares, and that "one post should run to meet another in the midst of the siege." Now, that such was literally the fact is recorded by Herodotus, for he says that those at one end of the city were in the hands of Cyrus before those at the other end of the city were aware of his attack, and before they had time to give the alarm; thus fulfilling the prediction of the prophet, that post should run to post, and watchman to watchman, to give the awful and startling alarm that the forces of Cyrus were upon them.

Then it is predicted by the prophet, that "they that were drunken should sleep a perpetual sleep;" and that "the two-leaved gates should be thrown open." It is stated by the historian that the monarch was indulging in a feast, and was intoxicated with wine, surrounded by all his princes, nobles, and courtiers, at the very moment when the city had fallen into the hands of the Persian army; and hearing a noise outside the palace, he insisted on knowing what it was; and when some of the chief princes rushed to the gates of the palace in order to ascertain the cause, and threw them open for that purpose, they thus fulfilled the prophecy,—the troops of Cyrus instantly rushed in, and Belshazzar and his princes were slaughtered in the midst of their festival: "the drunken slept a perpetual sleep." Thus you have every prediction that God gave by the mouth of Isaiah and Jeremiah fulfilled to the very letter; and that fulfilment is recorded by the dispassionate pens of the historians of ancient Greece.—"*Prophetic Studies; or Lectures on the Book of Daniel*," by John Cumming, D. D., London, 1850, pages 47-55.

"This image's head was of fine gold' (verse 32), which Daniel interprets (verse 38), 'Thou art this head of gold,' thou, and thy family, and thy representatives. The Babylonian therefore was the first of these kingdoms; and it was fitly represented by the 'head of fine gold,' on account of its great riches; and Babylon for the same reason was called by Isaiah (Isa. 14: 4) 'the golden city.' The Assyrian is usually said to be the first of the four great empires; and the name may be allowed to pass, if it be not taken too strictly. For the Assyrian empire, properly so called, was dissolved before this time; the Babylonian was erected in its stead; but the Babylonians are sometimes called Assyrians in the best classic authors, Herodotus, Xenophon, Strabo, and others, as well as in the Holy Scriptures."—"*Dissertations on the Prophecies*," by Thomas Newton, D. D., London, 1840, page 206.



Why Do We Worry?

Why do we worry about the nest?
 We only stay for a day,
 Or a month, or a year, at the Lord's behest,
 In this habitat of clay.

Why do we worry about the road,
 With its hills or deep ravine?
 In a dismal path or a heavy load
 We are helped by hands unseen.

Why do we worry about the years
 That our feet have not yet trod?
 Who labors with courage and trust, not fears,
 Has fellowship with God.
 — Sarah K. Bolton.

The Mother and Her Child

ONE has said: "For no other memory can we be so thankful as for one that goes back so far that it seems to be the first of all impressions,—the face and form and influence of a Christian mother. That picture, of all pictures the most beautiful, is a talisman at every step on the life-road."

Yes, better than rare heirlooms of diamonds or other sparkling gems to hand down to our children is the memory picture of a mother's faithful, tireless work in forming the character of her children. Would that every mother who may read these lines could realize at all times the extent of her influence over her children. It is indeed measureless.

One has said, "In the home [not at the ballot-box] the mother makes the character of nations." Who has not read, of the mothers of Napoleon Bonaparte, George Washington, and John Wesley! What wonderful women they were! Every mother can not give to the world a Washington; but she can and ought to do her best to give to the world pure, healthy, well-trained children.

Now, since my children have gone out into the world to take their places and perform their duties in life, I realize as never before the power of a mother over her children's future life. The older I grow, the more sacred the work of a mother appears to me. Day by day she is doing work which will last through all eternity. We may properly call her an artist, painting pictures which the hand of time can not erase, tarnish, or cause to fade. The colors of the mother-artist must wisely be chosen, and mixed with earnest prayer and purpose, and ground fresh each day for that day's particular work.

I once knew a mother who was very particular about her personal appearance in her home. She was a hard-working woman, but she never failed to make

some changes in her attire for the afternoon. Some dainty article was added that would make her look more attractive; for she said, "I want my boys to remember me as a neat, tidy mother." She has been sleeping for a number of years; but the memory picture of that mother is undimmed to her children to this day.

A woman's first and grandest work, if she is a mother, is due her own children; and the mother who, in her zeal to work for God, neglects her own children either physically or spiritually, is doing a great wrong. I have known mothers who loved "the truth" and desired "to work in the cause," and yet they neglected the very work God had given them to do. Some may say, "You would have a woman selfish, and do only for her own." Not so; I would have every mother true and faithful to her own, careful to cultivate the home field first, and then reach out after others as the way opens.

The relation of the mother to her child is most sacred; but it has come to pass that the office of motherhood is no longer held sacred by many. Mothers can turn coldly from their offspring, to engage in pleasure, or the so-called work of the Lord, while their children are left to run in the streets, or are turned over to the care of others. This may sound severe to some; but when the mother is brought to realize the greatness of her work, she will see the matter in a new light.

Children should not be left to learn from others the mysteries of their own bodies. Most mothers are very remiss in this duty, from false modesty or some other cause. Far too many children are left to gain this knowledge from older schoolmates, and long before most mothers dream of such a thing, the mind of the child is filled with impurities and false ideas, and often very young children are led into evil practises long before the mother has any thought that her child has any idea of the origin of life. If every mother would in the fear of God give her boy and girl right instruction upon these important subjects, she would build a strong bulwark against impurity and vice.

The greatest care should be exercised by the mother, as her children grow older, to retain their affection and confidence. It is a sad day when mother is left out of the confidence of her child, as she will be unless she is careful. Encourage them to trust you. Be social; take an interest in their associates. Many a boy or girl forms acquaintances of which the mother knows nothing, and from these associates, harmful and impure habits are learned. A mother should be watchful

of the company her child keeps. A child should not be allowed to run upon the streets at night. Home should be made so bright and pleasant that the children will not care to go down-town or to the country store to spend their evenings.

I hear a mother say, "I am glad to get them out of the way for a little time, so I can have a few minutes' quiet and rest." Ah, mother, you are resting at a fearful cost, if your child is in bad company! These are fearful times for the young. Traps and pitfalls abound on every side. Satan is doing his best to ruin our children. Parents, in the fear of God, do all in your power to save them from destruction.—Mrs. M. C. Du Bois.

Reading, and Reading

A MOTHER was very much delighted to know that her young son was so fond of reading, and spoke of his thoughtful and studious habits. It developed, however, that he was reading the most trashy books in the line of exciting and sensational yellow-back literature. He had no taste for what was substantial and instructive, and his taste for reading was, in its way and directed as it was, a very injurious tendency.

Physiologists tell us that we do not drink enough, ordinarily, and urge that two or three pints of water daily should be taken into the system. The one who should drink a great deal of beer and wine and other intoxicating liquor, and delude himself that he is living in accordance with this physiological requirement, would make no more surely a great mistake than the one who, reading flashy and evil books, flatters himself that he is cultivating his literary taste and satisfying his intellectual needs.—Herald and Presbyterian.

Self-Slaughter

A NEW form of suicide, called by the doctor "automatic poisoning," is reported in the London *Globe* of September 23. A carman was admitted to St. Bartholomew's Hospital on September 2 with a fractured ankle. The fracture was set, and he appeared to be getting better, but on the seventeenth he was found to be in a comatose condition, and died shortly after. At the inquest it was stated by the house surgeon that "death was due to slow poisoning; deceased had been automatically poisoned. He had been such a heavy drinker that when he had the accident and had to be still, the liver refused to do its ordinary duties, and the poison accumulating, he actually poisoned himself automatically."

The victim perhaps thought that in his arduous work he needed the strong drink, but he was actually committing slow suicide, fatally undermining his health. This was made evident when the accident tested his physical condition. The case simply indicates what every consumer of alcohol is in some degree doing to himself.—Present Truth.

THE WORLD-WIDE FIELD

Difficulties to Be Encountered in Turkey

C. D. AC MOODY

THE spirit of Turkey is as much opposed to Christianity as was the spirit of the Saracen conquerors who went forth to push the banner of Mohammed into the heart of Europe centuries ago. It is only because of the severe pressure brought to bear upon Turkey by the powers of Europe that Christianity is even tolerated within her borders. The spirit of Mohammedanism possesses just as much hatred against Christianity as ever. As the weapon of Mohammedanism is the sword of steel, instead of the sword of the Spirit, so her methods to-day in principle are those of force, and not of persuasion.

Frequently some Mohammedan leader declares that the armies of united Mohammedanism will yet conduct a successful campaign against Europe. Of course this is more the expression of individual sentiment than of the prevailing intention and belief of the people. As I have already expressed in an article to the REVIEW a few months ago, it is the prevailing belief among many Moslems that the sultan of Turkey will soon be forced to move from his present seat of government.

The first statement reveals the spirit of Mohammedanism itself; this latter expresses the conclusion drawn from the political situation of Turkey to-day. The condition to which expression is given in the first statement is that under which we have to carry on our work. The conditions which produce the latter conclusion are those which are bringing about the fulfilment of the prophecies regarding the "sick man of the East."

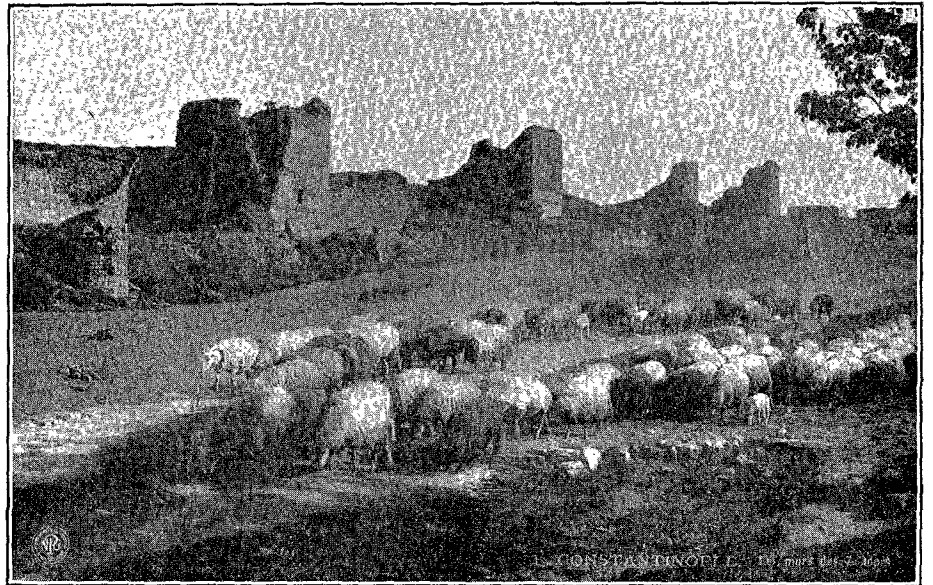
At this writing I desire to speak of those conditions which directly affect our work in Turkey. The only freedom granted to the non-Mohammedan sects or communities is restricted toleration. To convey a better understanding of the position in which we are placed, I will first show the general condition under which all denominations have to carry on their work. There is no civil government in Turkey. Primarily the Turkish government is the Mohammedan Church. Every tolerated non-Mohammedan sect is treated as independent, not only ecclesiastically, but nationally and civilly. Every citizen of Turkey who is not a Mohammedan is treated as a citizen of the sect to which he belongs, rather than as a citizen of Turkey. Thus each recognized denominational or sect organization is fully organized to administer, to a degree, both ecclesiastical and civil affairs.

