

Vol. 85

Takoma Park Station, Washington, D. C., October 29, 1908

No. 44

## Enough to Show the Way

Amen: now lettest Thou Thy servant, Lord,  
Depart in peace, according to Thy word.  
Although mine eyes may not have fully seen  
Thy great salvation, yet surely they have seen  
Enough of sorrow and enough of sight  
To show the way from darkness into light:  
And Thou hast brought me, through a wilderness of  
pain,  
To love the sorest paths if soonest they attain.

Enough of sorrow for the heart to cry,  
"Not for myself, nor for my kind am I;"  
Enough of sight for reason to disclose—  
"The more I learn the less my knowledge grows."  
Ah! not as citizens of this one sphere,  
But aliens militant we sojourn here,  
Invested by the hosts of evil and of wrong  
Till Thou shalt come again, with all Thine angel throng.

As Thou hast found me ready to Thy call,  
Which stationed me to watch the outer wall,  
And, quitting joys and hopes that once were mine,  
To pace with patient steps this narrow line,  
O, may it be, that coming soon or late,  
Thou still shalt find Thy soldier at the gate!  
Who, then, may follow Thee till sight needs not to  
prove,  
And faith will be dissolved in knowledge of Thy love.

— George J. Romanes.



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Takoma Park, 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*

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## Editorial

IN times of distress we turn from scientific speculation and human philosophy to divine certainties and well-proved promises. Something more assuring than "a working hypothesis" is needed in the hour when the eyes are closing upon worldly scenes. Something more definite concerning the future is demanded than "intimations of immortality." Guesses at truth do not inspire courage in the hour of trial and disappointment. Let us build on the Rock.

### Seventh-day Adventism

BY invitation of the Secular League of Washington, the editor of the REVIEW delivered an address Sunday afternoon, October 18, before the members of that organization, the subject being "Seventh-day Adventism." The purpose of this address was to define the scope and meaning of this term, as representing the religious movement with which the editor is connected. An abstract of this address follows:—

In order to make reasonably clear the full meaning of the term Seventh-day Adventism, it will be necessary to take a brief survey of a system of doctrine and of a historical movement. The people who are known as Seventh-day Adventists maintain and disseminate a system of religious teaching so distinct from that which is held by other religious bodies as fully to warrant a separate organization. While heartily accepting some of those fundamental doctrines which are common to the so-called evangelical denominations, they also main-

tain certain distinctive positions which would preclude their union with any of the other Protestant bodies. Some of their fundamental tenets may be stated thus:—

1. The integrity and reliability of the Holy Scriptures as a divine revelation.
2. The knowledge of a personal God and the truths of the plan of salvation, as acquired through revelation rather than through research.

3. The principle of the interpretation of Scripture by comparing one portion with another, and that no creed formulated by human authority is of any force upon the conscience.
4. That the divine revelation has been progressive, but that in this development there is no contradiction of any previous revelation.

5. The deity, divinity, and pre-existence of Christ, and the efficacy of his atoning work on the cross and his present ministry as priest.
6. That there should be a complete separation between church and state, or between religion and the government; and that every man should have the fullest right to believe or not to believe, to worship or not to worship, provided that in the exercise of that right he does not interfere with the equal rights of others.

7. That the apostasy of the church, or of any branch of it, has resulted from the exaltation of man and of human authority in place of God and divine authority.
8. That according to the prophecies there should be in this generation a world-wide reform movement to restore the pure gospel as taught by Christ and his apostles.

In further developing the meaning of these propositions, the editor stated that the Seventh-day Adventists maintain the plenary inspiration of the Scriptures, and believe that, as they were originally given, they are the word of God, spoken through human instrumentality.

That while nature gives abundant evidence of the power and wisdom of the Creator, there is still a necessity for a direct revelation, in order to furnish adequate knowledge of God as a personal being, and of his purpose concerning the world.

That the Scriptures are a sufficient guide to the individual believer, when studied under the enlightening influence of the Holy Spirit, and that the tendency of all human creeds has been to substitute the teachings of men for the revealed Word of God.

That while recognizing that there has been a gradual unfolding of the eternal purpose of God since the good news of man's restoration was first announced, yet Seventh-day Adventists maintain that the instruction given in the earlier times, and through the Old Testament writers, is just as authoritative as any messages which have come in later years, and that what has been once revealed in the olden time has not been set aside or supplanted by the fuller instruction imparted through Christ and his apostles.

That Christ is the eternal Son, equal with the Father, in whom and through whom there is forgiveness of sins, and who now ministers in the sanctuary in heaven in behalf of those who will accept him.

That one of the greatest gifts to man is freedom of choice, and what God has thus bestowed no human power has the authority to interfere with. That the Christian idea of religious liberty includes the privilege of *not* believing; and that when the state has protected every citizen in the exercise of the right to believe or not to believe, to worship or not to worship, according to his own choice, it has no further jurisdiction in matters of religion.

That any failure on the part of the Christian church at any time to reveal the ideals of Christianity has been due to a lapse from the divine plan, and the exaltation of the human in place of the divine. That the wrongs committed in the name of Christianity are an evidence of the perversity of human nature, and not a proof of the failure of Christianity.

That according to reliable prophecies, which the most astute scholarship has been unable to discredit, the end of the present order of things is near at hand; and the promise of a new heavens and a new earth, in which righteousness shall dwell, is about to be fulfilled. In preparation for this great transformation, and in fulfilment of prophetic utterances, a message of warning and a call for a return to the original gospel, must be proclaimed throughout the world in this generation; and that this is the work which Seventh-day Adventists have undertaken to accomplish.

The teachings of this body are diametrically opposed to all those views which, taken together, constitute what is termed the New Theology, as also to the application of the principle of evolution either in science or in theology.

As a practical result of the holding of these principles, the Seventh-day Ad-

ventists observe the seventh day of the week as the Sabbath, according to the plain reading of the commandment; believe that life and immortality are bestowed as a gift of God in Christ, and that man is not immortal by nature; practise the tithing system as the Scriptural method of raising money for all evangelistic work; place much stress in their work upon the advocacy of the Christian idea of religious liberty; practise strict temperance, including abstinence from the use of tea, coffee, and tobacco; maintain missions in nearly all parts of the world; and look for the second advent of Christ in the present generation, but do not set any date for that event.

### ***The Rise and Fall of Religious Liberty in America***

#### ***The Federal Constitution and State Legislation***

ON the tenth of May, 1776, the delegates of the thirteen original colonies, assembled at Philadelphia, passed a recommendation to the effect that each colonial assembly should meet and agree upon a constitution, or frame of government, for its people. On May 15 a preamble to this resolution was adopted, recommending that each colony declare it to be its intention to suppress the exercise of all British authority in that colony. Some of the colonies very explicitly and emphatically acted upon the recommendations of this general body; but, as pointed out in previous articles, all did not act upon the recommendations within the year. Some, interpreting aright the second sentence of the Declaration of Independence in reference to the equality of men, or having learned aright the lessons of religious tyranny rehearsed throughout their borders, asserted the equality of human rights in matters of conscience as well as in civil things. Therefore they were outspoken in their declarations in reference to freedom from human control in matters of religious faith and practise. Through flood and fire, through fine, imprisonment, and exile, the inhabitants of those colonies were learning the sacred value of soul freedom. Out of that turmoil was coming a statement of a principle that was to characterize this country as different from any other upon the earth. That was the tenet that man is accountable to God alone in matters of faith and conscience. Individuals had held it before, but no nation had ever espoused it. That doctrine was germinant in the Declaration of Independence; for the equality of men precludes the possibility of one man regulating the religious belief and practise of another. That doctrine spoke out more plainly in Article VI of the Federal Constitution, in these words:

"No religious test shall ever be required as a qualification to any office or public trust under the United States." It is significant also that the first amendment to the Constitution of the United States should deal with this factor so fundamental to true liberty. It reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," etc.

The language of these documents upon this question indicates that it was the purpose of their framers to leave religious faith unfettered and religious practise untrammelled by the enforcement of a legal ritualism. That doctrine, advocated by the Anabaptists on the continent of Europe and in the British Isles, and for whose advocacy thousands on thousands of them were slaughtered; that doctrine, whose acceptance and practise made martyrs of many New Englanders, and sent Roger Williams into exile to establish a better state and teach a more Christian brotherhood; that doctrine, whose every inch of progress the established church of Virginia hotly contested for a hundred years,—that doctrine was set forth as the very guiding star of the infant republic of the New World. A nation assumed the rôle of teacher and set a lesson for the world to learn. The world has taken note of it. Republics are springing up, monarchies are granting constitutions and calling the people into legislative assemblies, and nations centuries old in intolerance and persecution are granting to their people freedom of conscience and liberty of worship. The world can not deny to America the right to claim precedence in this matter of adopting, as a nation, this principle so vital to the best interests of both church and state and to the peace and happiness of men; nor can America shirk her responsibility of maintaining in its purity that doctrine given her of heaven. She has not done it, but the fault does not lie in the doctrine. The truths found in the Declaration of Independence and the Constitution are just as true, and their intrinsic worth just as great, as they were in the days when the life of the nation was trembling in the balance.

For more than a century the nation passed no law of a religious nature. But of no State in the Union can this be said—not even of Rhode Island. The tyranny of church-and-state union had been so amply illustrated in colonial days that the founders determined to separate the two, allowing each to achieve its high purpose unhampered. But every religious law passed by a legislature, either State or national, has helped to shatter the ideal upon which our government was founded: and that shattering process has been going on from the very days of the nation's founding unto the present

time. Many of the States denied the very liberty they professed to grant, and did it in the fundamental law of the State, by making religion, or the lack of it, a test of qualification for the fullest citizenship; and in all of them, to a greater or less extent, laws have been passed that deal with "religious concerns," such as the proper observance of Sunday. Indeed, Vermont goes so far as to put in her constitution itself a clause demanding the observance of "the Lord's day," and a section requiring her representatives to declare belief in God, acknowledge the inspiration of the Scriptures, and own and profess the Protestant religion, and that, too, within a year of the signing of the Declaration of Independence.

It is indeed an anomalous situation, that, while the nation is founded upon the idea of a separation of church and state, the component parts of the nation are practically a unit in acting upon the opposite principle through the enactment of laws establishing a day of worship, and enforcing its observance under pains and penalties. It is not surprising that a nation should eventually cease to stand upon a principle repudiated in practise by all the States of which it is composed. That disintegrating process can not go on forever, and the nation maintain its stability upon the principle involved. In the early colonies, men were imprisoned for being out of harmony with the religious laws of the land. That fact proved a union of church and state, and that punishment was religious persecution. In our own day, again and again, men have been arrested, fined, and imprisoned for performing the most quiet, orderly, and unobtrusive labor on Sunday. This, too, proves a union of church and state, and *this* punishment also is religious persecution.