Of course the civil functions are limited to the laws of Mohammedan administration. For example: every de-

nomination has its headship. Each denomination is required to register all its members, and to appoint and maintain, at its own expense, men to administer such civil duties as are imposed upon them by the government. The government demands a tithe as a tax from all its subjects. This tithe is estimated by the government to the various denominational communities, and handed to their respective heads, who apportion the same among their people. All marriage permits and burial rights and privileges are secured from the denominational heads, and not directly from the government. Accordingly, in the case of marriage, the Armenian, Gregorian, and the

companies must still be recognized by the government as members of the society, or denomination, out of which they came. Every citizen holds a private paper, showing what his religion is — to what sect he belongs. Whenever a native desires to travel, he must take, in addition to this private paper, a paper known as the *teskereh*, which permits him to travel to whatever point is designated therein. This *teskereh* must be secured through his religious head — if he be Protestant, by the Protestant head; if he be Gregorian, by the Gregorian head; etc. After people profess the faith of Seventh-day Adventism, their privileges of traveling, or of receiving any kind of rights civilly or ecclesiastically, rest in the will of the heads of the religious communities out of which they came. There are many difficulties arising from this situation, which place and time would not permit me to mention.

Since last May our religious services have been strictly prohibited here in Con-



PART OF THE ANCIENT WALL BUILT BY CONSTANTINE THE GREAT, SEPARATING CONSTANTINOPLE FROM THE EUROPEAN MAINLAND

Orthodox Greek Churches demand that the parties to be married partake of their communion before the marriage can be solemnized.

In some cases the Protestants are very kind to our people; but, on the other hand, when they choose to turn against us, our people are laid before the government as violators of the law. However, it does not always require the disfavor of a religious community to involve our people with the government; because the authorities are thoroughly apprised of the existence and activity of our people, and of the fact that we are not recognized by any of the accepted religious communities.

From this brief outline of the administration of affairs in this country, it can readily be seen that Seventh-day Adventists, having no headship whatever, from a government standpoint (though One is our head, even Christ), are placed in an embarrassing position before the government. The Protestants do not recognize our work in Turkey. Consequently, those who unite with our

stantinople. Our people have been meeting in the open of a large common in one of the suburbs. So during the summer we have spent many pleasant Sabbath days under the cover of a large English walnut-tree, on the Asiatic shore of the Bosphorus. The last Sabbath in July the writer baptized seven persons in Constantinople. Our company, together with the candidates for baptism, went by steamer to a remote suburb on the Asiatic shores of the Marmora Sea. After first enjoying a service under a large tree, we proceeded to the baptism. At this point two policemen appeared on the scene, to interfere with our work. They asked what we were about to do. When they learned that we were going to baptize, they forbade it. They wrote down the names of all the brethren, and proceeded to take four of them off to court. I intervened, and through my interpreter persuaded the police that there was no law forbidding us to wade into the edge of the sea, insisting that it made no difference whether the operation be called baptism, or swimming, or anything else,

as far as the legal status was concerned. This kind of logic will not always work in Turkey; but above all was the protecting, overruling hand of our Heavenly Father, and the police were dissuaded from their first course, and they permitted us to perform the rite. As three of those taken into custody were candidates for baptism, these were released. But one, the deacon of our Constantinople church, was held for the whole company, that he might appear before the court, to answer questions concerning what we were doing.

He was held in ward twenty-four hours, and then released on bail. He appeared two days later for examination by the proper officials. In the meantime we sought the Lord to overrule all for the best. When the time for his examination came, only a few simple questions were put to him, and he was released. Thus, what appeared at first, in view of former prohibitions, to be a matter which might develop seriously, turned out to be a complete victory for the truth. Considering that three of the four who were first taken by the police were candidates for baptism, it was no small test of their fidelity to the cause which they had chosen to follow. Of those baptized, two were Jews, two Greeks, and three Armenians.

In Brusa our work is closed up more than in Constantinople. Our brethren there have been forbidden to meet together under any condition whatever. Recently three of them were arrested for meeting together on the Sabbath day, and were fined twenty-five piastres (a dollar United States money) each. These brethren were threatened with exile, if they were found meeting together again. Since this arrest our people have been watched so closely that they have not even ventured upon outdoor services in the edge of the city. I expect to visit Brusa next week. We are seeking the Lord for wisdom, to know how to act Lord that we may have wisdom, to know how to act under present trying conditions, that no mistakes may be made.

In spite of all these difficulties, the work is gradually progressing, souls are baptized every few weeks, and, with the exception of a very few, our brethren are firm to the principles of our faith. We are planning on holding a general meeting in this western part of the Turkish Mission in the late fall. We hope to gather to this session a good representation of the one hundred seventy believers in this part of the field. Elder Conradi has promised to be present. The meeting will be held in a retired place, where we are not likely to be molested by the authorities.

At present it is impossible to foretell in just what way the Lord will intervene in our behalf, that we may have liberty to preach the gospel. He has wrought for us, and the work is firmly established; and, knowing that he will continue to champion this cause, we are of strong courage in him. Remember Turkey before the throne of grace.

Constantinople, Turkey.

Santalia and the Santals—No. 3

W. A. BARLOW.

AMONG the nine million inhabitants of India variously described as aborigines, jungle tribes, demon worshipers, or animists, the Santals are the largest tribe. The Santali-speakers, including both heathen and Christian Santals, number 1,830,143.

Their origin is obscure, but they differ as widely from their Hindu and Mohammedan neighbors as one race of human beings can differ from another. These aboriginal peoples, who are believed to have been the inhabitants of India before the Aryan invasion, have been divided by ethnologists into three groups—the Dravidian, the Kolarian, and the Tibeto-Burman. Mr. H. H. Risley, whose "Tribes and Castes of Bengal," recently published by the Bengal government, is now regarded as the authoritative work on the subject, describes the Santals as "typical examples of the pure Dravidian stock." They are dark, often almost jet black in color, with coarse, often curly, black hair, sturdily built, with fine muscular development, and broad, but not unpleasant features, wiry and vigorous, perhaps lazily inclined, but capable of great endurance, and very fond of a free, active, open-air life.

Santal traditions tell of an Adam and Eve, Pilchu Haram and Pilchu Budhi by name, who sprang from two eggs laid by a wild goose. Later, when a deluge of rain-fire destroyed the inhabitants of the earth, a single pair was preserved in the cleft of a mountain.

If the Brahman looks upon the Santal with supreme contempt, regarding him as the offscouring of the earth, little if any higher than the beasts of the field, the Santal repays his scorn with interest. The independent spirit of the Santals has saved them from the common fate of the aboriginal tribes of India, that is, from becoming absorbed into the Hindu system, to become hewers of wood and drawers of water to the more highly civilized races. They are not as a rule cringing or obsequious or prone to self-abasement, but to those who speak their language they are frank and genial. They do not grovel on the ground, nor wipe the dust off your shoes with their foreheads. They stand erect, and look you in the face. In their own language the word for a Santal means a *man*.

It can not be said that civilization apart from Christianity improves the Santal. The tendency is for him to lose his few virtues and to acquire new vices. The exclusiveness of past ages is breaking down, and where the Santals have not been influenced by Christianity, there is a distinct tendency toward moral and physical degeneracy through more intimate contact with the Hindus.

The suggestion that the Santals are of Mongolian origin is refuted by ethnologists on the ground that the Santal skull belongs to a different type from the Mongolian, as it approaches the dolichocephalic, or long headed, the Mongolian being typically brachycephalic, or short headed.

The tribe is divided into twelve sub-tribes, or septs, of which seven have existed from the beginning, being descended from the sons of Pilchu Haram and Pilchu Budhi, or Adam and Eve. Five more have been subsequently added. Each sept has a password, or shibboleth, peculiar to itself. These septs, again, are subdivided into an almost indefinite number of sub-septs.

The religion of the Santals is little more than a fetish. They are demonolaters. When things are going well with him, the Santal is very little concerned with religion; but when any trouble comes, when there is severe illness in the family, or an epidemic in the village, when the cattle are being carried off by disease, or the crops are dying from want of rain, the Santal believes that these calamities are due to the ill will of the demon-gods, whose anger must be appeased by means of sacrifice. He offers up his fowls, sheep, goats, buffaloes, and as late as 1878 a human sacrifice is known to have been offered.

On the outskirts of each village is a grove of sal-trees, often the finest trees in the neighborhood, for they are not as a rule allowed to be cut down. This grove is sacred to the principal demons, or *borgas*, each of whom is represented by a piece of quartz, daubed with red paint, at the foot of one of the trees.

In this grove, at festival times, the men of the village assemble,—the women have nothing to do with religion,—and sacrifices are offered by the village priest in the name of the community. (I may say here that the village priest of Babol-mohal, where we have our Seventh-day Adventist Santal Mission No. 2, is the chief's youngest son, and I call him Raska, or Joyful. He is a very bright young man, and his work is to look after his father's cattle. It was through this young priest Raska that I secured land on which to start our mission school.) Combined with this there is a form of religion in some respects similar to the ancestor-worship of the Chinese. In the main street of the village a rude shed is found, a thatch supported by five posts, one in the center and one at each corner. At the foot of the central post is a stone or roughly carved piece of wood, sacred to the names of the deceased village chief or head man. Here, too, sacrifices and offerings of various kinds are offered by the villagers. But these by no means exhaust the list of demons. Everything mysterious, everything disastrous, is due to demon agency. Borgas people earth, and air, and water; and every family has its household demon as well, whose name is kept a secret by the head of the house till just before he dies. Then he whispers it to his eldest son. The object of this secrecy is not to give offense to other demons, who are all consumed with jealousy, by letting them know which demon is specially honored with this family's patronage. This demonology also explains the curious custom of giving each child two names, its real or "inner" name, which is kept secret, and its "upper" name by which it is known to the

public. If the demons were to learn the child's real name, it would give them too much power over it. Another reason is that the child is probably named after some relative whom it is not considered correct etiquette for some members of the family to mention by name.