So, while our nation was founded upon right principles in the matter of religious freedom, and while our States have declared the rights of man and the freedom of the people in the matter of religious belief and practise, the position of both the States and the nation is being undermined by a subtle influence seeking to unite again the functions of religion and the state. The beginning of this blighting, destructive campaign will be pointed out in another article.

C. M. S.

### ***It Is in the Book***

OVER in the Balkans, where the war-clouds have been threatening, the message for the hour is making its way. A Rumanian, a Baptist, who could not read, had his attention drawn to the Sabbath truth by some of our brethren.

He went to the elder of his church, and said: "Will you please read to me the Sunday out of the Bible? I have



heard them read so much about the seventh-day Sabbath from the Bible."

His pastor replied: "My brother, I am sorry I am unable to grant your request. I can not read to you about keeping Sunday in the Bible."

"From now on," replied the Baptist brother, "I will keep that day which can be read out of the Bible."

The truth of God can be read out of his holy Word. W. A. S.

### The European Tangle

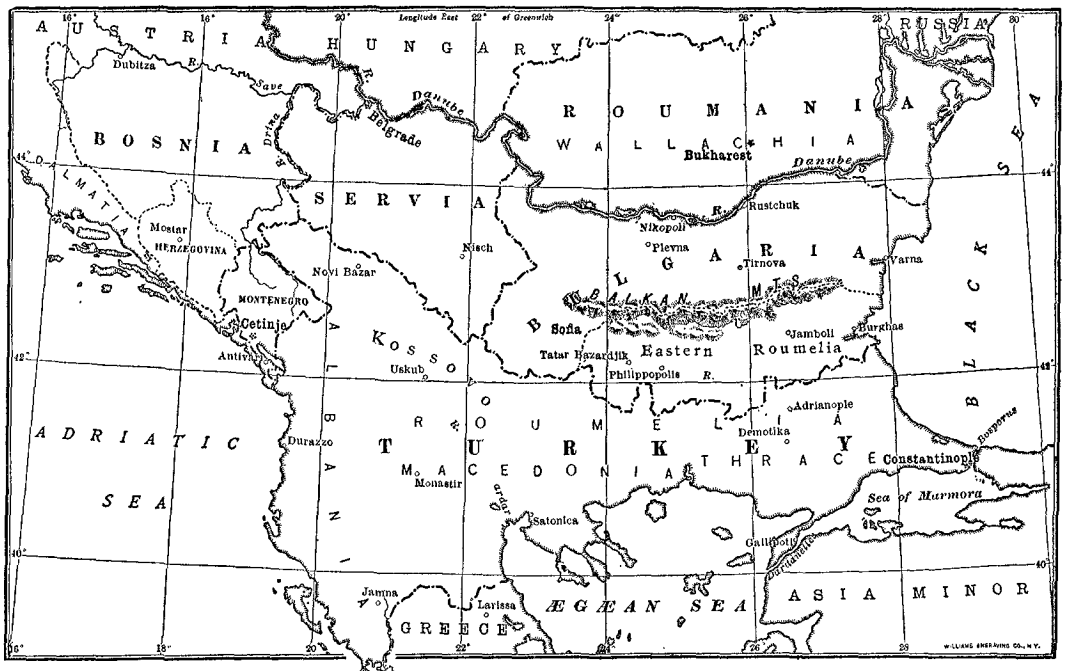
THE accompanying map shows the larger portion of the territory immediately involved in the present unpleasantness in southern Europe. When the majority of the European powers united to compel Russia to permit a revision of the treaty of San Stefano, those powers declared by that act that any question involving Turkey must be settled by the powers rather than by any one of them. The revised treaty of San Stefano became the treaty of Berlin. Under that treaty Rumania, Servia, and Montenegro were made independent principalities. Bulgaria and Eastern Rumelia were taken from Turkey, the former being granted autonomy, and being given a guaranty against Turkish oppression; and the latter, while remaining nominally a Turkish province, was to have a Christian governor. Eastern Rumelia refused to accept this arrangement, and united itself with Bulgaria. Bosnia and Herzegovina, while remaining under the overlordship of Turkey, were to be under the administration of Austria-Hungary. The two latter provinces, as well as Montenegro, are peopled largely by Serbs (Servians), and it has been the ambition of Servia to unite Servia, Bosnia, and Herzegovina into one kingdom. It is the blocking of her cherished plans by Austria's annexation of Bosnia and Herzegovina that has so angered Servia; and it is because of the strong ties of race that Montenegro has been so willing to join Servia against Austria. There is no doubt that both Bulgaria and Austria, fearing that Turkey, rejuvenated by the Young Turks and the new constitution, would seek to regain control of Turkey's vanished possessions, decided to accomplish their purposes while Turkey was least prepared to resist. This seemed to Crete also an auspicious moment for throwing off the Turkish yoke. Bulgaria, in declaring her independence, and

Austria, in annexing Bosnia and Herzegovina, have both violated the provisions of the Berlin treaty. England and France are not willing to see the treaty violated; Russia is not willing to see it violated unless she gains valuable compensation therefrom; Germany displays an inclination to permit Austria to have her way; and Italy, though one of the signatories of the Berlin treaty, has given no decided expression of purpose. Out of this tangle of conflicting purposes it will be a difficult task for even the wisest statesmen to bring peace. England's notification to Crete that her annexation to Greece would not be permitted at the present time, and Russia's threat to invade Bulgaria if the latter continued military preparations, have served to

upon the subject of Turkey and the present European situation. In this article, Turkey is referred to as "the sick man on the Bosphorus." The following paragraphs, taken from this article, are significant, and, to the careful student of prophecy, especially of the latter portion of the prophecy of Daniel and portions of the book of Revelation, they make very interesting reading:—

Again the public gaze is directed to the southeast of Europe, the dark corner from which much trouble has come in the past, and which place—representing a mixture between Orient and Occident—has always been regarded as the most probable source of international war. . . .

After the Turks invaded Europe, many hundreds of years ago, advanced victo-



A MAP OF TURKEY AND ADJACENT COUNTRIES

A study of this map shows that Turkey has already lost more than half of her original European territory

quiet the situation to some extent. Austria, because of the moral pressure of England, France, and Russia, has consented to discuss the annexation of the two provinces direct with Turkey. Russia's demand that Bulgaria modify her attitude toward Turkey at once, has induced the latter country to express to Turkey her desire for peace, and her willingness to negotiate conciliatingly the railroad question and other matters. The great powers' jealousy of one another is the only thing, humanly speaking, that guarantees to the sultan any portion of his European estate; and were it not for God's special agents, commissioned to hold the winds of strife till his work is done, the European powers would have leaped upon one another long ago to determine the destiny of European Turkey. C. M. S.

### The Eastern Question

UNDER the heading, "Scenes of Many Wars," there appeared in the *Washington Post*, of Oct. 12, 1908, an article

riously toward Central Europe, and only slowly lost their grip upon some of the conquered lands, Turkey fell gradually into a stage of decay, from which it hardly ever will rise. As a matter of fact, Turkey has held its shaky position longer than many great statesmen expected—held only, though, by the other powers, similar to a rock standing on edge, and held in balance by opposing forces around it.

While the Young Turk party, or the Modernists in Turkey, may, in the course of time, be able to improve conditions, it is doubtful whether the time at their disposal, should they get full sway, would be sufficient to enable them to strengthen Turkey before the inevitable crash comes which will throw all Europe into a turmoil, and force the Turks back to Asia, to where, as ancient superstition tells them, they will eventually be forced to retreat.

The tension has been great in the Balkans for many decades, and nears the climax, although a general war may again be averted this time.

While much, regarding peace, depends on Turkey's attitude and self-control as to Bulgaria's recent step, an understanding may be reached; but

should Servia continue—of its own accord, or influenced by others (which is more likely)—in its present hostile attitude toward Austria-Hungary, or should it be imprudent enough to force Austria to take serious notice of its small sword-rattling neighbor, then the great European war is at hand, as hostilities between these countries would not be the only serious consequences. . . .

The seat of trouble is not the residence of the new "czar" of Bulgaria, nor that of the king of Servia, but is at the door of those governments which influence these small potentates, seemingly to act for themselves, but actually only to clear the highways—and not the least byways—for their policies and for their desires for extension of spheres of interest, and for future annexation of those which at present they use as trick cards in their games.

These statements are indeed significant. They indicate what we, for years, through the study of prophecy, have held,—that the driving of Turkey out of Europe and the drying up of this power would be the signal for general war and the great time of trouble. Although "a general war may again be averted," still those who are giving study or serious attention to the situation among the nations as it really is, can not shake off the impression that ultimately such a war is inevitable, and that the question of its time centers in the fate of Turkey.

The statement that "Turkey has held its shaky position longer than many great statesmen expected," shows how the winds of strife have been held in check, as described in Rev. 7:1-4. And that it has been "held only, though, by the other powers, similar to a rock standing on edge, and held in balance by opposing forces around it," likewise indicates that when these powers cease to give to Turkey their support, it will be driven from Europe, and will finally come to its end, as foretold in Dan. 11:45.

Referring to the recent losses of provinces in European Turkey, the *Post*, of October 9, said:—

The Ottoman empire has lost Bulgaria, Bosnia, Herzegovina, and Crete within a week. It can expect no effective help from the powers.

This, again, is only a forecast of the time when this power "shall come to his end, and none shall help him." And this, as we know, will be the signal that the time has come for all earthly governments to be brought to an end, and Christ to receive the kingdom, and begin his reign. In this mighty transition comes the "time of trouble" such as never was, which leads up to the coming of Christ, the pouring out of the plagues, the resurrection of the righteous dead, and the binding of Satan. Of this time, upon which we are soon to enter, the Scriptures have spoken in graphic language; the spirit of prophecy, likewise, has given us the following description:—

I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them; deep humility took its place. Suffering, perplexity, and privation caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence. And then men's hearts failed them for fear, "and for looking after those things which are coming on the earth."

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they will have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the Stronghold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh.—*"Testimonies for the Church," Vol. I, pages 268, 269.*

Notwithstanding the great preparations being made by all nations for war, and the prevailing fear that war is impending, it is strange how many still dream of disarmament and a time of universal peace. Thus an editorial in the *Washington Post*, of Sunday, Oct. 11, 1908, on "Russia and Constantinople," closes with the following words:—

When the prophecy of Isaiah shall be fulfilled throughout the world,—“And they shall beat their swords into plowshares, and their spears into pruning-hooks, . . . neither shall they learn war any more,”—then Constantinople, like a ripe pear, will fall into the lap of Russia. But as yet the sword is regnant.

But this, we know, is but an idle dream, a delusive hope, and a misunderstanding of the prophecy of Isaiah. The prophecy in Isaiah 2 simply tells what many people will say in the last days, not what they will do. The prophecy of Joel 3 tells what they will do,—prepare war, wake up the mighty men, beat their plowshares into swords, and their pruning-hooks into spears, and assemble for war.