When preaching to a crowd of Santals, if you ask them if their offerings and sacrifices to the stocks and stones, where they believe the borgas dwell, can do them any good, they will reply, "No, but they can do us a great deal of harm." That, in a word, is the sum and substance of Santal theology, their body of divinity. They never dream of a god as one who could do them good; such an idea never entered their minds. A god of love would be a contradiction in terms. Their gods are evil, and only evil, and continually evil, and their only idea of worship is the propitiation of their anger by means of sacrifice. Nor has the ill-will of the demons any relation to the evil conduct of men. A demon is a born demon, naturally malignant, and respite from his evil influence is only to be obtained by satiating his thirst for bloody sacrifices. The description of the human sacrifices that once were offered by the Santals and other tribes is of the most revolting nature, because the more blood spilled, the greater suffering inflicted, the better the gods were pleased, and the more efficacious was the sacrifice.

Of the future life the Santal's ideas are exceedingly hazy. Every male must have a number of marks burned upon the extensor surface of the left forearm between the elbow and the wrist, and every female must have the arms and chest tattooed. These ceremonies, it is said, facilitate entrance to the spirit-land, and secure the comfort of the spirit there. After death the body is burned, but a number of charred bones are carefully preserved in an earthenware pot by the nearest relative until it is convenient for him, accompanied by other relatives, to carry them to the sacred river of the Santals, the Damoodah, to the waters or sands of which they are committed with ceremonies that signify that all has now been done that filial duty and a desire for the well-being of the deceased demand.

The Santals speak of *Jom-Raj* as the king of death, at whose summons they must leave this world, but this is evidently borrowed from *Yama*, the Hindu god of death. There is a myth among the Santals that in the future world all departed spirits are engaged in grinding the bones of the dead, from which the bodies of new-born infants are supposed to be made; and only two excuses will procure exemption from this toil—if men say they are preparing tobacco for chewing, or if the women plead that they are nursing babies.

Simultala, India.

"I AM debtor both to the Greeks, and to the barbarians. . . . So as much as in me is, I am ready to preach the gospel." Rom. 1:14, 15.

Beginning a New Mission

L. R. CONRADI

WHILE Europe itself, with its four hundred twenty-two million people, is a mighty missionary problem exceeding any of the other large fields so far as population and diversity of nationality is concerned, yet our brethren here have felt constrained by the Spirit of God to assist in carrying the gospel into the great "regions beyond," into the adjoining parts of Asia and Africa. The Dark Continent has received special attention.

In 1903 the German Union Conference opened its mission to German East Africa. It now has three chief stations there, and eight missionaries. Its annual budget calls for an expenditure of over



JULIUS PERSSON AND P. N. LINDEGREN

five thousand dollars. Aside from the head stations, there are several out-stations. We have about three hundred young people in the schools there, and the brethren expect to have their first baptism this year.

The Latin Union followed, by sending two missionaries to Algeria, and a third worker is now to go there.

Following, came the British Union Conference, which began work in British East Africa, at the very door of Uganda; we now have four missionaries there.

Naturally, from the Levant Mission, we are working Egypt, having five missionaries there now.

The Scandinavian Union Conference is the last of our unions to decide upon taking active and aggressive steps to assist in the evangelization of Africa. They take for their special task that of reaching the Abyssinians. As Abyssinia itself is closed to foreign missionaries for the present, of course the mission to her people must be established in the surrounding territory. We have taken considerable time to study this most difficult problem, and to learn the best way of approach.

We had thought somewhat of trying to get an entrance through the country around Lake Rudolph, in British East Africa, and wrote to the British commissioner about the matter. We have just received the following answer: "Although this administration views with sympathy the extension of missionary operations, it is not considered desirable that work should be started in regions remote from administrative control, where there is no resident government official." We have also learned that the Sudan is still closed. So the only means of access remaining to us would be the Italian colony of Eritrea, where the Swedish missionaries already have quite an extensive work.

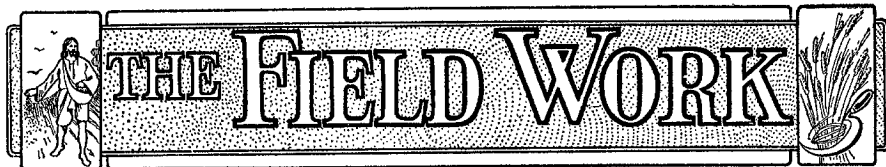
The languages spoken in that colony are, besides the Italian, the Tigrren and Amharrie. Brethren P. N. Lindgren, and Julius Persson (*née Andersson*), of Sweden, have accepted the call to open this new mission. Brother Lindgren has been a nurse at the Skodsborg Sanitarium. He is thirty years of age. Brother Persson, who is nearly twenty-five years old, has been a successful gospel worker in the arctic circle, in northern Sweden. These brethren sailed from Hamburg on the German East African steamer, the "Princessen," September 21, for Suez, where they will take passage on another line direct to Massouah, the principal seaport of Eritrea. We are thankful to God that already considerable means has been given by our Scandinavian and German brethren in Europe, and by the Scandinavian brethren in America, toward this work. These friends will naturally be happy to learn that this mission is now to be undertaken, and they will be glad to follow it with their prayers and means as the work develops.

The colony of Eritrea is about as large as the State of Virginia, and it has a population of two hundred eighty thousand. It extends on the western shore of the Red Sea down opposite to Aden. Its chief port is Massouah, with a population of eight thousand, while the government headquarters are in the mountains at Asmara. A railway has been planned from Massouah to Asmara, nearly one hundred miles in length, about fifty miles of which is now in operation.

We hope our people will remember this new mission in their gifts and prayers. We give herewith the picture of the two brethren.

Hamburg, Germany.

THIS word comes from Brother G. M. Brown, of Mexico: "As a result of the meetings that have been held since I came here, there are some who desire baptism. I am now giving them special instruction to prepare for this step. I believe that brighter days are before the cause in Guadalajara. I have moved my family here, and shall make my home in this place for a time."



THE FIELD WORK

The Eastern New York Camp-Meeting

THIS meeting was held at Herkimer, N. Y., September 5-15. There were about fifty tents pitched on the ground. The plot of land was somewhat low and level, and the heavy rains made it wet.

Elder S. N. Haskell was in attendance at the meeting, and his studies of the Word and his testimony in the meetings were a great help and inspiration to all. I was glad to have the privilege of associating once more with this servant of God in labor.

Elder H. F. Ketring was also there a part of the time, and assisted greatly. Elder H. W. Carr, of the Western New York Conference, was present a day or two, and did what he could. Brother R. J. Bryant labored hard in the interest of the book work. New York has done a good work in the circulation of literature the past year; but, being pressed for laborers in the evangelistic work, they took their general agent and put him at work with a tent as a minister. This worked well for the tent and the company, but the canvassing work suffered as a result. It is a very difficult proposition to keep the canvassing work in a healthy condition where there is no State agent, or where his time and thought are divided with some other calling.

The business part of the conference was dispatched promptly and very harmoniously. Elder F. H. De Vinney was re-elected president, and F. N. Johnson secretary and treasurer. A few changes were made in the committee. The camp-meeting was about as large as the meeting for the undivided conference was last year. I should judge from what I learned, that about the same amount of labor has been done in this half of the conference as was done in the whole conference last year.

Elder S. B. Whitney had been holding a tent-meeting in the city for a short time before the camp-meeting began. Some interest had been awakened. The interested ones attended the meeting whenever the weather would permit.

The conference had about six hundred dollars to raise on their part of the \$150,000 fund. In one meeting they raised it all in cash and pledges in a few minutes. It will not be long before they will have the cash all in.

The most serious problem that confronts that conference, in fact both the New York Conferences, is the lack of laborers. There are only three ordained ministers in this conference who are able to labor, and one of these is seventy-five years old. The others whose names appear in the Year-book, who have not moved away, range all the way from eighty to ninety-six. Elder Frederick Wheeler is ninety-six years of age. He is somewhat feeble, yet sent a most vigorous and ringing testimony to his brethren at the camp in behalf of the unity and stability of the whole truth of this message, and his faith in it all.

There are nine hundred Sabbath-

keepers and thirty-six churches. Their laborers must be replenished. What is true of the two New York Conferences is true, to a large extent, of this whole union conference. If there is a union anywhere that is largely destitute of laborers, in proportion to its needs, it is this one. We all need to pray earnestly that the Lord will send forth laborers into his harvest. There is a sifting going on all the time, and some have fallen out, but the work goes steadily onward, and a spirit of courage pervades the conference. All seemed ready and anxious to press the work forward as never before. I enjoyed the meeting very much. God greatly blessed the people.

E. W. FARNSWORTH.

Southern California Conference Proceedings

THE eighth annual session of the Southern California Conference convened at Los Angeles, Cal., Aug. 18, 1907, continuing its meetings till September 1.

There are twenty-eight churches in the conference, twenty-seven of which sent delegates to this session. One new church, that at Imperial Valley, was organized during the past year, and was admitted into the conference at this session.

The president's address presented statistics as to the condition of the work and the progress of the cause during the past year. This showed approximately two thousand membership in the conference at the present time, of which about two hundred forty have been added during the past year.

The financial and revenue statements of the conference for the year ending June 30, 1907, showed total funds handled to slightly exceed sixty-two thousand dollars.

Interesting reports were presented from Fernando Academy, from Glendale and Loma Linda Sanitariums, and from other conference institutions or departments, and the consideration of these reports and the principles underlying the foundation and operation of these institutions took up a large portion of the time of the session.

Resolutions were adopted expressing gratitude to God for the many manifestations of his guiding care over his work in this conference; also expressing the sympathy of the members of the conference for the wife and children of Elder William W. Simpson, deceased, and deploring the loss to the cause of God in his death.

It was voted that fifteen hundred dollars of the surplus tithe be donated to the General Conference for distribution, as follows: for the foreign mission work, one thousand dollars; for the Southern Union Conference, to be used by the Southern Missionary Society in its work for the colored people, five hundred dollars.

Recognizing the duty devolving upon this conference to aid in the evangelization of Mexico and the Mexican people

in the conference, the members pledged their means, prayers, and energies to that work. A goodly number of Spanish-speaking people were present at this meeting as a result of the earnest efforts already put forth in this field for that people. It is hoped that these Spanish-speaking converts to the truth may be endued with power from on high and join in the work of giving the truth to Mexico.

The following officers were elected for the ensuing year: President, G. W. Reaser; Secretary and Treasurer, H. H. Winslow; Executive Committee, G. W. Reaser, R. S. Owen, W. M. Healey, C. E. Ford, J. A. Burden, H. G. Lucas, and J. R. Leadsworth; Missionary Secretary, Jennie L. Ireland; Tract Society Department Secretary, Florence Nightingale; Superintendent of Church-schools, E. S. Ballenger; Educational Committee, G. W. Reaser, E. S. Ballenger, H. G. Lucas, Geo. McCready Price, Dr. A. Winegar-Simpson, Milton P. Robison, and Grace O'Neil.

Fernando Academy Board of Managers: G. W. Reaser, H. G. Lucas, R. S. Owen, E. S. Ballenger, J. L. Kay, C. E. Ford, and W. J. Dart.

Board of Trustees of Glendale Sanitarium: G. W. Reaser, J. A. Burden, Drs. J. R. Leadsworth and M. M. Kay, Prof. H. E. Osborne, W. Ray Simpson, and E. G. Fulton. (These organized as follows: President, G. W. Reaser; Vice-President, J. A. Burden; Secretary, H. H. Winslow; Treasurer and Business Manager, W. Ray Simpson; Auditor, J. J. Ireland.)

Board of Trustees of Loma Linda Sanitarium: G. W. Reaser and J. A. Burden, Drs. J. R. Leadsworth, Julia A. White, and Geo. K. Abbott, T. E. Nightingale, and W. H. Gilmore.

The report of the committee on credentials and licenses was adopted as follows: for ministerial credentials, Elders G. W. Reaser, W. M. Healey, R. S. Owen, J. F. Ballenger, J. W. Adams, C. E. Ford, F. I. Richardson, S. T. Hare, Alfred Whitehead, J. L. Kay, J. A. Burden, B. E. Fullmer, S. Thurston, G. A. Rauleder, J. H. Rogers, E. H. Adams; for ordination and credentials, Prof. H. G. Lucas; for ministerial license, E. S. Ballenger, H. E. Osborne, H. J. Hoare, H. L. Rawson, C. F. Marvin, R. W. Miller, and T. S. Whitelock; for missionary license, H. H. Winslow, Jennie Ireland, Mrs. M. E. Hoyt, Geo. McCready Price, Henry Zutt, E. S. Horsman, Mrs. H. C. Stevens, Augusta de Angeles, A. W. Simpson, J. R. Leadsworth, G. K. Abbott, Julia A. White, M. M. Kay, Lillis Wood Starr, J. F. Blunt, Florence Nightingale, John Asker, C. W. Story, T. S. Nightingale, L. E. Brant, Juan Robles, Juan Avendano, Arthur Philbrick, Mrs. Josephine Gotzian, J. L. Jones, and Mrs. Belle P. Baker; for missionary teachers' license, Milton P. Robison, Waldo Miramontez, A. E. Brown, B. B. Davis, Mrs. B. B. Davis, Bertha Messick, Mrs. Delpha Miller, Pearl Stone, Laura Wagner, Geo. B. Morrison, T. De Witt Robinson, Grace O'Neil, Ruth Kane, Lena Clark, Irma Parks, Mabel Noggle, Ida Lothrop, J. F. Gaster, Mrs. B. F. Harris, Mrs. H. G. Lucas, Mrs. J. L. Kay, and Genevieve Johnson.

It was voted that two thousand dollars in addition to the fifteen hundred dollars already appropriated, or as much thereof as can, in the judgment of the executive

committee, be spared, be appropriated to the General Conference for foreign missions. Conference adjourned *sine die*.

G. W. REASER, *President*,

H. H. WINSLOW, *Secretary pro tem*.

Isthmus of Panama

MT. HOPE.—It is interesting and encouraging to note the progress of the work here. The accompanying picture is a representation of our church building, which is nearing completion. After the tent-meetings conducted by Brother Peckover were closed, the small company of believers secured (by assisting to build) a portion of the house occupied by him at Mt. Hope, two miles from Colon, where they held their meetings for a time.

In February, 1906, they were compelled to sell the building, the land being required by the Union Oil Company. The brethren had to return to the town of Colon, where a rented hall was obtained, but this had to be given up after about seven months. Again Mt. Hope became their retreat. The low house shown in the rear of the picture is where the writer found them holding their meetings. After a few months it was evident that this place was not large enough for the growing congregation. On Sabbaths and Sundays the space inside was all occupied, and the veranda was filled. We then had to resort to the open air. And beneath the branches of a beautiful almond-tree we assembled to worship God. Here each week we came together if the weather would permit.

On the fifth of June last we pitched a tent for a series of meetings, which afforded us better accommodation. On the ninth of the same month the church building was started. Its dimensions are twenty-four by thirty-six feet. We are not paying out any money for labor. The brethren belonging to this company, and the writer, are doing the work. We hope to have it ready for dedication in a few weeks. Already it has given prestige to our work here. The rainy season having set in, we had to discontinue the meetings in the tent, and were glad that we had an unfinished building in which to meet. Our Sunday night meetings are well attended by interested strangers.

The sixth of October six followed their Lord in baptism. Very early on Sunday morning we started for the place of baptism, one and a half miles from Mt. Hope. On the beach of the Canal, and just behind the laborers' camp—where thousands live—were gathered a goodly number of spectators to witness the service. Quite a victory was gained for the truth. The entire service was solemn and impressive. The presence of God was manifest. A brief discourse by the writer was listened to with excellent attention. Among the candidates were two Spaniards, a man and his wife. We trust this will be the beginning of a large harvest of souls among that people.

We are still suffering from the fever, but are of good courage. Pray for us and the work. HUBERT FLETCHER.

West Virginia Camp-Meeting

THIS meeting was held in Pennsboro, September 12-22. Pennsboro is a place of about two thousand inhabitants, situated on the Baltimore and Ohio Railroad, in a narrow valley about thirty-five miles east of Parkersburg. The West Virginia Conference is small, having only about two hundred twenty members. Over one half of the membership of the conference was in attendance. This was really a good average when we consider the nature of the country and the difficulties in getting to the meeting.

Elder E. J. Dryer, the president of the conference, became ill last spring, and was forced to retire from the field. This left the work of the president on Brother L. E. Sufficool, the vice-president. Brother Sufficool, with his associates on the committee, and others took hold with vigor to prepare the camp, and to get as many there as possible. The camp was well pitched in a narrow val-



CHURCH (NEARING COMPLETION) AT MT. HOPE, CANAL ZONE.

ley about one-half mile from the town.

The weather during the meeting was unfavorable. It rained almost every day, and nearly every night; and when it rained, it poured. The ground was wet and spongy, the large tent leaked like a sieve, and soon the ground under the tent, as well as outside of it, was little else than mud. Notwithstanding these untoward circumstances, the people from the town attended the meeting well when they could. There was a good interest, and on several occasions the large tent, fifty by seventy feet, was well filled.

The meetings for our own people were very good. A revival spirit prevailed from the first, and a goodly number made a start in the Christian life. Several were baptized.

Elder C. F. McVagh, from western Pennsylvania, was with us, and rendered most acceptable service all through the meeting. Brother R. J. Bryant, our general canvassing agent for this union conference, was there, and labored hard in the interests of the book work. The canvassers in West Virginia have done good work the past year. There has been no general agent to help them, yet the few canvassers in the field have kept at the work nearly all the time, and have made quite good records. We are sure that the labor of Brother Bryant will prove very helpful to them in the future. West Virginia is a good field, and if they can have a good general agent, they will soon be among the first in the sale of books.

In the business meetings the utmost harmony prevailed. The brethren came to see eye to eye on almost everything that came before them. All branches of the work received their share of attention. The work in the State is in an encouraging condition. The tithe is increasing, and the offerings are multiplying. The field is large; the laborers are few. They need more help from God and man. But the people are of good courage, and we believe the work will prosper. E. W. FARNSWORTH.

Bay Islands

UTILA.—The two meetings I held in Bonacca were surely blessed of God. At one place I organized a church of fifteen members, and a Sabbath-school of forty. At the other, where there has been a church for years, the Lord came in with great blessing. During the first part of the services it seemed as if all were going to accept the message; but when we presented the great testing truths for this time, and people began to decide to obey, great opposition set in. It became so fierce that men drove their wives and daughters away from home at the point of a gun. Time after time men sent me word that they were going to kill me that night. One night after meeting, as I came out of church, I passed right by two men who had just declared their intentions of shooting me, and had their revolvers with them; yet they were as meek as lambs when I came near them. In all this, I assure you, the promise of God was very dear: "Lo, I am with you always, even unto the end of the world."

Of course this opposition did more good than harm; for many took hold of the truth. Before leaving, I baptized twenty souls. About that number will be baptized later. To Him be all the praise. I have held one hundred fifty meetings in the past ten weeks, as many as five on some Sabbaths. I feel none the worse for it now, although I had a few days of malaria fever.

For a number of reasons, I have decided to move the headquarters of our work to Guatemala, and take the oversight of opening the work there. There we shall have the best of mail service, and shall also be in a healthful country, and among the people. We are still thinking of building an industrial school in that country. At the workers' meeting held September 28 and 29, one of the recommendations passed was that I go to Guatemala, and look over the country, in view of establishing a school there. What we do must be done quickly; for we have a large number of young people from the age of fifteen to twenty-two, and they want to do something. If we do not set them to work, we shall lose them to the work, and perhaps to the truth.

Financially our field is rapidly improving. The tithe for the first seven months of this year is \$807, against \$915 for all last year. The offerings have increased accordingly; and this in face of the fact that we have had a number of local enter-

prises for which to raise money. We have started and successfully operated the *Central American Herald*. I have raised over two hundred dollars gold for tents in which to hold camp-meetings, and hundreds of dollars have been raised for new church buildings.