We are certainly living in most solemn and interesting times. But while we are soon to enter the most awful time this world has ever seen, one thought brightens the prospect and cheers the heart, and that is that this time will be short, and that it will usher in the most glorious time the people of God have ever experienced. They will then see Jesus, who has redeemed them; meet loved ones from whom they have long

been parted; enter upon that rest that remains to the people of God, the grand millennial Sabbath in heaven above; and bask in the sight of him in whose presence there is fulness of joy, and at whose right hand there are pleasures forevermore. Shall we not, then, as we see these things coming to pass, give heed to the injunction to lift up our eyes and rejoice, knowing that our redemption draweth nigh? W. A. COLCORD.

### Thanksgiving

WE are nearing our eternal release from the bondage of sin, and, just as God permitted the Israelites to take the wealth of the Egyptians in order that they might have the necessary means to build the sanctuary and carry forward the Lord's work, so God would be pleased for us to gather means from the world around us to carry forward the closing work of this great message.

The "God of Israel" is not dead, and he who anciently "gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required," will go before his people during our Thanksgiving campaign, and will give them such things as they require to carry forward this glorious work.

All the silver and the gold belong to the Lord, and he can impress those not of our faith to give of their money to support his work in the earth, just as easily as he can impress our hearts to go forth and ask for money.

Let none feel timid about asking strangers to give for the support of our foreign missionary work. The Lord has promised that "strangers shall stand and feed your flocks," and "the sons of strangers shall build up thy walls." Why not give them an opportunity to fulfill this prophecy next month by going to these strangers with the special number of the *REVIEW AND HERALD*, showing them that the Lord has a mighty work going forward in the earth, and that he needs their money to accomplish it?

It was the wealth of the heathen, united with the faithful work of God's people, that anciently enabled Nehemiah to complete the building of the wall in fifty-two days. Nehemiah depended upon this help from strangers, or he would never have made the following request before he started in his work:—

If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city.

Nehemiah did not hesitate to ask a heathen king not only to aid the Lord's work himself, but also to have the governors assist in the work.

For years we have read Isa. 60:1-5, and have expected the time would come when "the wealth of the Gentiles shall come unto thee." Why not see the beginning of the fulfilment of this prophecy in a marked manner next month by going to the strangers with the special REVIEW AND HERALD, giving them a chance to "minister unto thee"?

This is a new departure in our work, an advance move, an evidence that we are nearing the completion of the work. Let us go forward, brethren, press the battle to the gates, and share in the final triumph of the third angel's message.

S. N. HASKELL.

## Note and Comment

### The Result of Evolution

WHILE some are deluding themselves with the false hope that the world is growing better, there are others whose eyes have been opened to see more clearly the exact state of affairs. An editorial writer in the *Watchman* (Boston) makes this statement:—

Any one who has carefully watched the trend of social life for the last forty years will be compelled to admit that the standard of morals in society has been constantly falling.

When seeking for an explanation of this change, the writer charges the responsibility upon the doctrine of evolution. In support of his view, he says:—

As the fundamental principles of evolution have permeated through all classes of society, men and women have been glad to accept the idea that they are the products of antecedent causes, and are therefore not morally responsible for themselves or their deeds or their future. If they have occasionally a little solicitude about the latter, they take refuge in an indefinite idea of "the larger hope" that "somehow good will be the final goal of ill." Themselves and their actions being, therefore, determined by the evolutionary action of forces with which they have nothing to do, and their future being wrapped in a shining mist, they give themselves up to pleasure as the chief good. They dismiss the sense of responsibility, throwing it upon the forces which evolved them, and leave their future to be determined by the same forces which produced them.

The doctrine of evolution is more than a mere theory. It is a mighty factor in determining the beliefs and the conduct of man. One who accepts this teaching must inevitably abandon belief in a personal God as the creator and upholder of all things, to whom he is responsible, and by whom he will be judged, and must just as surely lose the sense of personal responsibility for his course of action, and must regard himself as borne along by the great Tendency, without the power to shape his own destiny or to prevent results which must be the outcome of unchanging

laws. Evolution is utterly irreconcilable with the teachings of the Scriptures concerning man's origin and destiny; and one who believes in evolution will be compelled to discredit the gospel of Christ.

### Moving Romeward

THE *Lamp*, a paper published in London, and speaking as the mouthpiece of the Church of England, has this to say with reference to the Romeward movement in that church:—

Nothing can stop the return of "the other sheep" to the fold of Peter; it is the will of an omnipotent God declared by Jesus Christ; but there are too many millions of them to return as individuals; their return must be a corporate one, and that return is bound to be largely, if not mainly, through the Anglican Church; therefore the Romeward movement in the Anglican body *must go on*, and nothing earthborn or hellborn can stop it.

The *Northwestern Christian Advocate* makes the following comment on this astonishing declaration:—

These are strange words for a Protestant paper to utter. Yet perhaps they are not so strange, after all; for the *Lamp* is evidently a Roman Catholic and not a Protestant paper, and is sailing under a false flag in order that it may enjoy the benefits of support from the public treasury which a state church enjoys. No stronger argument for disestablishment and disendowment than is presented by the *Lamp* could be afforded. The Anglican priests and lay communicants which it represents have ceased for conscientious reasons to be Protestants, yet against their conscientious convictions they profess still to be Protestants in order to receive support as a part of the state church, which is Protestant and must be, under the British law.

As the Anglican Church has never been Protestant in nature, and does not so designate itself in its liturgy, it should not surprise us to see it sweeping steadily and with increasing rapidity back into the fold of the Roman Church, and, by its influence, swinging into the same course other organizations built upon the same principle—a union of church and state.

### Unprofitable Self-Examination

THERE is a proper way in which one may examine himself to see whether he be in the faith, but there is also an unhealthy self-examination which leads to doubt and discouragement. This has been well stated in the following quotation:—

Many earnest souls suffer and brood over their obvious failure to attain to the high standard of character that they long for, and in that very suffering and brooding they defeat God's plan for their spiritual development. No one ever helped others by thinking chiefly about himself. Many a one makes the mistake of centering his attention so persistently on himself and his failure to be what he thinks he ought to be, that he is inca-

pacitated for serving his fellows as God wants him to do. We can never *be* what we want to be, nor what God would have us be, until we stop thinking about what we are, and, having committed ourselves to the Saviour, in his strength do his will by bringing love and cheer and the gospel daily to those near us.

There is a truth here stated which ought not to be overlooked. It is by beholding that we become changed into the same image. One who beholds himself instead of "looking unto Jesus" is not likely to rise above his own failures. One who fully realizes his own imperfections and desires to attain to something better, should follow the example of the apostle Paul: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." This is the true philosophy of Christian attainment.

### Lost! the Advent Message

THE strong current which is now setting in in favor of the federation of all the Protestant churches is sweeping along with it some who have in years past claimed to have a specific message for the world, which would make it necessary for them to remain distinct from other denominations. An example of this has come to our attention. At a recent meeting of the ministers' association in a New England city, where the topic under consideration was "The Unification of Protestantism in New England," a prominent representative of the First-day Adventist body is reported as having made the following statement:—

What reason is there for our being here as a denomination?—None, absolutely none. The things that separated us have passed away, and we could unite now with any evangelical body. Our denomination was started by a Baptist fanatic, who said the world was coming to an end in 1843 or 44, and about fifty thousand people withdrew themselves from the Baptists, Methodists, and Congregational churches, and formed another denomination; none of us now believe what Miller believed, and there is no longer need for separation. To my mind, the great hindrance to unification of Protestant bodies is the dogma of traditional infallibility [the infallibility of the Scriptures (?)] and denominational bigotry.

If this minister properly represents the denomination with which he is connected, we may expect that it will soon be merged into the older and larger religious bodies from which there was a coming out in the summer of 1844. At that time there was a living faith in the near advent of Christ, which seems to have almost died out among some of the successors of the original Adventists.

## General Articles

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

### The Joy of Service

L. D. SANTEE

THERE are hearts in their hunger pathetic,

That moan in their hunger and pain;  
There are souls in their sadness ascetic,  
O'erburdened in heart and in brain;  
From lands where the tropic heat rages,  
To mountains of ice with their glare,  
'Mong the high and the low of all ages,  
There are lives that go out in despair.

What joy if some heart that is bleeding  
Is tenderly bound by your hand!  
What joy of all joys to be leading  
Some soul to the beautiful land!  
To comfort the lives that are grieving,  
To pray for the tempted that fall,  
To teach them the joy in believing  
In Jesus, the Saviour of all!

My heart with its pity is swelling  
For those who "pass under the rod;"  
I grow tenderly sober in telling  
Of the love and the pity of God:  
To the lives that are loveless and dreary,  
That lonely and desolate stand,  
He offers them, wayworn and weary,  
A home in the beautiful land.

The burdens of sorrow are lightened  
As we tell of the mansions above;  
And faces all tear-washed are brightened  
As they hear the sweet story of love;  
In darkness they blindly were groping,  
But tears from their eyes cease to fall;  
They look to the skies and are hoping  
In Jesus, the Saviour of all.

My experience an angel might covet,  
Such joy does His service afford;  
No sadness, for joy is above it,—  
'Tis the wonderful "joy of my Lord."  
I look with a faith sweet and tender  
Across the broad reach of the years,  
I shall see the blest city of splendor  
When Jesus the Saviour appears.  
*Chicago, Ill.*

### The Danger of Fostering Pride and Vanity

MRS. E. G. WHITE

THERE are many professed Christians who know not Christ by an experimental knowledge. They are not converted; for self is the all-absorbing theme of their life. They do not sit at the feet of Jesus, as did Mary, and learn of him. They are not ready for Christ's coming. They are Christians only in name.

O, how my heart aches for these poor deceived, unprepared souls! As I stand before congregations, and see the self-sufficient, self-righteous ones, and know that they are not preparing themselves to do acceptable work for Christ, and to meet him in peace, my heart is burdened for them. What can I say to them that will arouse them to a sense of their true condition? I long to reveal

Christ so plainly that they will behold him, and cease to center their attention on self.

In the night season I was in a company of people whose hearts were filled with vanity and conceit, and Christ was hid from their eyes. Suddenly, in loud, clear accents, the words were heard, "Jesus is coming to take to himself those who on this earth have loved and served him, to be with him in his kingdom forever." Many of those in the company went forth in their costly apparel to meet him. They kept looking at their dress. But when they saw his glory, and realized that their estimation of one another had been so largely measured by outward appearance, they knew that they were without the robe of Christ's righteousness, and that the blood of souls was on their garments.

When Christ took his chosen ones, they were left; for they were not ready. In their lives, self had been given the first place; and when the Saviour came, they were not prepared to meet him.

I awoke with the picture of their agonized countenances stamped on my mind. I can not efface the impression. I wish I could describe the scene as it was presented to me. O, how sad was the disappointment of those who had not learned by experience the meaning of the words, "Ye are dead, and your life is hid with Christ in God!"