We have decided that the camp-meeting shall be held March 5-15, 1908. We have the ground, in a fine cocoanut grove. We expect there will be a large representation of our people present at this meeting.

We have had what many doctors call a light attack of yellow fever. With a strong constitution, it took me weeks fully to recover and get my head in thinking shape; but Mrs. Cardey did not seem able to rise above the effects of it. Since returning to the States, she has recovered rapidly, and is now in very good health.

E. L. CARDEY.

After Many Days

OFTENTIMES workers know not until after many days the result of their efforts for others. This thought was brought forcibly to my mind a few mornings since by news which came in the mail. Brother Lamb, of Bangor, Maine, wrote that he has recently discovered that a lady who formerly lived near his home has been keeping the Sabbath for two years. She now resides in another part of the city, and for some reason has had no opportunity of communicating with Brother Lamb and his wife. She was led to think about the Sabbath truth by talks and reading-matter given her when a neighbor to Brother Lamb. It finally impressed her mind so forcibly that she yielded obedience to God's law.

A letter from Brother Thompson told of a visit he recently made at the home of a gentleman whose name he sent to the Maine Tract Society for missionary work last winter, and for whom he had labored and prayed. He found the gentleman rejoicing in the truth and keeping the Sabbath, but very ill. He fell "asleep in Jesus" last week, and it cheers our hearts to know that we were permitted to help give him the message for our day, and that it was accepted with gladness.

No doubt there are many isolated ones in the State keeping the Sabbath of whom we have never heard. In the days to come we shall see much fruit of this kind as the result of the distribution of the truth envelopes.

E. H. MORTON.

India

DEHRA DUN.—Recently we received a letter from a native preacher of the Baptist Mission not far from here. He has a high position in that denomination, and has been getting a good salary; but since the truth has come to him, he seems willing to give up all his prospects among them, in order to be free to give the message. He writes:—

"I am sorry that for a long time I have not written you anything about myself and work. I am now in Delhi, for two days only. During these two days I devote my whole time to preaching the present truth among the Christians in Delhi. I pray God that I may see, as the result of my preaching, many souls inclined to hear more about this truth.

I am now prepared to preach it openly among my native brethren, that their hearts may be enlightened by the heavenly light to understand the present truth, and to follow it. . . .

"My wife wants help from you—that you often remember her and her work in your prayers before God, who indeed heareth the voice of his children who come through Christ, his beloved Son. I hope to come to Dehra Dun in the next month, to see you. . . . I was glad to get your last letter. It was indeed a great comfort to my heart. I request you further to remember me in your prayers. I do not forget you also."

We are surprised at the number of native preachers in various places who are beginning to inquire about the truth. We have inquiries from Cawnpore, Shah-jahanpore, Agra, Delhi, Kalka, Seal-kote up in the Punjab, and from Bulandshahr, and other places. It looks as if the truth would soon be spreading all over the Northwest. We do not know how to account for this, except from the fact that the time has come for the message to go, and the Lord is moving upon the hearts of these native Christians, many of whom seem to have a strong love for the truth.

We wish there were a few more workers among these eighty million people, and we trust there will be soon. Sister Kurtz is studying faithfully at the Urdu language, and hopes before long to be able to labor among the women. We are all well, and of good courage.

L. J. BURGESS.

A New Union Conference

The West Canadian

OF late years western Canada has been rapidly growing into prominence. The rich grain and cattle-growing districts have attracted the attention of home seekers both from the United States and from eastern Canada, and land is being rapidly taken by sturdy and industrious people. Towns and cities (not of the mushroom type), well and substantially built, are springing up in many places. A constant surprise awaits the traveler who has formerly thought of this field as a cold, desolate, and uninhabitable country. As far north as we went (four hundred miles from the southern boundary) vast fields of wheat, barley, oats, and flax, with thrashing-machines in active operation, could be seen from either side as the train rolled rapidly onward over those beautiful prairies. It is said that hundreds of miles farther north the land is equally good, and the climate even better.

Capitalists are waking up to the importance of this field as a cattle-raising and grain-growing country, and two more trunk lines, the Canadian Northern and the Grand Trunk, are being built from the Atlantic to the Pacific through the central and northern portions of the provinces. Both of these new lines are well along toward completion.

We have in this field about one thousand believers, three of the provinces—British Columbia, Alberta, and Manitoba—having been organized into conferences, leaving only Saskatchewan still a mission field. The work in this field has heretofore been under the direction of the Northern and North Pacific Union Conferences.

Believing that the third angel's mes-

sage should keep pace with the rapidly advancing civilization and progress of this country, it was thought that an organization composed of believers in the field, who were familiar with the conditions and in touch with the spirit of the times and country, could do more effective work than one operating from the States at long range. The following action was taken by the General Conference Committee at the session held in Gland, Switzerland, in the month of May:—

"That the Northern and North Pacific Union Conferences be requested to release the territory they now hold in Canada, and that it be organized into a union conference, to be known as the West Canadian Union Conference."

Later each of these unions, through the action of their executive committees, acceded to this request, and after being notified of this action, the officers of the General Conference issued a call to the men having charge of the work in the four western Canadian provinces to send delegates to a meeting appointed to convene October 18-22 in Leduc, Alberta, for the purpose of carrying the foregoing recommendations into effect by the formal organization of the conference.

Later it was voted that the writer should attend as a representative from the General Conference, and that the presidents of the Northern and North Pacific Unions be requested also to attend, inasmuch as this field has hitherto been a part of these conferences, and will still be intimately related thereto.

By previous arrangement I joined Elder Underwood in Minneapolis, October 14, and together we journeyed on to Leduc, the place of meeting, arriving there late Thursday afternoon, October 17. During the night Elder Breed, vice-president of the North Pacific Union Conference, arrived to represent that field. Later Elders Adams and Kunkel arrived from Manitoba, and with them came delegates from Saskatchewan, consisting of Elders H. S. Shaw, F. H. Conway, C. Sulzle, and Paul Curtis. Owing to delay of the train, Elders Stewart and Young, delegates from British Columbia, did not arrive until the afternoon of Friday, so the first meeting was held at 3 P. M., Friday, October 18.

At this meeting a temporary organization was effected, with the writer as chairman and Stella B. Lowry as secretary. A voting basis of representation was agreed upon, which gave to each field one delegate at large and an additional delegate for each twenty-five members. This made a voting delegation of thirty-seven, divided as follows: Alberta, twelve; Manitoba, ten; British Columbia, seven; Saskatchewan, four; delegates at large, four.

The forming of a temporary organization and the appointing of three committees,—one on constitution and by-laws, one on nominations, and one on plans and recommendations,—occupied the time of the first session.

Inasmuch as most of the brethren of the Leduc church live in the country and have no place of meeting near their homes, the Methodist church in the town was secured in which to hold the meetings. In addition to the business meetings, public preaching services were held each evening and on Sabbath and Sunday. When our people first went to Leduc, the minister then in charge of

the Methodist congregation circulated a petition to have the Adventists driven out of the country, but instead the preacher himself was compelled to leave in a few months, and the Adventists still remain, having the respect and good will of the citizens, including the present Methodist pastor.

The Alberta brethren have purchased a farm of one hundred sixty acres three miles west of the town, upon which they are preparing to locate buildings in which to conduct a school for the young people in the conference. This school was carried on in a rented building in the town last winter, but temporary buildings have been erected on the farm, and the school will be carried on there the coming year, which means a saving of nearly four hundred dollars in rent, besides keeping the pupils where they can do work on the farm and be free from distracting influences. The greater part of the farm is under a good state of cultivation, one hundred acres being well set in timothy grass, which brings a good price. Thus, if well managed, this farm will become a source of income from the start. Elder C. A. Burman and wife will live in the home and have charge of the school for a time while in this formative period.

At the second session of the conference a constitution defining the boundaries, fixing the basis of representation at future conferences, and recommending as a name the "Canadian Western Union Conference" was adopted. Following the adoption of the constitution, verbal reports were given of the work in the different provinces.

Alberta

Of the work in the Alberta Conference, Brother Burman, its president, said that there had been a healthy growth in the finances the past year, as well as in the membership. The tithe paid during 1906 amounted to \$2,848; and for the nine months of 1907, it was \$3,523. There are at present eight churches, with a membership of two hundred thirty. He also said that there had been received in cash and pledges for the Alberta Industrial Academy, over \$4,000, and that the plan is to conduct a school the coming winter on the school farm in the buildings already erected on the ground.

British Columbia

Of the work in British Columbia, the following is the substance of Elder E. L. Stewart's report: At the organization of the conference in 1902 there was a constituency of about fifty members. At present there are one hundred sixty-seven members. There are nine organized churches. Owing to the lay of the country, it has been necessary to divide the conference into four districts. The conference laborers consist of four ordained ministers, one licentiate, and four Bible workers. A school farm of two hundred acres has been donated near Hammond, where an intermediate school is being conducted with good results. The present enrolment is thirty.

An effort is being made in behalf of the Indians in the northern part of the province. A farm of two hundred forty acres has been purchased, upon which a mission school is being established. The tithe receipts of the conference for 1906 were \$3,232, and for the nine months of 1907, \$3,100, showing a healthy increase. Five camp-meetings were held during the year, which were a source of great en-

couragement to the brethren. The conference is practically free from debt.

Manitoba

At the third conference session Elder W. M. Adams gave a report of the work in the Manitoba Conference, of which he is president. After speaking of the vastness of the field and its great needs, he mentioned the fact that there were, in addition to four hundred thousand white people representing various nationalities, forty thousand Indians. At the time of the organization of the Manitoba Conference in 1903, Saskatchewan was included within its boundaries. The Manitoba Conference has now ten churches, two hundred sixty-one members, seventeen Sabbath-schools, and six family schools. Twenty-six new members were added during the year, making a total membership at the present time of three hundred two. They have a school farm located at Portage la Prairie, fifty-eight miles west of Winnipeg. Their indebtedness on the school and farm is about twelve hundred dollars. The building is equipped to accommodate about thirty-five students. Brother Adams made a strong appeal for the establishment of mission schools among the Indians. He gave a number of interesting incidents of a visit that he made among them, showing the interest they have in the study of the Bible.