The treasure of the grace of Christ is of more value than gold or silver or costly array. When my sisters catch a glimpse of what Christ has suffered in their behalf, that they might become children of God by adoption, they will no longer be satisfied with worldly pride and self-love. No longer will they worship self, but God will be the object of their supreme regard.

My heart aches as I am shown how many there are who make self their idol. Christ has paid the redemption price for them. To him belongs the service of all their powers. But their hearts are filled with self-love, and with the desire for self-adorning. They give no thought to the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-gratification is hiding God from their view. They have no desire to walk before God in meekness and lowliness. They are not looking to Jesus, not praying that they may be changed into his likeness. Their cases are represented by the man who came to the king's banquet clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was speechless; for he was self-condemned.

Among those to whom bitter disappointment will come at the day of final reckoning will be some who have been outwardly religious, who apparently have lived Christian lives, but whose lives have been marked by selfishness.

They pride themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth; and they think that these will win for them the commendation of Christ. "Lord," they plead, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?"

But Christ says, "I tell you, I know you not whence ye are; depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There is no discussion; the time for that is past. The irrevocable sentence is pronounced. They are shut out from heaven by their own unfitness for its companionship.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

We know not what is before us, and our only safety is in walking with Christ, our hand in his, our hearts filled with perfect trust. Has he not said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me"? Let us keep close to the Saviour. Let us walk humbly with him, filled with his meekness. Let self be hid with him in God.

### The Final Warning Message to Mankind

GEORGE I. BUTLER

THE certainty that there must be a warning message given before the coming of Christ and the close of probation, has been considered. It is a leading principle in God's scheme of salvation that mankind should be warned of the consequences of sin, especially in every great crisis of human destiny.

Attention is now called to this last-day message, the most solemn and important ever given to mankind: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

"And there followed another angel, saying, Babylon is fallen, is fallen, that



great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

This is the divine and closing message in the probation of the human family. The proof of this lies in the nature of the message itself, for in its first division it brings to view the beginning of the last great judgment period, the decision of the destiny of every member of the human family just before Christ's second coming. This grand assize takes place in heaven itself, and closes just previously to Christ's coming to the earth to execute the judgment, to save his people, and to slay the wicked who will not heed the warning message. The last division of this message presents the closing events of human probation, the infliction of God's wrath in the destruction of all the wicked living in the last generation. These events could be fulfilled only in the terrors of the last day.

Further proof that this scripture is the last warning message to mankind lies in the immediate connection following: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice, . . . Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:13-16.

There can be no doubt that this scripture brings to view the second coming of Christ. When he was about to leave the world, he said to his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

What is the harvest of the earth? In the parable of the tares and the wheat (Matthew 13) our Saviour says: "The harvest is the end of the world." The wheat and the tares were "to grow together until the harvest." He says the wheat represents the righteous, and

the tares the children of the wicked one. Christ comes to take his children to heaven, to the mansions he has prepared for them, while he burns up the tares (the wicked) with unquenchable fire. There can be no doubt that Rev. 14:14-16 gives a vivid description of this final scene, when probation has closed, and the righteous and the wicked are forever separated, each to receive his reward. This final scene, then, comes at the close of this threefold message of warning.

In the scriptures quoted in this article, the last warning message is portrayed in three great divisions, covering the special conditions existing in the very close of probationary time. Such a solemn message of warning must be given to the world to ripen the harvest of the earth, to prepare a people for the coming of Christ, and to leave the impenitent millions of the last days without excuse. They will have been warned, as were the antediluvians by Noah, and the unbelieving Jews by John the Baptist.

In neither of these cases would the masses receive the message; and they will not receive it now. But some did receive it, and were saved by it, so also it will be in the final message for the last days.

Has such a message been in progress in the world in our times? We answer, Most assuredly, *yes*. A message of world-wide extent has been given, and is still being proclaimed, that Christ is soon coming, and the end of the world is very near. This message began to be sounded nearly three fourths of a century ago, in various parts of the world, and has been growing in volume ever since. This is a historical fact, which can easily be proved. It was proclaimed in Great Britain by hundreds of able men. In the United States of America three hundred ministers proclaimed it in 1844 and previously to that date, also in many other countries. At the present time, Seventh-day Adventists, a hundred thousand strong, are proclaiming it in nearly all parts of the earth.

Another point that is worthy of careful notice is the fact that in the proclamation of this doctrine the great majority of those believing in the soon coming of Christ have always believed and taught that they were fulfilling this prophecy in the fourteenth chapter of Revelation. The servant of God, in prophetic vision looking down the stream of time, saw this threefold message. He announced it in the book containing what he saw. Eighteen centuries passed by. No such message had ever been given. No people arose claiming to give it. It remained there in John's Revelation as a great mystery. By and by the signs of Christ's coming, as recorded in Matthew 24 and corresponding scriptures, began to be fulfilled. Then tens of thousands of people arose in various parts of the world, and began to proclaim these messages. This fact is, in itself, a mighty evidence that we are in the last days.

This article is but a brief introduction, a mere summary, of the truths contained in these messages. Subsequent articles will give many more facts. That the time has come for fully proclaiming this great world-wide message is in itself a fact of the greatest possible importance to the inhabitants of this earth.

*Bowling Green, Fla.*

### **The Best Way**

C. H. REIMERS

God's way is always the best way; and the secret of salvation, success, and prosperity lies in adopting God's ways in place of our own.

Just as money is necessary to carry on any commercial business, so money is needed to carry on our Father's business. Now there is most urgent need for a very large sum of money, not to pay old debts, but to enlarge our Father's business. Let us all give willingly and cheerfully for this purpose until the work is completed. There are many promises in the Word to the cheerful giver.

In Rom. 15:4 we are told that what was written aforetime was for our learning. In the Old Testament God gives us a system for raising money to carry on the work, which is beautiful in its simplicity and equality. This is the tithing system. In studying this question I find that the first tithe, or tenth part, of our increase should be given for the support of the Levites, or ministry. Num. 18:21. This tithe is not to be used for any other purpose. If used, it must be returned with one fifth, or twenty per cent, added thereto. Lev. 27:30-33. Many tithe only money received, but everything that is received should be tithed.

There is more to the tithing system, however, than simply the paying of one tithe. We are to pay a second tithe, or tenth part, which is to be used to maintain annual feasts, such as our camp-meetings, and to defray the expenses of carrying forward the work, outside of the support of the ministry. Deut. 12:17-19; 14:22, 23. In ancient Israel, every third year this second tithe was to be devoted to the poor, to orphans, and to widows. Deut. 14:28, 29. This is equivalent to giving one third of the second tithe each year to that purpose. This is God's systematic plan for carrying forward the work and caring for the poor and needy.

There is no doubt that Paul taught the people to pay tithes. He taught them all the counsel of God: Acts 20:27. In 1 Cor. 9:13, 14, we see he taught the people to pay the first tithe for the support of the ministry. Notice the "even so" in verse 14. But in 1 Cor. 16:1, 2, Paul teaches that they should figure up, on the first day of each week, to see how God had prospered them, and then to lay by accordingly, not as they purposed in their hearts, but a certain portion — as God had prospered them. They would then have money on hand when a call came.

If we would adopt this plan of figuring

up on the first day of each week, to see how God has prospered us, and then lay by a second tithe, or tenth part of that which is left after we have paid a first tithe for the support of the ministry, we should have money ready to give when a call like the one hundred fifty thousand dollar fund comes; and if every Seventh-day Adventist would pay a second tithe regularly, it would not be necessary to call for money to carry on the work, as there would be a constant stream flowing into the treasury. Then our Sabbath services could be enjoyed without taking collections, a custom that is seriously questioned by many. Also the urgent calls for money at our camp-meetings would not be necessary, but the time could all be spent in praise and in learning how we can better serve God.

The Bible plainly teaches that we should pay a first and a second tithe of all our increase. God's ancient people practised this system of tithing; and their example is an object-lesson to us, upon whom the ends of the world are come. Josephus says: "He appointed that the people should pay the tithe of their annual fruits of the earth, both to the Levite and to the priests." "Let there be taken out of your fruits a tenth, *besides* that which you have allotted to give to the priests and the Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city."—*Josephus, "Antiquities," book 4, chap. 4, sec. 3; chap. 8, sec. 8.*

There is a blessing for all who obey God's requirements; and I fear many of our people are being cheated out of the blessing that would result from paying the second tithe. I wish each member of our denomination could read "Gospel Workers," page 269; "Patriarchs and Prophets," pages 530, 533; and "Testimonies for the Church," Vol. III, pages 388-413.

For the benefit of those who have not access to the above-mentioned books, I will give a few extracts concerning God's tithing system, including the second tithe:—

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. . . . The tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. . . . Thus provision was made for the thank-offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God."—*"Patriarchs and Prophets," page 530.*

In "Testimonies for the Church," Vol. III, pages 388-413, we find the following statements: "He [God] has given his people a plan for raising sums sufficient to make the enterprise [carrying the truth] self-sustaining. God's plan in the tithing system [this certainly includes both first and second tithes] is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for

it is divine in its origin. . . . Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. The treasury will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. . . . The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age. . . .

"We are in a world of plenty. If gifts and offerings were in proportion to the means which each has received of God, there would be no need of urgent calls for means at our large gatherings. [This must mean the second tithe, and free-will offerings.] . . . The burden of urging and pressing individuals to give of their means, was not designed to be the work of God's ministers. The responsibility should rest upon every individual who enjoys the belief of the truth."

These lessons are of great importance just now. On page 529 in "Patriarchs and Prophets" we read: "The work of the gospel, as it widens, requires greater provision to sustain it than was called for anciently; and this makes the law of tithes and offerings of even more urgent necessity now than under the Hebrew economy." If this law was one that demanded obedience, and if the demands of the present time are "more urgent" than at that time, it certainly makes our duty clear. By paying a second tithe all the members can share in the burdens equally.

"The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministry [first tithe] in the different fields, is not to be used for any other purpose. . . . They are withdrawing the tithe for other expenses—to keep up the meeting-house necessities, or some charity [the second tithe is for this purpose]. God is not glorified in any such work. . . . Let not the treasury be robbed."—*"Special Testimonies to Ministers and Workers," No. 16, pages 18, 19.* By paying a second tithe the questions of general church expense, camp-meeting expense, mission offerings, church-school funds, and the care of the worthy poor, etc., are made clear and relieved of difficulty.

Soon all the child of God has will be used in this message, or be swallowed up by the world. Faith in our Father's providing care must be allowed to grow now, or it will be lacking when the final test is upon us.

In my mind, it is clear from the Bible history, and the Testimonies that God desires us to pay a first and a second tithe,—one in support of the ministry.

the other to carry on the work. This is the best way. God help us to walk in the light when we see duty clearly.

Meriden, Conn.

### Doubling the Fund

F. D. STARR

Now that the raising of the \$150,000 fund is so nearly finished (after a two-years' effort) that we can take a look over the summit of the height to see what greater heights there may be beyond, it may not be out of place for us also to take a view backward from our place of eminence to discover what lofty structures of like character lie behind us.

In the Sabbath-school lessons for the past quarter, was found a very practical lesson from the history of the restoration of Jerusalem and the temple, as recorded in Nehemiah 7. We learn from the last few verses of that chapter that the governor, the rulers, and the people together gave in gold and silver a sum of money which, reduced to our own currency, according to the value of the weights there given, amounts to about three hundred thousand dollars, a sum exactly double that which we have just been raising. This was given freely by a poor people, scarcely fifty thousand strong, not much over half of our numerical strength. Surely we do not wish to be outdone by our brethren in tribulation, the children of the captivity; and so if we are ever invited to see and do greater things in this line than we have yet done let us heartily respond. The raising of funds for carrying on the work of God has always been an essential part of the gospel.

Forest, Idaho.

### The Latest from Babylon

DR. F. DELITZSCH has just edited a report of the explorations carried out by an exploration society on the ruins of ancient Babylon. In this document it is shown that the result placed before us for the first time the real area of the city in the prosperous days of the New Babylonian empire, from B. C. 606-538. There are four great mounds within the group of ruins, one of these, Babil, being about one hundred feet high. Another contains the ruins of the great temple of Bel-Merodach, under which are immense remains not yet fully excavated. The third mound, fully explored, contains two immense palaces, one built by Nabopolassar, the other by Nebuchadnezzar. In the latter is the grand audience-hall where Nebuchadnezzar sat and received homage on his conquest of Jerusalem. What a wonderful discovery is this! It is conjectured that in this very hall Belshazzar's feast was held, and that on its plaster-covered walls the terrible message of doom was seen. Here Cyrus the Conqueror was undoubtedly enthroned in June, B. C. 538, and perhaps on this very spot Alexander the Great held the fatal revels after his overthrow of the empire of the East.—*The Homiletic Review.*



"O, EVERY heart hath its sorrow,  
And every heart hath its pain;  
But a day is always coming  
When the birds go North again.  
'Tis the sweetest thing to remember,  
If courage be on the wane,  
When the cold, dark days are over,  
Why, the birds go North again."

### The Breakfast Lesson

MRS. EDITH E. BRUCE

"I'm afraid," said Aunt Mary to her family at breakfast, "that our meeting will be poorly attended to-day; for it has rained all night, and it does not look as if it would clear up. It's too bad; for I am anxious for the sisters who live in the country to attend. I am so pleased at the change I can see in these dear sisters. Mrs. Brown's house looks altogether different, and little Willie has not been ill since the morning she came to me several weeks ago."

Although the morning looked so unfavorable, the afternoon cleared off bright and pleasant. All nature seemed to be smiling and praising God. Nearly all the ladies were present, and were as enthusiastic as ever. Some of them reported success in making cream sticks after Aunt Mary's recipe, and told how well their families enjoyed them. The following menu had been neatly written on the board, and they proceeded to copy it:—

#### Breakfast Menu

FRESH FRUIT	
GRAINS OF GOLD	CREAM
WHOLE-WHEAT BREAD	WHEAT PUFFS
BAKED POTATOES	POACHED EGG
BUTTER	CREAM GRAVY
MILK	

"I have been surprised," said Aunt Mary, thoughtfully, "while visiting in the country, to see that so many of our country people make so little use of their many advantages. The farmer's wife is especially blessed with rich opportunities for a wholesome diet. Some of you look incredulous," said Aunt Mary, "but let us see if this is not true. Here in the country we can have fresh vegetables, fruit, cream, milk, butter, buttermilk, and eggs in abundance. And we can raise the beautiful flowers to adorn our tables. If we do not have these things, the fault is ours; for we certainly have the opportunity. Without labor we can get nothing that is worth having," continued Aunt Mary, "and I know it requires labor to have a good garden, and raise small fruit and flowers. Every member of the family should be enlisted in this good work, in order to make it a success. The boys

and girls should not only have their missionary garden, but they should help with the family garden.

Then there is that dining-room table. I remember a dining-room table in a little log-house in the country, that was a model of neatness. The dear sister who owned it did not possess a linen table-cloth, but she had made some of muslin, and they were always white, and were neatly ironed. The knives, forks, and spoons, which were of steel, shone brightly, and were arranged neatly, as, indeed, was everything else on the table, while a few flowers adorned its center. It gave me an appetite just to look at that table.

"But I have a vision of another table. An old red cloth covered it. Knives, forks, and plates seemed to have been thrown on, and the whole appearance of the table was most uninviting; and this is only a sample of what I have met many times. Christ should be the unseen guest at every Christian's table; so let us prepare it as if we expected his presence.

"Now we will take up our breakfast menu. Just a word about preparing our baked potatoes and other root vegetables. For five or ten cents you can get a brush that will be a great help in cleaning these vegetables. It cleans them better than the hands can do it, and saves the hands besides. Potatoes should be thoroughly washed and dried before placing in the oven to bake. Potatoes, baked, are more wholesome than prepared in any other way.

"Grains of gold (corn-meal) mush is very nutritious, if sufficiently cooked. At least three hours should be used in cooking it thoroughly, and, like the oat-meal, it should be prepared the previous day.

"Wheat puffs are a luxury, yet they require but little care and time for making. To two cups of milk add a little salt and the well-beaten yolks of two eggs; then sift in, a little at a time, and beating meanwhile, three small cups of flour. Beat until light, then fold in the stiffly beaten whites of the eggs; and bake in hot gem-irons. This is much better than the batter breads made with baking-powder and soda.

"There is so much to be said about bread-making, and so much depends on good bread, that the whole hour might be spent very profitably on this one subject. To make good bread requires, first, good flour; second, good yeast; and last, but not least, proper attention. Good flour will have a creamy white color, and will fall light and elastic from the hand; but you may have ever so

good flour, and unless you have good yeast, your bread will be poor. Good yeast has a fresh, pungent odor, and is light and foamy; while poor yeast has a sour odor, and a dull, watery appearance.

"Bread sponge should be made at night if it is desired to have the bread baked in the early part of the day. The flour should first be warmed, especially if the weather is cold, and the sponge kept in a warm, even temperature. Nice mealy potatoes, say one of medium size to two loaves, will make the bread keep fresh longer. When light, the sponge should be about twice the size it was when set. The sponge should be mixed the first thing in the morning, care being used not to add too much flour, as it makes it tough and hard. This dough should be thoroughly mixed for several minutes. Everything now depends upon the kneading. After it is thoroughly kneaded, put in a warm place to rise. If the dough has been properly kneaded, it is not necessary to knead it again when forming the loaves. Individual tins for the loaves are preferable, as you thus get the crust on all sides. Let the loaves rise to twice their size, and bake in a moderate oven for one hour. When taken from the oven, turn loaves out of the pans on the sides, so that the steam will not soften the crust. Then, when cold, roll each loaf in a cloth, and put in a tin box."

Many questions were asked by the ladies, and were cheerfully answered by Aunt Mary, after which a general discussion followed. All went home feeling well paid for coming to this meeting.  
*Mussoorie, India.*

### Straight Talk on Tobacco

WOMEN'S tirades against tobacco do not carry much weight with the average smoker; nor do the charges of its harmful effects made by those whose opinions are dismissed as prejudiced, unfounded, and extreme. But fair-minded men ought to be ready to consider statements of scientific fact presented by a trained and scholarly investigator. When one of the leading physicians and nerve specialists of the United States, for example, states that the effect of tobacco upon the heart and blood-vessels has been proved to be that of an active poison; that tobacco is responsible for arterial degeneration in those long habituated to its excessive use, and interferes with the proper function of both lungs and heart, finally paralyzing their central nerves; that it acts upon the nerve-centers, brain, and spinal cord; that it has a powerfully depressing effect upon the nerves of motion; and that its chronic effects are to induce a poison-congestion of the brain, spinal cord, and end nerves in heart, lungs, muscles, and skin,—it would seem that the rather positive disfavor with which some men and women view the use of tobacco is not so unfounded, after all. The chief excuse for using tobacco is that it is so soothing! The process of degeneration, usually is.—*The Sunday School Times.*

# THE WORLD-WIDE FIELD

## The Roman-Swiss Conference

GUY DAIL

THE sixth annual session of the Roman-Swiss Conference (which is the twenty-fifth yearly meeting of the original Central European Conference) was held in Orbe, in the canton of Vaud, August 10-14.

Orbe, or as it was known to the Romans, Urba, contains about two thousand inhabitants. The chief industries of the town are the chocolate industry and tile manufacturing. The place is not without historical interest. In 613 A. D. Brunhilde was taken captive here; and in 1511 the reformer Viret was born in Orbe. It seems, also, that Rudolf III, of New Burgundy, had his residence at this place. An ancient church and two towers on a hill are still interesting monuments of the past.

About five minutes' walk from the town our beautiful camp of more than fifty tents was located in an orchard on the left bank of the Orbe River. Of the fourteen churches in the Roman-Swiss Conference, thirteen were represented by forty-nine delegates. In all, about two hundred fifty of our own people attended; the outside interest was a little slow in developing, but the Sunday meeting was well visited, there being two hundred present from the town and surrounding neighborhood. All were well pleased with the meeting, as they felt that God had been with them, and had blessed them richly. The business of the conference interested all.

We were especially gratified to see the manner in which this little Roman-Swiss Conference views the work in the regions beyond. Not only do the brethren here plan to keep up their First-day and Sabbath and annual offerings, but they also voted to raise an extra fund, averaging twenty-five centimes a week for each member. In addition to a second tithe, and paying the teacher in the school, the Roman-Swiss Conference further decided to pay a worker in northern France for one year, and to bear the traveling expenses of two delegates to the next General Conference. Thus this small French-speaking field, with only five hundred twenty-five members, continues to share liberally its funds with the large and needy Latin Union Conference, with its one hundred ten million population. Not only is the Roman-Swiss Conference doing so well in supplying financial aid, but it is taking steps to organize Missionary Volunteer Societies, and we trust that in the future it will prove a still more efficient recruiting ground for workers for the needy fields beyond. For the time being, only one worker was voted to another field,—a student at Gland, who will go to Algeria.

Not only are there French and Italian cantons in the territory of the Roman Conference, but there are also about one hundred thousand Germans. Heretofore we have had no workers here who could hold lectures for the German-speaking population of French Switzerland; but it has just been voted to employ a German- and French-speaking laborer. Thus we hope to get a good start among the German population of Roman-Switzerland, as well as to increase our strength among the other nationalities there.