Saskatchewan

At the conclusion of Brother Adams' report, Brother H. S. Shaw spoke relative to the work in Saskatchewan Mission field, of which he has charge. He said there were about one hundred members. It was his belief that the time had not yet come for the field to be organized into a conference. The tithe received to Sept. 30, 1907, amounted to \$2,100, and the donations to \$397. There are four ordained ministers and one licentiate laboring in this field.

At the fourth meeting resolutions were adopted expressing gratitude to God for his prospering hand which has made possible the organization of a union conference in western Canada; and thanking the General Conference union and local conferences, and certain brethren for help rendered.

The new union conference voted its hearty approval of the establishment of the schools now operating in that territory, and recommended their continuance. The work of establishing schools and missions for the Indians will be taken up at once. They ask the General Conference to appropriate annually, until the work can be supported by local means, a sum equal to the Sabbath-school donations from this union conference for this purpose. They also request the General Conference to give to this field the sum of seven thousand six hundred dollars annually until the conference is strong enough to meet its own expenses.

At the fifth meeting the following officers were unanimously elected: President, Elder E. L. Stewart; Vice-President, Elder H. S. Shaw; Secretary and Treasurer, Mrs. H. S. Shaw. No definite vote was taken regarding location, but the probabilities are that the headquarters of the union conference will be at Regina, Saskatchewan.

The following-named persons were granted credentials: E. L. Stewart, H. S. Shaw, F. H. Conway, C. Sulzle, and A. C. Gilbert. Ministerial license was granted to Paul Curtis, and missionary license to Mrs. H. S. Shaw.

After extending a vote of thanks to the Methodist Church for the use of their church building, and to the citizens and press of Leduc for their kind consideration and accommodation, the meeting adjourned *sine die*. G. A. IRWIN.

Minnesota

MINNEAPOLIS.—The past summer has witnessed a vigorous effort to place the truth before the people of this city, both with the voice and with the printed page. Two series of meetings were held, and, considering the circumstances, these were well attended. As usual, the local ministers warned the people against us, which no doubt had its influence on many who might have attended. However, faithful work was done in the vicinity of the meetings by Brother F. E. Rew and others, so that all were given a chance to know the truths that were being presented at the tent. Owing to failing health, I was compelled to cease work for a time shortly after we began the second series of meetings, and Elders Underwood and Alway finished the series.

Although the results thus far have not been all that we had hoped for, yet several have taken their stand for the truth. There are about forty others who are interested, with whom personal work is being carried on. We have reason to believe that a goodly number of these will yet take their stand for the message. We are now conducting Sunday night services in the church, which are being well attended by an interested company. We solicit the prayers of God's people for the work in these large cities, where the enemy has made it so hard for people to obey the truth for this time.

W. H. GRANGER.

Panama

BOCAS DEL TORO.—Viewing the increased interest in this field, as I move along from one part of the lagoons to another, especially in the new localities that are just entered, I am filled with fresh courage; for never in my four-years' experience in the canvassing work have I met with such urgent demands for Bibles and our literature as within the past few months.

On the new railroad between Cedar Creek and Changuinola hundreds of men are employed, and though there was an apparently impassable pathway before me, I at last reached the first camp, where not only is the call for our literature urgent, but an earnest appeal was made for Bible readings and meetings. After spending two days in this vicinity, I returned to Banana River, where I made arrangements for a meeting the Sunday following. Despite the inclement weather, and the distance to be traveled, we reached there at the time appointed, and were warmly greeted by our old acquaintances.

The Lord drew very near to us as we studied the words of truth. Very earnest appeals were made for another discourse the same evening, but this was impossible at that time. Leaving there with a promise to return within a few days, we traversed a track line of about a mile and three quarters to reach the riverside. One mile more, and we were out on the ocean. Contending with high waves, and driven by a mighty wind,

we reached home at a late bedtime.

Our new company also at Old Bank is making rapid progress, not only in preparing materials for the church building, but in rising to "walk in newness of life." Three precious souls have recently been buried with the Lord by baptism. The baptismal service held in August, and this one in October, have caused a great movement among the people. Many who have witnessed the ceremony for the first time have been deeply touched by its solemnity.

At Bethel we are reaping the result of the seed sowing of the past, in that three dear souls are now preparing for baptism.

J. AUGUSTUS REID.

Northern Michigan

I HAVE given many readings in Laurium. Some of my readers will soon decide for or against the truth. One lady has had only four readings, but comes to Sabbath-school every Sabbath, and seems hungry for the truth. She read the *Signs* this summer.

Others of the *Signs* readers are much interested. The way seems to be opened among the Finns. Tuesday night, October 22, I gave a Bible reading to a houseful, and Brother Evans (a Finn) interpreted, and later Brother Montgomery gave a reading to a houseful, and a girl about sixteen years old interpreted. She did well. We are having quite interesting experiences here, and some of my *Signs* readers seem very hungry for the truth.

ISABELLA B. CAMPBELL.

Current Mention

— One of Germany's greatest manufacturing firms has decided to make a business of building military air-ships and selling them, just as the Krupps supply cannon to various countries of the world.

— Late last week the commercial telegraphers' strike was called off in New York, Chicago, Baltimore, and Washington, by vote of the local unions in the various cities. The strikers claim that material concessions have been promised them.

— The relations between Uruguay and Argentina are somewhat strained on account of the retention by the Argentine authorities of a Uruguayan steam vessel which was seized at a small island in the River Plate. The ownership of the island is in dispute, but it has been held for a century by Argentina.

— Serious mishaps seem to have befallen some of the large sailing vessels carrying coal for the war-ship fleet that is to be sent to the Pacific. Two vessels leaving Baltimore, Md., March 25, for San Francisco, have recently been heard from, one in Melbourne, Australia, whither she had been driven by adverse winds, and the other is in Rio de Janeiro, Brazil, the second time for repairs. But now the wreck of a four-masted sailing vessel believed to be another coal boat has been discovered near the Straits of Magellan. There are evidences that the crew landed on a near-by island, but as it is inhabited by cannibals, no search

was made inland. It is feared that those of the crew of forty men who may have escaped to this island were eaten by the savages.

— A violent earthquake is reported from the province of Huesca, Spain, in which the earth opened, leaving great fissures, and the disturbance was accompanied by subterranean rumblings, which caused a panic among the people. Many houses were shaken down, but the number of fatalities is not known.

— Although the earliest reports of the landslide at Karatagh, Turkestan, which followed the earthquake of October 21, gave an exaggerated estimate of the number of lives lost, 15,000 being reported, it seems that the number was later reduced altogether too much. Latest advices report that only seventy persons escaped and 3,400 perished, instead of 200 as given in these columns last week.

— Negotiations were opened last summer between the State Department and Ambassador Jusserand, of France, for a commercial agreement by which France was to receive the benefit of a twenty-per-cent reduction of tariff on wines in return for preferential rates upon a list of about 100 articles, including shoes, tools, and machinery, but no definite results have as yet been obtained. A recent action of the French government, which virtually prevents any further commercial arrangements until parliament passes upon the proposed revision of the tariff of 1892, seems to preclude any chance of agreement between the representatives of the two governments. France regards the concessions asked of her as disproportionate to what is offered.

— November 1 Japan began entrusting the transportation of the Japan-Peking mails to the care of the Chinese posts, which is an outcome of China's coercive action in refusing Japan the use of the imperial railways for her mail couriers. China's action was induced by Japan's postal aggressions, her independent post-office service in China having been trebled in two years, and also to France's attempted re-establishment of couriers from Yunnan, where the Indo-China post has been operated since 1901. It is yet uncertain if France will withdraw her Indo-China post couriers, who have been operating for a fortnight. The Chinese are sincerely alarmed at the undeviating, correlated aggressions of Japan and her allies, and many Chinese are forming a distinct idea that Japan is China's prime menace.

— The temperance issue seems to be coming to the front in different places in the country. At the recent election in Illinois sixteen counties voted for prohibition at the first test of the new local option law. In Mississippi, Edmond F. Noel, who is pledged to the prohibition cause, was elected governor; and so many of the counties of Tennessee have voted for prohibition under the local option law, that it is no longer necessary to maintain such a large force of revenue collectors. The two revenue districts are to be consolidated, and there will be a reduction of from twenty-five to forty per cent in the working force. The temperance issue made the recent election in Delaware the most exciting ever held. Women and children crowded around the polls, and tried to induce the men to vote for no license. About half the State voted this way.

Christian Liberty

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

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

More Sunday-Law Enforcement

THE clergy and churches of Topeka, Kan., have recently been besieging the mayor and city council to enforce the Sunday-closing ordinance of the city. As the result of the agitation upon this question, the judiciary committee announced a public hearing, at which there was a free discussion of the Sunday-closing issue. We also held a mass-meeting in the city auditorium on the same evening, October 14. The Lord blessed in presenting the true principles of religious liberty both at the mass-meeting and at the hearing. A report of these meetings appeared in the *Topeka Daily Capital* and the *Topeka Daily State Journal*, the two leading papers of the city.

Our brethren who spoke at the hearing showed plainly that the movement was one which had been brought about by the church element of the city, and that it was this element that was seeking to have the Sunday ordinance enforced. They further showed that all Sunday laws are a species of religious legislation.

It was also shown by one of our brethren who spoke at the hearing that if the people were not attracted to the church services by the preaching of the gospel, it would be useless to seek to get them there through compulsory religious laws; that a more desirable way to safeguard our children against questionable amusements was by means of home training, instead of depending upon some city ordinance to restrain them from attending these places.

In our lecture at the mass-meeting, we stated that in our protest against the enforcement of Sunday laws we were in no way allied with the saloons or theaters, but that we are uncompromisingly opposed to the liquor traffic on all days of the week, and that we in no way favor Christians attending places of questionable amusements on any day.

We admitted that many who were strenuously seeking for the Sunday closing of the saloon and theater were doing so with the best of motives. They behold the tremendous increase of corruption and crime that is filling the land, and have been told that the enforcement of Sunday laws would correct all these great evils. Little do they realize that this supposed remedy—Sunday laws—would be a greater curse in the end than the evils they are trying to correct.

It seemed providential that we had the opportunity to present the principles of religious liberty to the citizens of Topeka, as the great champion of Sunday legislation, Mr. Wilbur F. Crafts, was billed to speak in this city a few days subsequent to our meeting.

Our people living in Topeka are placing religious liberty literature in the hands of as many of the citizens of the place as possible, and have also addressed an open letter to the mayor.

We hope that our people everywhere

will be alert to embrace every opportunity of this kind to present the principles of the third angel's message to the public. T. C. R.

Religious Liberty Notes

ELDER R. E. HARTER, of Chamberlain, S. D., has been elected religious liberty secretary of the South Dakota Conference. We are glad to learn that he is planning for aggressive work in that conference.

Brother Frank E. Hinkley, writing from the Harvard College Observatory, Arequipa, Peru, under date of Sept. 21, 1907, says that the foreigners in Peru think that all foreigners should pay homage to the religion of the country, and are not pleased with those who fail to do so.

The following interesting item appeared in the *American Citizen* of Boston, Mass., under date of Oct. 12, 1907: "In Denver, Colo., a Romanist priest is building what he calls 'a Catholic church for Protestants.' He says that so many Protestants come to him to find out about Roman Catholic doctrine, that he 'loses much valuable time,' and therefore he is building a church for these inquirers."

The *Kansas Worker* of Oct. 30, 1907, contains an article from the pen of Brother J. M. Fletcher, secretary and treasurer of the Kansas Conference, from which we select the following: "We can already hear the roar of the coming storm which is soon to break upon the world. The fires of persecution are being kindled in this land which we have learned to love. The angels are still holding the four winds until the servants of God are sealed; but soon the angel of mercy will take her flight never to return. We know this truth. We are aware of what is just before us. Shall we remain silent and let the day of the Lord come as a thief upon our neighbors and friends? If we fail to warn them of what is coming, their blood will be upon our garments. Brethren and sisters who love this truth, shall we not rally at this time and do all within our power, by the help of the Lord, to snatch some souls from the awful doom before them?"

Elder O. A. Olsen, president of the Australasian Union Conference, in a communication bearing date of Sept. 15, 1907, writes concerning the religious liberty work, as follows: "We are doing considerable in the religious liberty work. Brother Hennig is giving all his time to it. He is free to go anywhere and everywhere as the work may demand. He is doing considerable in preparing literature for circulation, especially in the way of small tracts. He is also doing considerable in visiting members of parliament and in corresponding with them. This educational work is of the greatest importance. At the present time the various governments stand quite clearly and definitely on right principles; but of course the leaven is working, and we know what will be the outcome of it. We bring the matter very prominently before all our people at the general meetings, and also on special occasions, preparing studies for our churches and isolated people. There is a good degree of interest manifested."

NOTICES AND APPOINTMENTS

Tract Societies, Depositories, and Canvassers, Notice!

Will those having new copies of "Patriarchs and Prophets" in English to sell, write at once, stating number of copies in each style of binding? I do not want foreign editions. Books must be new or clean and in good condition to sell. Address Walter Harper, care Pacific Press, Mountain View, Cal.

Notice!

THE fourth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, Fifty-first and Locust Streets, Philadelphia, November 21-27. The first meeting will convene at 3:30 P. M., Thursday, November 21. At this session the conference will elect officers and transact such other business as may be deemed important to the carrying forward of the work in eastern Pennsylvania and the general field.

Each church is entitled to one delegate for its organization, without respect to numbers, and to one additional delegate for each ten members. It is earnestly desired that each church be well represented. Let the churches therefore attend at once to the election of delegates.

W. J. FITZGERALD, *President.*

Notice!

THE constituency of the Pennsylvania Sanitarium and Benevolent Association is hereby notified that the third annual meeting of said corporation will be held in the Seventh-day Adventist church, Fifty-first and Locust Streets, Philadelphia, Tuesday, November 26, at 10 A. M. The membership of the constituency is composed of the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee and ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the physicians in the employ of the corporation, and the twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Seventh-day Adventist Conference.

Officers will be elected, and such other business as may properly come before this meeting will be transacted.

W. J. FITZGERALD, *President.*

North Carolina Canvassers' Institute

BEGINNING Dec. 17 and closing Jan. 13, 1908, there will be held a canvassers' institute at Hildebran, N. C. All who will canvass in North Carolina three months or more will be boarded free of charge. Our State agent, Brother H. G. Miller, of Gastonia, N. C., will be in charge. There will be efficient help, and it is confidently expected that we shall have the best institute ever held in North Carolina, and, as some of our old canvassers know, that is saying much. All who plan to attend should correspond with Brother Miller soon, that he may know how many to plan for. The canvassing work is onward in our field. Last year our book sales more than doubled the record of the previous year. This year we hope to double the figures again. The field is open and ripe. There are over thirty counties where no recorded work has ever been done. People willingly, gladly, yes, eagerly, buy our books when opportunity is given. Who will come to this institute, get a brief preparation, and go out into the overripe harvest? All interested should correspond with our State agent, Brother H. G. Miller, Gastonia, N. C.

T. H. JEYS,
Pres. N. C. Conf.

Bible Readings

THERE are many persons who would like to give their friends and neighbors a series of Bible readings on present truth who do not feel capable or can not spare the time to do so.

The Bible Readings series of the *Signs of the Times* furnishes a splendid opportunity for all such to carry out their desires.

The next twenty-four numbers, beginning November 13, will contain a course of Bible readings covering all the main points of the message.

These studies will be taken up in the form of questions and answers. The answers in the main will be in the exact words of the Scripture,—a plain "Thus saith the Lord." The texts will be quoted and references given, thus making the subjects plain and impressive. We hear on every side what man says; let us now hear what God says.

These Bible readings alone will be worth the price of the paper for six months, but in addition to these readings all the other departments of the paper will be kept up the same as usual.

All who subscribe now, or during the month of November, will be entitled to the *World's Missions Double Number*, which is really a part of the series.

Prices

Missions Special—Double Number
Single copy (retail price) \$.10
25-75 to one name and address, each... .07
100-400 to one name and address, each .05
500 or over, one name and address, each .04
5 or more mailed direct from the Signs office to names and addresses furnished, per copy08
Bible Readings Series—25 Numbers
25 numbers (6 months) including the *Missions Double number*, to one address75
5 or more to one address, for 6 months, each50
5 or more (new subscriptions) mailed direct to single names and addresses when furnished by one person, 6 months, each50
Single copy, one year, including all special numbers 1.50
To foreign countries, including Canada 1.75
Address Signs of the Times, Mountain View, Cal.

Messages Concerning the "Signs" Campaign

FROM Elder G. F. Watson, president of the Colorado Conference:—

"I have briefly looked over the *Missions number* of the *Signs of the Times*, and wish to say that it is far the best ever gotten out. Elder Geo. B. Thompson is right when he says, 'If we as a people stop short of circulating a million copies of this *Missions number* of the *Signs*, we shall be remiss in our duty.' May God bless the dear old *Signs*."

FROM Elder F. M. Burg, president of Western Washington Conference:—

"I wish to express my appreciation of the splendid effort that has been put forth in the make-up of the *Missions number* of the *Signs of the Times*. I hope that when the churches receive their first instalment and become acquainted with the merits of the paper, they will double their subscriptions and greatly enlarge their plans to this end. We will do all we can in this conference to enlist the people in a vigorous campaign in circulating this special number, and also arouse a new enthusiasm in the churches to increase the circulation of the regular weekly issue of the *Signs*."

FROM Elder Wm. Covert, president of the Northern Illinois Conference:—

"I am greatly pleased with the *Signs of the Times*, and know full well that it contains some of the very best matter that comes from our presses. We are planning to put in another laborer in behalf of the circulation department of our periodical work and

our small literature. I feel quite sure that there is much latent energy represented in our people that ought to be in harness in order that this great work be carried forward without lagging so much. Certainly we have reached important times in this work, and it behooves every one to be up early and to work constantly every hour while the sun shines."

From Elder A. T. Robinson, president of the Nebraska Conference:—

"A copy of the Missions number of the *Signs of the Times* has come to hand. I think this excels every previous attempt in getting out a special. I certainly agree with the statement quoted in your letter that 'a million copies of this paper ought to be circulated.' The only question in my mind is, Are we sufficiently organized to accomplish this work? Organization is the one thing necessary.

"We have been very much broken up this summer on account of building, moving, etc., but we hope soon to be all harnessed, ready for aggressive work."

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

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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

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.—Ministers, workers, teachers, pupils, and others to send stamp for my Winner stylographic fountain pen. Try it five days. If perfectly satisfactory, send me \$1; if not, return pen. Address B. H. Patterson, Station A, Wichita, Kan.

FOR RENT OR SALE.—160 acres of prairie land,—140 acres in grain, rest hay land,—large barn, large house, large granary, large hen-house, machine shed, two milk-houses. Near Seventh-day Adventist church. For further particulars, address R. Nelson, R. F. D. 4, Brooten, Minn.

FOR SALE.—Outfit for printing-office, in excellent condition. A good supply of new type, some of which has never been inked. Excellent opportunity for a school or other institution desiring such a plant. Terms reasonable. Address Homer Le Fevre, 60 South Limestone St., Springfield, Ohio.

FOR SALE.—Absolutely pure peanut butter, made by a scientific process from selected sterilized peanuts, and guaranteed pure under the National Pure Food Law, only 12 cents a pound. Purest coconut oil, 15 cents in 50-pound lots. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Kornoil, the pure oil of corn, extracted mechanically from grains of corn. No chemicals used. Corn being an important human food, the oil is a natural food oil. Requires one third less than of other cooking oils. One gallon, \$1; five gallons, \$4; ten gallons, a hundred-pound shipment, \$7.50. We do not sell cottonseed oil. Quick shipments of Battle Creek health foods, rubber goods, and general sanitarium supplies. Address Sanitarium Supply Co., Nashville, Tenn.

If you want to secure a farm home, the northeastern part of Finney County, Kansas, offers a good opportunity. Land is still within reach of the man of small means. If further information is desired, address Earle Dixon, Essex, Kan.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1.15, 5-gal. can, \$4.50. Also pure virgin olive-oil: gal. \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

FOR SALE.—A small interest in a large sheep ranch. Pays from 20% to 40% per annum. Sheep multiply rapidly, almost double their numbers each year. Watson Ziegler says, "I do not believe there is any stock business so sure of large returns for the money invested as is the handling of sheep. . . . I do not care to say to what extent profit has accrued to us in the handling of sheep, as it looks like boasting, but it has made for us more than we had hoped when we began the enterprise." Only Sabbath-keepers need reply. Address L. A. Spring, Canon City, Colo.