The publishing department was also carefully considered at this time. The French health paper is increasing the size of its edition. By personal effort, the delegates promised to sell the paper, and there is to be a special edition of eight thousand (the regular circulation is five thousand monthly), nicely printed, with a cover illustrated in various colors. We feel sure that as the churches thus engage in the sale of this paper, it will prove a blessing to them as well as to the people who may purchase or subscribe for the periodicals containing instruction for these times. In the Roman-Swiss Conference the book sales for 1906 amounted to only about thirteen hundred francs, but for 1907 they were about ten thousand five hundred francs, a remarkable growth. This shows what can be done when books are to be had. But in these small countries we find it very difficult to secure the capital necessary to issue new publications as rapidly as we would like. However, during the coming year it is planned to get out two new books in the French—"Christ's Object Lessons," and a treatise on health. There is also another factor that seriously interferes with the best development of our colporteur work in the Latin Union Conference: the young people seem to regard canvassing as only a preparatory course to some other department of the message, and as soon as they have been engaged in selling our good publications for one or two years, they wish to do something else. The Latin Union Conference president stated the case in these words, as he was speaking in open conference about the canvassing work in this field: "Too many have regarded the canvassing work as the vestibule to the parlor of evangelization; however, in the third angel's message there are no parlors, but only workrooms, and the colporteur's work must be a distinct department of the message, and we must see to securing reliable men who will enter it and make it their life calling." The sales of the union publishing house for 1907 amounted to thirty-six thousand two hundred francs, about nine thousand six hundred francs more than during 1906.

The Gland Sanitarium has had an excellent patronage, the number of guests varying from fifteen during the dull time in the winter season to fifty-five at the height of the summer season. The Philanthropic Society earned nearly twelve thousand francs last year. There is great need of additional room for guests at the sanitarium, and we hope the day may soon come when means can be provided for enlargement.

The union school at Gland will begin the first of October. Every field in the Latin Union Conference, save Algeria, plans to have representatives at the school. Portugal, which has heretofore sent no students, is planning to be represented the coming semester.

Harmony characterized the business meetings. The brethren were free to express their opinions as to the matters that were brought before the delegates, and the kindest feeling prevailed. Elder J. Curdy was again chosen president.

In connection with the Roman-Swiss meeting, there was a session of the Latin Union Committee. Brethren L. R. Conradi, L. P. Tieche, C. T. Everson, H. H. Dexter, W. Bond, and Gustaf Roth were present. It was recommended that, beginning with Jan. 1, 1909, northern France be cut off from the French Conference, and be under the direct supervision of the union conference committee. Brother U. Augsburg is to go to Algeria, to take the place made vacant by the recall of Brother Paul Steiner to act as the German- and French-speaking worker in Roman-Switzerland.

During the year there has been an addition of forty-five to the list of workers in the Latin Union Conference. As to finances: In 1907 their tithe was 48,563 francs, against 42,099 in 1906; donations, 11,417 francs, a gain of 2,166 francs over the previous year.

The future of the union seems bright and hopeful. For the thirty-three evangelical laborers and the eighteen canvassers we wish much of God's blessing and Spirit, that the work may grow more rapidly than ever in the past. In many ways it is a difficult field in which to operate; but God is greater than all the difficulties, and his Spirit, given in rich measure, will enable the laborer to have an abundant harvest. We trust all the friends of the message will pray often for this field and its workers.

Hamburg, Germany.

## A Plea for the Inca Indians of Peru—No. 1

The Ancient Empire and Its Conquest

ED. F. FORGA

THE grandeur of the glorious past of this race stands in remarkable contrast to their later history written in tears and blood, and to their present pitiful condition. Of their former civilization, their ingenuity, their industry, and their intelligence, there are left many evidences. There are traces of well-constructed roads hundreds of miles in

length. In the mountains are many large terraces used anciently for agricultural purposes, and irrigated by a marvelous system of canals and aqueducts. Along

We loved our hills, our rulers we revered,  
And no attack from anywhere we feared.  
We tilled our land

With busy hand,  
And were content to serve  
our gods in peace  
As best we knew. Our  
fellow man to please  
Was our sole aim, and  
heaven to appease."

In the early part of the sixteenth century a band of Spanish adventurers landed in Peru, led by Pizarro, a representative of the civil power, and by the monk Valverde, a representative of the Roman Church. After this party had obtained a foothold in the country, one of their first acts was to demand of the emperor Atahualpa that he accept the Christian faith as expounded by Valverde, that he renounce his authority, and that he pay tribute to Charles V

of Spain. These peremptory demands being indignantly refused, Atahualpa was

empire is an object-lesson of the sure result of a complete domination of the state by the church.

It was the worst element of the Spanish population, those who loved riches as much as they despised labor, who went to these far countries as priests and laymen, enslaving these poor aborigines, whose nature was mild and kind, and who were accustomed to honest, hard labor. In consequence of this greed for gold, the natives were killed by the thousands, or deprived of nearly all their possessions.

Markham, in his "History of Peru," tells us that forced labor in the mines, separating the unfortunate men forever from their wives and families, largely contributed to this unhappy state of things. For the mines of Potosi (Bolivia) this forced labor, or *mita*, as it was called, brought together 11,199 laborers from certain districts in 1573. Just one hundred years afterward, these laws having in no way been relaxed, only 1,674 workers could be obtained. These figures speak for themselves. "In a century nine tenths of these people had been destroyed by overwork and cruelty."

"The oppression on the part of owners of *obrajes*, or manufactories of coarse woolen and cotton cloths, was as crushing as that employed by the mine-owners. These manufacturers engaged men called *guatacos* to hunt the Indians and drive them into the obrajes. The masters then forced their victims into their debt, and thus obtained an excuse for keeping them in perpetual slavery. Children were dragged from their homes, in defiance of the law, forced to work hard at twisting woolen and cotton threads, and were cruelly whipped.

"Many districts which originally contained one thousand male Indians, and



OLLANTAITAMBO (PERU)

Ruins of the walls of the palace of Ollanta, an Inca emperor

the valleys, in places which to-day are depopulated and barren, the traveler can see traces of former cultivation, made possible only by an ingenious system of irrigation. All these, with many other relics, indicate how flourishing must have been the condition of the people that once inhabited these regions.

Scattered through the country in the principal centers and at strategic points, we find ruins of temples and of fortresses the construction of which is a marvel to modern civil engineers. These forts are constructed with blocks of stones sometimes as high as sixteen feet or more, carried—no one knows how—for many miles, and fitted together, without mortar, with such exactness that a knife-blade can not be inserted between two stones.

The social organization of this people was scarcely less wonderful, as they realized in fact that which is the dream of modern socialism—communism of property.

In scientific knowledge the ancient Incas were doubtless not excelled by any other contemporary race or nation. They knew of the zodiac, and were acquainted with the use of solar and astronomical instruments. In writing they used the *quipus*. This was a cord, from which were suspended many smaller strings full of knots, the arrangement and color of which expressed thought.

As workers in metals and as potters, they displayed an infinite variety of designs. They were very skilful in the home industries. Their clothing was of wool, woven and beautifully colored. Some of their clothes were especially artistic in fineness of texture, in weave, and in beauty and harmony of color.

Referring to that time the Inca Indians can sing:—

"We were born free, and free would we remain.  
Till then to us not known was slavery's chain.



MAP OF SOUTH AMERICA

The Inca Indians are scattered in Ecuador, Peru, and Bolivia

seized and held prisoner, and hundreds of his followers were cut down by the Spanish soldiers. After buying his freedom for nearly fifteen million dollars' worth of gold, the unfortunate ruler was condemned to be burned alive, but was graciously strangled instead, in view of the fact that he embraced a crucifix presented to him by the monk Valverde, as a token of his acceptance of the Catholic faith.


Treacherous and cruel as was this act, it is but one illustration of the general conduct and policy in the subjugation of these Indians, who in many respects excelled their European conquerors. The story of the conquest of the Inca




AN INCA INDIAN YOUTH

yielded eight thousand dollars of tribute, were reduced to a hundred within a century; yet the original tribute was demanded from the survivors, and payment being impossible, they were carried off into slavery.





# THE FIELD WORK



## Northwest Rhodesia, Africa

I HAVE not sent a report for the REVIEW for some time. I know from reports from the camp-meetings that our people are waking up to their responsibilities in the mission work. There is nothing that cheers the heart of the lonely worker out at the front like the messages that have come from the camp-meetings this year. Let the good work go on.

Three years ago to-day our ox-wagon drove up to this place. Then it was bare veldt. Some of the settlers in the West know what it means to arrive for the first time on a claim on the open prairie, and make a start. That is what we had to do here. We were one hundred miles from the post-office, and two hundred miles from the nearest railroad station. We received our mail once a month, and then a boy went to the office for it. It usually took him ten days to make the journey. We were five hundred miles from the nearest grocery store, and had our provisions once a year.

All this is now changed. The railroad is two miles from our door. The post and telegraph office is only eighteen miles away. The mail comes every week. In five days we can go to Cape Town. God is working here to open the country for the gospel. Five years ago it was not safe to travel in parts of this field. Where I now have an out-station, a man was murdered by the natives only four years ago. Quiet and peace now reign where once were raid, war, and murder.

On the farm we have made changes also. A comfortable brick house has taken the place of the mud one we first occupied. It is made of burned bricks, with iron roof, and a cement, ant-proof floor. We now hold school in a brick schoolhouse, with iron roof and cement foundation. This was a donation from my wife just before she died. The cost of the material was five hundred dollars. We made the bricks and did the mason work. There are ten huts for the boys' bedrooms, and a brick and iron building for a dining-room. We are now making bricks for another building.

We have over four hundred fruit-trees and vines growing on the station. They are of the following varieties: Plums, apples, guavas, persimmons, papaws, lemons, oranges, bananas, granadillas, pineapples, pears, grapes, and apricots. We have had fruit from some of these, and shall have some from all of them this year if no accident comes to them.

There is a good garden at the spring, where we have plenty of water for irrigation. At present there are vegetables for table use, and soon there will be some for the market. We raise cabbages, beets, radishes, lettuce, cauliflower, tomatoes, beans, peas, melons, cucumbers, turnips, carrots, onions, potatoes, celery, and parsley. These can be grown all the year round here by planting for suc-

cession of crops. This makes us a good living.

In addition to the garden, one hundred acres were under cultivation last year. From this land the school was supplied with food, and there was over three hundred dollars' excess for the market.

All the work on the farm, buildings, and garden is done by the students in the school. I have never hired any help since I came here, except a mason to help on the buildings.

I must not forget that, through the kindness of Brother J. V. Willson, our conference secretary, we have been able to beautify the place to some extent. There are over seventy ornamental trees growing near the house. In the yard and in pots there are over thirty kinds of flowers in blossom. These add much to the beauty of the mission, and the pleasure of the workers and students.

Since coming here, I have devoted most of my time and energy to teaching. I have eight boys who will pass a fourth-grade examination in reading, writing, spelling, arithmetic, geography, and Bible. Others are in the third and second grades, besides beginners. There are now forty-one in the boarding-school, and this number is on the increase.

It is my purpose to train and educate workers here to give the gospel to the people of this country. I have boys from the Zambesi valley, three hundred miles to the west; from Lake Tanganyika, four hundred miles north; from the Zambesi, one hundred miles south; and from the Batoka plateau, and the Kafui valley. I long for the time to come when I can send them home to tell their people what God has done for them.

They have already begun to go out, as we have now three out-stations. The two in operation have a daily attendance of fourteen to eighteen in each school. At the other one the boys have been busy building, and will not open their school until next month. I expect a better attendance there, as the influence of our workers over the people seems to be stronger than at the other places.

At one of the out-stations we have one hundred acres of land, and the teachers have erected four huts, and set out twenty fruit-trees. I had planned for them to build a schoolhouse this year, but the teacher in charge asked to wait until next year, when he would have time to make and burn bricks, and so build a permanent schoolhouse of brick.

At another station we have a few fruit-trees in bearing. A schoolhouse fourteen by twenty-six feet has just been completed. It has mud walls, grass roof, and an earth floor. They have finished three huts, and are now working on another. The ground is prepared for sixty more fruit-trees at this place. They are troubled frequently with lions here, and the cattle are in constant danger.

I had permission from the government to open two more stations, and had them started, but had to abandon

them because I did not have the men to carry them on properly. The government officials are watching our work closely, and thus far have been very friendly to us. I want to keep them friendly as long as possible.

The gospel has found lodgment in some hearts, and some have expressed a desire to serve the Lord. We organized a church one year ago, and admitted six by letter from the mission at Solusi. Since that time we have added eleven by baptism as the first-fruits from this field. There are others who desire to be baptized, but we have to make haste slowly in these matters. I hope that the time may come when I can give more attention to this branch of the work, and build up a strong church here, from which we can send out missionaries to all this field.

I was greatly rejoiced in June to welcome Brother and Sister J. F. Olmstead to this field, but my joy was soon turned to mourning. A few days after his arrival, Brother Olmstead was taken with fever. Repeated attacks soon began to tell on his strength. I advised that he go south, and they left here after a stay of about two months.

This leaves me alone again, but for the pleasant companionship of my little girl. It is lonely here. When I am out about my work, I do not feel it so much; but when I come to my meals, and come home at night, the house seems so desolate and empty. My dear companion is resting. There is laid up for her a crown of life. Yet many times a day my heart cries out, "Come back to me; I am so lonely."

I thank the many friends in the home land for the letters of sympathy and consolation that they have sent. I have not had time to reply to all of them, but I do appreciate them.

Pray for me, that I may have grace to stand at my post of duty. As I look at the work around me, I can but say, "So much to do, so little done!"

W. H. ANDERSON.

## The Work in Mexico

SINCE returning from California, I have spent some time in instructing a number of interested persons, and have had the satisfaction of baptizing five, and adding one other to our church last Sabbath. These are all Mexicans, and some of them are heads of families. We expect that other members of these families will unite with us. Our chapel, which was plenty large enough for us when we first rented it about two years ago, will now scarcely hold those who attend on the Sabbath.

One thing commendable about our Mexican brethren is that they seldom fail to be present at the quarterly meeting, and it is now almost impossible to celebrate the ordinances in our small quarters with the numbers that attend. We feel very thankful that the Spirit of the Lord is working upon hearts.

The four young men who came from California to canvass are having good success. Although they know but little of the language, they canvass Mexicans, and succeed in taking orders. The report for the first three weeks spent in canvassing was nearly five hundred dollars' worth of books, and there seems to be no particular falling off since. Of course this is Mexican money. From the

little we have seen of the work in this department, we firmly believe that many of our larger books can be sold to the better classes of Mexicans; and when these young men have acquired a sufficient mastery of the Spanish language to use it successfully, and be able to train native help, we shall certainly see a great advance in this work.

The press donated by the Pacific Press Publishing Company is now set up and in operation. With this we shall be able to do much more and better work than we have ever done with our foot-press. The circulation of our Spanish paper, *El Mensajero de la Verdad*, has reached its highest point, and is still increasing. We shall doubtless have to publish nearly double the present issue during the coming year.

The outlook is encouraging. Brother Novak is now with us, and we expect Elder G. W. Reaser within a short time.

We are very much cramped at present in almost every direction. We must enlarge our printing facilities, and also find a larger place for our meetings. Then we can not get on much longer without a school. These three things are urgent, and we hope that at our council to be held early in November these matters will receive attention, and plans be laid for the enlargement of our work.

We believe that the time has fully come for the work to go forward in power here in this needy field, and trust that our brethren will remember us in their prayers and also with their means, that the work may not be hindered longer, but carried rapidly forward to its successful close.

G. W. CAVINESS.

### Norway

By request of the General Conference Committee, I left the Iowa Conference in May, and attended the conference meetings in Denmark, Norway, and Sweden. I am now in Norway, where I have labored for two months. In that time I have looked after the missionary correspondence and business of the conference, and have visited twelve churches. The Lord has indeed met with us from time to time, and his Spirit and Word have brought many a blessing to the believers. Several friends came to the meetings, and some began to keep the Sabbath. I baptized six on this trip. Other workers in the Norway Conference have in the same time baptized several.

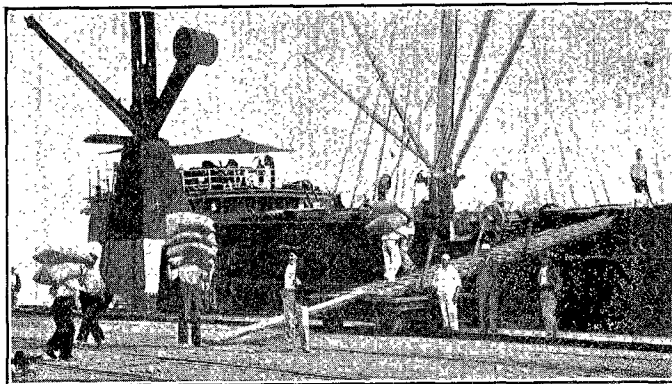
I met a brother four weeks ago who had never seen a Seventh-day Adventist minister, and had just met an Adventist brother a few days before he saw me. He had bought a book ("Bibbelreading") some years ago of one of the canvassers, but the neighbors said he must not read that book, so he gave it to the children to play with. His wife was taken sick and died, and the man began to call upon God. One day he picked up the book that the children had played with, and began to read; in this way he found the Saviour, and soon began to keep the Sabbath. I had a long talk with him on all points of our faith, and one week later he was baptized and united with the church, and is glad in the Lord. By this we see what our good books can do, if we only give them a chance to get out among the people.

The good work is moving forward, but we wish to see it move faster, by the help of the Lord. I am of good courage, and have planned to hold meetings in several cities this fall and winter. Besides this, I shall visit some churches and look after the work in general.

N. C. BERGERSEN.

### North Brazil Mission

In this mission we continue to receive the Lord's blessing and to see his workings. Last Sabbath we had the pleasure of baptizing an aged sister. Several others had expected to be baptized on this occasion, but circumstances prevented. We expect to baptize them soon, however, and also some others who have recently begun the observance of the



LOADING COFFEE ON A TRANS-ATLANTIC STEAMER IN SANTOS

The young man with four sacks is carrying a load of five hundred twenty-eight lbs., each sack weighing one hundred thirty-two lbs.

Sabbath. Our work is attracting quite general attention, the unfriendly comments upon it, and the warnings against us, only helping to increase the interest on the part of inquirers.

A short time ago we received letters from the interior of the province of Bahia, inquiring about the truth. The letters indicated that these persons had been warned against us; but this apparently made them only the more anxious to know the truth. Since returning from Sao Paulo, I have received a letter from Alagoas, the second province north of Bahia. This province has never been visited by a Seventh-day Adventist missionary, yet there are now some there keeping the Sabbath and awaiting further instruction and baptism. So, while we have not yet a minister in Bahia, already a province farther north opens its doors, and invites us to enter. But we are glad to have it so. It shows us that this message is going, and even where we do not think it, or know of it, the Lord is working. We expect, however, that Elder Ernest Schwantes will soon come to Bahia, and Brother H. S. Prenner to Rio; and so we are encouraged, knowing that the work is the Lord's, and that as it is more thoroughly established, we shall get more native helpers.

Soon I hope to take a trip to these northern provinces. May the Lord call many more; and, even though at present the laborers are few, may he continue to open new doors to us, that the message which is to prepare the way for the Lord's second coming may soon be known in all Brazil and in all the world; for then the Lord's people will enter into the joy of their Lord.

F. W. SPIES.

### The Central New England Conference

THE annual session of the Central New England Conference was held in the church at South Lancaster, Mass., October 8-11. There was an excellent attendance from all parts of the conference; besides the members of the conference, Elder E. R. Palmer and wife, R. J. Bryant, F. M. Dana, general missionary agent of the Atlantic Union Conference, and Elder E. W. Farnsworth, president of the Atlantic Union Conference, were present to share in the privileges and blessings of the meeting.

Elder E. R. Palmer gave some interesting and instructive addresses on the growth of the publishing work among Seventh-day Adventists. This alone is sufficient to convince the most incredulous that the third

angel's message is rapidly reaching the time when it will triumph gloriously.

The medical work received its share of attention. The importance of our people's exemplifying in their lives the true principles of health reform, and the necessity of circulating our health literature, were emphasized as the chief and most effective

way of making the New England Sanitarium at Melrose, Mass., a success. Brother J. B. Huguley, the newly appointed business manager, was present at the conference, and manifested a lively interest in the work of the institution. The delegates of the conference received with satisfaction the intelligence that the sanitarium is now in shape to do better work, with its additional facilities in the way of new bath-rooms and a suitable gymnasium.

Miss Mary Sanderson, M. D., superintendent of the sanitarium at Springfield, Mass., was present, and gave an interesting report of her work. She related how the Lord has blessed the medical work in that city, as a medium in reaching souls with the third angel's message.

Mrs. L. S. Wheeler, secretary of the Missionary Volunteers' work in the Central New England Conference, gave an encouraging report of this department of the work.

The financial report of the conference showed an increase in the tithe of \$447.45 over 1907, and an increase in offerings to missions of over \$2,000 for the same period.

The reports rendered by various ministers and Bible workers were encouraging to the delegates, as they showed that many souls had been won for Christ during the past conference year.

The following commendable resolution was enthusiastically discussed and unanimously adopted:—

"Whereas, There is at the present time no adequate provision for the care of the aged poor of our conference; therefore,—

"Resolved, That a suitable home be provided for them, and that each mem-

ber of the conference be given the privilege of contributing to a permanent fund for its purchase and maintenance; and that a committee be appointed at this meeting to investigate this matter, and report to the conference committee as soon as is consistent."

Let other conferences go and do likewise.

One of the most impressive features of the meeting was the ordination of three young men—F. W. Stray, A. E. Anderson, and J. H. Anderson—to the work of the gospel ministry. We believe the Lord will crown the labors of these young men with success, as they go forth with humility and in the fear of God to carry this precious message of divine truth.

The Sabbath service of this meeting was especially blessed of the Lord in impressing hearts with a deeper consecration in the closing work of this message. The conference showed its continued interest in the work of South Lancaster Academy by voting to pay the salary of the Bible teacher.