Change of Address

THE post-office address of Elder George W. Wells, president of the Georgia Conference, is now 77 Beecher St., Atlanta, Ga., instead of Alpharetta, Ga.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

A. Stenberg, R. F. D. 1, Bronson, Iowa, *Signs, Watchman*, etc.

Lizzie Andrew, Crawfordville, Fla., *Signs* and other literature on the third angel's message.

Mrs. Lizzie Anderson, Neosho, Mo., wishes to thank those who have been sending her reading-matter, and says she wishes a continual supply for the reading-rack in the depot.

J. H. Downes, Y. M. C. A., Sydney, Australia, *Signs, Instructor, Life and Health, Little Friend*, tracts on 'Christ's second coming, and other literature on present truth; can use a large supply. (Be sure to prepay postage at the foreign postal rate.)

Obituaries

TAYLOR.—Died at Corsicana, Tex., Aug. 20, 1907, of diphtheria, S. J. Taylor, son of S. J. and Etta Taylor, aged 2 years, 1 month, and 10 days. He was tenderly loved, and will be greatly missed. He was laid to rest in the Oakwood Cemetery to wait until the glorious resurrection morning. There was no one to speak words of comfort at the grave, but three earnest prayers were offered.

ELISHA AND ELLA TAYLOR.

WINKLER.—Fell asleep in Jesus, at Hundred-mile Grove, Wis., June 14, 1907, Sister Anna Winkler. Grandma Winkler was born in Switzerland, Nov. 29, 1816. In 1852 she and her husband, Jacob Winkler, came to America. Soon after this they crossed the plains to California. Upon the death of her husband, she went to live with a son, who, also dying, left her to the care of the daughter-in-law. Late in life she embraced the blessed hope, and lived a noble, patient, Chris-

tian life. She left many friends who will remember her kind and motherly ways. She looked forward to the soon coming of her Lord. In the little church near where she died, the writer spoke words of comfort.

J. B. SCOTT.

CRANDELL.—Died Oct. 11, 1907, Pansy Blossom Crandell, aged 7 years, 1 month, and 25 days. Pansy had a mild temper and affectionate disposition. In Sabbath-school she always had her lessons, and attracted the attention of her teachers in her recitations, both by statements and apt illustrations. The funeral service was conducted by Elder W. J. Stone, assisted by the writer.

J. W. COVERT.

TRAVILLIAN.—Died at the home of his daughter in San Francisco, Cal., Sept. 19, 1907, Francis Travillian, aged 71 years and 10 months. He was born at Camborne, Cornwall, England, and embraced present truth twenty-five years ago under the labors of Elder E. A. Briggs, and was zealous to the end. He was buried in Grass Valley, Cal., September 22. The funeral service was conducted by the writer.

ISAAC MORRISON.

BURGESS.—Died at her home in Onaway, Mich., Oct. 10, 1907, after months of suffering, Alice Eva (Van Horn) Burgess, aged 44 years. She was brought up a Seventh-day Adventist, and fell asleep with the hope of coming up in the special resurrection. She leaves a father, mother, and husband, four children, and a brother to mourn their loss. The funeral was attended by a large number of faithful friends. Remarks were made by the writer from Hosea 13:14.

S. E. WIGHT.

GUSTIN.—Died at South Stukely, Quebec, Oct. 2, 1907, Mary McClary Gustin, aged 33 years, 4 months, and 4 days. The deceased was born of Sabbath-keeping parents, and in June, 1894, was baptized and united with the South Stukely church. She was a faithful Christian, a good wife and mother, and leaves a sorely bereaved husband and daughter. Our house of worship was filled with sympathizing friends and neighbors as the writer read words of comfort from Holy Writ.

D. E. LINDSEY.

LAWRENCE.—Died at the academy Home, Harvey, N. D., Oct. 19, 1907, of convulsions, Delmer, infant son of Prof. N. W. and Mrs. Lawrence, aged 16 months. His illness was of short duration, only about twenty-four hours. The funeral service was conducted by the writer in the academy chapel, and afterward the casket was carried by its bearers to the cemetery a little distance from the school, where the little one was laid to rest until the Life-giver shall come.

J. G. WALKER.

SERVEN.—Died at Battle Creek, Mich., Oct. 18, 1907, of pneumonia, Mrs. Jennie Serven, aged 28 years. Sister Serven was born in Battle Creek, and lived here the greater part of her life. Under the preaching of Elder Luther Warren she gave her heart to the Lord about four years ago, and united with the church at this place. She leaves a little girl, two brothers, a sister, mother, and grandmother to mourn. Words of consolation were offered by the writer from John 14:1-3.

M. N. CAMPBELL.

HAINER.—Died at the home of her son in Duplain, Clinton Co., Mich., Oct. 31, 1907, Mrs. Mary Ann Hainer, aged nearly 77 years. She was formerly a member of the Disciple Church, but several years ago embraced the Seventh-day Adventist faith, and was a member of the Greenbush church at the time of her death. During her recent sickness she suffered much, but was able to bear it with that fortitude and patience which comes to those who have a living connection with their Saviour. She leaves three sons, three daughters, and many friends and relatives, who feel keenly the loss they sustain in her death. The funeral service was held in the Disciple church in Duplain, by the writer, assisted by the Disciple pastor.

E. K. SLADE.



WASHINGTON, D. C., NOVEMBER 14, 1907

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

WE are glad to learn through the *Northern Union Reaper* that Elder C. W. Flaiz is able once again, after long illness, to resume work in the evangelistic field. He is called to labor in Oregon.

THIS week Dr. Charles Cave and wife are to sail for Barbados, West Indies. Dr. Cave, whose home is in Barbados, has completed his medical course, and returns to engage in medical missionary work in the West Indies.

WE hear from Elder E. W. Snyder, superintendent of the work in Cuba, of the baptism of six Cubans, who were received into the church in Havana. It is cheering to note the progress of the message in this island field.

SEVERAL from Washington are attending the bookmen's convention at Philadelphia this week. Brethren S. N. Curtiss, D. W. Reavis, and S. W. Curtiss from the Review and Herald Office, Brethren E. R. Palmer and W. A. Spicer from the General Conference Office, and Brother I. D. Richardson are among the number.

WE have received the sad news of the death of Brother E. H. Hall, of New York City, who died Thursday, November 7. Brother Hall was for some time the secretary and treasurer of the Greater New York Conference. His health has been failing for some weeks, and he was obliged for this reason to give up his conference work. We sympathize with the family in their bereavement.

A good brother sends a donation for the \$150,000 fund, accompanied by these earnest words: "I praise God for the untiring zeal and faithfulness of our dear brethren of the faith in their efforts for the completion of the \$150,000 fund. I heartily join them in this, and pray that the Lord will open the hearts of all to do the best they can before the close of the year, and while there is opportunity, for the end is near." Such a message is very encouraging to those who are doing their utmost to close up this fund before the opening of the new year. We hope that the spirit which prompted it will move many to the same unselfish co-operation, in accomplishing this much-to-be-desired result.

IN our Field Department is printed a report of the organization of another union conference—the West Canadian. Every such step in advance is a source of encouragement to those who are constantly praying for the hastening of the work which prepares the way for our Lord's return. May much blessing attend the work in this new conference.

OUR cordial good wishes go with Brother J. R. Scott and family, whose departure from Washington we much regret. Brother Scott's faithfulness in service and his Christian courtesy have won the esteem of those who appreciate such qualities of character, and we are exceedingly sorry for the combination of circumstances which seemed to compel him to withdraw from the work here.

THE double Missions number of the *Signs of the Times* is warmly commended on all sides, and over one hundred thousand copies had been sent out from the office of publication before the first of this month. What some of the workers in the field think about this number is stated on the twenty-second page, and is well worth reading. A further announcement concerning the Bible Reading series of the *Signs* will be found in the same department.

WHEN the teaching of the apostles had a noticeable effect upon the people, and many were being won to believe the truth which they presented, the chief priests became greatly stirred, and said, "Ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." We are reminded of this experience by reading a half-page advertisement in a prominent magazine, beginning with these words, in large type: "Warning to Pastors. Seventh-day Adventists are making inroads upon your congregations." This is followed by the announcement of a book which, it is declared, will enable the pastors "to defend the flock" against the teachers of this message. In the early days of this movement it was either ignored or ridiculed by the representatives of the influential denominations, but now that this truth is laying hold of the people in all lands, the feeling begins to prevail that "Seventh-day Adventism" is a factor in the religious world which must be reckoned with. There is a meaning in these facts which should not be overlooked. We may now expect that the truths of this message will be assailed in a more effective manner than ever before, and that some well-trained minds will be employed in the attempt to disprove them. This will call for a more close and more discriminating study of every feature of this message, especially of the prophecies and the subject of the

sanctuary, as a preparation for the experience which is sure to come. Such an advertisement as the one to which we have referred will give publicity to this people and their work in many quarters, and will doubtless help to precipitate the great struggle between truth and error. Now is a good time for our workers to act upon the exhortation of the psalmist: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." The more carefully the message for this time is studied, the more clear will its truths appear.

The Week-of-Prayer Readings

IN the next issue of the REVIEW will appear the week-of-prayer readings. It is very desirable that all isolated believers be supplied. The Mission Board, so far as addresses have been furnished by the conference secretaries, will send direct from its office to isolated Sabbathkeepers and churches. But some of these revised lists reached us too late to be corrected, as the addressing must begin quite early so that the large amount of matter would be ready for mailing as soon as the issue of the REVIEW is off the press. It may occur, therefore, that the new church elders or isolated families lately changing their addresses, will fail to get the readings. We therefore request the former elders, where recent changes have been made, to see that the papers and envelopes reach the present officers. If necessary, write to the tract society secretary for supplies. This issue of the REVIEW will be mailed to all regular subscribers.

The readings are important, and the occasion of seeking the Lord is a solemn one. Much depends upon how we relate ourselves to God at this time of specially seeking him for grace and power that we may be prepared for the trials and responsibilities of the near future. Is it too early to begin now to prepare our hearts and free-will offerings for the coming week-of-prayer occasion?
T. E. BOWEN.

Teachers Wanted

THE Educational Department is in receipt of urgent requests from the Mission Board for two teachers to fill important church-school situations in the West Indies. Although we have made an earnest search for teachers to fill these calls, we are as yet unable to supply them. I shall be glad to correspond with any one who may desire to learn more about these situations. The Department of Education is continually in receipt of calls for teachers for foreign fields, and I shall be glad to have the names and addresses of any qualified teachers who are willing to do work in other lands.
FREDERICK GRIGGS.