Elder H. F. Ketring was again unanimously elected president of the conference, and H. B. Tucker secretary and treasurer.

Monday, October 12, after the regular session of the conference had closed, in a council of the workers, a most spiritual meeting was held. It was indeed a fitting climax to the work of the conference session that had preceded it,—a little Pentecost, where the workers were endued with power, before leaving for their respective fields of labor.

K. C. RUSSELL.

### **The Colorado Sanitarium**

DURING the last year the Lord has abundantly blessed the work in this institution. In many spiritual and material ways his guiding hand has been manifested. Our receipts from patients have been larger by from three hundred to five hundred dollars a month the past season than ever before in the history of the institution. Excellent success has attended the medical work, and there have been many cases of recovery, which seemed, from a human viewpoint, most improbable. This has come, not in consequence of the great human skill of the physicians and nurses, but from the conscientious and faithful employment of the principles which God has given us.

In connection with our medical work God has given us mighty principles of truth, which, when applied in faith, will prove as remarkable factors in physical transformation as do the great principles of truth in connection with the third angel's message in spiritual transformation. Christ is the Great Physician of the body as well as the Saviour of the soul.

The prospects for our work seem brighter than ever before since the institution was founded. With an excellent corps of trained nurses, and with the strongest medical faculty which the institution has ever possessed, we believe that the future has in store for us rich spiritual and material blessings, if we walk humbly before the Lord.

Recently, upon the resignation of our business manager, H. T. LaBonte, Elder Meade MacGuire was asked to connect with the work of the institution as secretary and treasurer and business man-

ager. It was seriously considered for some time as to whether Brother MacGuire should be asked to give up his important work for the young people in connection with the Central Union Conference, and associate with the work in Boulder. It was thought, however, in careful consultation with the Colorado Conference Committee and with leading members of the General Conference Committee, that the best help possible should be secured for the work in Boulder, even if it were necessary to make sacrifices in other departments of the work to secure the needed aid.

In communications from Sister E. G. White during the last two years, it has been very definitely stated that additional help should be supplied for the work in Boulder, and that the sanitarium, especially, should be placed on vantage-ground in order to accomplish the work the Lord designed it to do. It was believed that some one having a general and broad experience, who can unite business ability with other necessary qualifications, was needed as manager of the sanitarium.

Accordingly, in view of these considerations, it was decided to ask Brother MacGuire to connect with the work here, where his experience in laboring for young people will find fully as large an opportunity for exercise as in his former position.

The large church in Boulder, now numbering over three hundred, is sensing as never before its responsibilities and accountability for the light and blessings it has received. The work in Colorado generally is taking on new life and vitality, and we believe that our people as never before are seeking to know the will of the Master and their duty in relation to the work of God in the earth.

FRANCIS M. WILCOX.

### **Alabama**

GADSDEN.—The Lord has done so much for us in this small town that we can not refrain from praising him with a loud voice. Nearly three months ago the writer and Elder D. E. Blake visited this field with a tent, and held meetings for a month. On our arrival we found three colored persons keeping the Sabbath; but only one was baptized. Although several revivals were carried on by the other churches at that time, our meetings were well attended. We soon found that the Lord has honest souls here, as in other places; for before our meetings closed, several took their stand for the truth. Before our tent was taken down, six were buried with their Lord in baptism, and two weeks later four others were baptized. Since then a few others have become obedient. Our small company was organized September 26. We have a total of seventeen adult Sabbath-keepers and five children, and there is still a good interest. I have never found people so willing to lay aside their work, and listen to Bible readings. Some of the other ministers have tried to overturn a few of those who have taken their stand with the commandment-keepers.

Recently I received an invitation from some opposers desiring me to meet them at the home of one of our sisters, and prove from the Bible our position for keeping the seventh day. The Holy Spirit accompanied me, and assisted me to lift high the banner of truth. Many

were present who asserted that they never knew what we believed before. Some took my address, that they might call on me, and learn more about the truth. I do believe good will result from the meeting. The harvest-field of Gadsden is certainly ripe, and with much faithful and persistent labor, a rich harvest will be reaped.

We feel the need of a church building. At present we hold meetings in a rented room not very spacious. One of our brethren here has pledged fifty dollars toward a building as soon as we are able to begin to build.

We know that the Lord will abundantly bless any who will send us some assistance toward the erection of a small church building. Will those whom the Lord impresses to assist us, please send their donations to Miss H. McKinnon, Secretary and Treasurer of the Alabama Conference, Fort Payne, Ala.

G. E. P.

### **West Pennsylvania**

HOMESTEAD.—I came to this place July 21, to join Elder N. S. Ashton in a tent effort, which continued till September 20. The Lord gave freedom in presenting the message. One good feature of the meetings was that quite a number of the people attended regularly, and were deeply interested in all the subjects. Twelve dear souls at this place are now rejoicing in the truth, three of whom began keeping the Sabbath before the tent-meetings began, and another has been added since the tent effort closed. Others are deeply interested, and several have promised to obey the truth, for whom we still have hope.

As Elder Ashton resumed his work in Pittsburg at the close of the tent effort, the president of the conference thought it best for me to remain here in Homestead for a time to continue the work. So my family and I are doing what we can in house-to-house work, and I hope that a hall or some good place can be secured for public efforts. I pray that we may yet see a good church in this important city. Remember us in prayer.

B. F. PURDHAM.

### **North Carolina**

GREENSBORO.—My last report through the REVIEW was made just before leaving California, July 13. We arrived at Greensboro, July 19, after a pleasant journey across the continent, via the Sunset route, passing through Southern California, Texas, Alabama, and South Carolina. We decided to settle near Greensboro, because the work needs strengthening here, and the climatic and other conditions are favorable.

I attended the conference and camp-meeting at Lexington, August 13-23. It was a great pleasure to meet old friends and acquaintances of former years, among whom were Elders W. A. Westworth, B. G. Wilkinson, R. T. Dowsett, and D. T. Shireman, Brother and Sister Creasy, and Dr. Albert Carey; also the secretary-treasurer of the conference, Sister Jessie V. Bosworth. I was much pleased to form new acquaintances among the warm-hearted, hospitable people of North Carolina. We had an excellent meeting. My permanent address is R. F. D. 1, Greensboro, N. C.

M. H. BROWN.

### Alberta

EDMONTON.—August 25 my daughter and I started the first tent effort for the German people of this city. The meetings have continued four weeks with a good attendance, and the Lord has blessed our work.

There was little evidence of prejudice at first, but when the people began to get interested, Satan began to work. The Baptists sent to Winnipeg, Manitoba, for an evangelist to preach against me. I attended two of his meetings, in which he spoke from the epistle to the Galatians. At the close of their first meeting, I went to the pulpit and quietly asked the minister of the church to kindly mention that there would be no meeting at my tent the following evening. Instead of doing so, he started to argue, and quite a discussion followed. He had asked for a debate with me in his own church, but since this discussion nothing more has been said concerning it.

The other ministers have also gotten their members together and explained the Sabbath and Sunday question to them, and warned them against us. However, some are ready to take their stand for the truth, and will keep the Sabbath.

H. BLOCK.

### Indiana

NORTH VERNON.—We had an excellent meeting at this place. Our local camp-meeting was held here, from August 26 to September 2. At the close of the camp-meeting Elder A. L. Miller and the writer followed up the work with a four-weeks' tent-meeting. At the close of the tent-meeting thirty-one had taken their stand for the truth. We rented a large hall in which to continue our meeting, and we hope that others will join us soon.

U. S. ANDERSON.

### The Upper Parana Mission

We have just received the following report from Elder Luis Ernst, superintendent of the Upper Parana Mission, which shows the rapid progress of the message in that difficult field:—

"The twenty-first of May I left home, going to Yegros, Paraguay, where we have a number of brethren. They were of good courage in the Lord. On account of the rains, we could hold but few meetings, but the last night we were all together at the home of Brother S. Hein. After an excellent meeting we went to a beautiful stream a short distance from the house, where three persons were baptized.

"At Asuncion also I found the brethren faithful and of good courage. Here two were added to the little flock by baptism.

"In my visit to Posadas I had the blessed privilege of baptizing four persons. I then went to San Carlos, where Brother M. Brouchy has been working with success among the Sabbath-keepers. Although the day was rainy, all came together on the Sabbath, and after the meeting we went to a little stream near by, where ten persons received baptism. We returned to the house and celebrated the ordinances, and also organized a Sabbath-school of nineteen members. I expected to return at once, but on account of the rains was obliged to remain eight days. This time was profitably spent in studying the Bible and giving

others further instruction in the truth."

Only a few weeks ago Brother Ernst reported five other baptisms, making in a few weeks an addition of twenty-four to the believers in this field. It would be very encouraging to us if some one could come to help give the message in this field, which has but one minister. The work is extending, and new interests are growing up, which will soon demand additional help. Who will answer the call?

ARTURO FULTON.

### Chile

PITRUQUEN.—We are surely reaching stirring times in the work. The nations are angry, the clouds of strife are gathering, and soon the tempest will break upon all the inhabitants of the world.

We are glad that reinforcements are coming to the South American fields. From letters received from the east coast, we learn that some have already arrived there. We sent one of our men to Argentina, and I think he will do good service there. That country will send us two men in return. These will be here after the snow has melted so that they can cross the mountains.

The message is progressing in our field, and devout Catholics are accepting it. A sister who for years has been the guardian of nuns has taken her stand for the truth; and another sister who has been a nun several years expects to be baptized this spring. A man who was clearing from fifty to two hundred pesos daily by manufacturing liquors embraced the truth, and is now canvassing. He seems happy and contented when he can clear two pesos a day by selling our books and papers. Six members of the Baptist Church embraced the truth recently, and one of them went to another neighborhood and taught the truth from house to house, and three families accepted it. We are encouraged to press onward.

There are four young men in the school who will enter the canvassing work at the close of October. One of them will go to Bolivia. One student has already gone to Ecuador. The school as a missionary factor is being felt. Although the beginning was very small, yet we hope that the school work will grow in importance from year to year. We are practically out of debt. Our printing plant is also out of debt, and we hope to keep it so, and to grow as time advances. Some of our *Señales* workers are in the school at present, but in October will go into the field again.

F. H. WESTPHAL.

### Florida

PALATKA.—The camp-meeting for the colored people here has been a glorious success. The praise of God is upon every lip. The prayer-meetings were well attended, and the heartfelt testimonies showed forth the praises of him who has called us out of darkness into the marvelous light of the third angel's message. In one of these services, prayer was offered for the children, and mothers and children wept together as the Holy Spirit visited them in convicting and converting power. The white brethren met with us whenever possible, feeding our souls with the bread of life, and their loving interest in us testified to

the unifying power of the truth. The song services won for us many encouraging words from those not of our faith.

The ten commandments were dwelt upon by Elder A. L. Manous in a simple but most convincing way, and many frankly confessed their sin and ignorance. Our hearts were made glad; and we can truly say, "Happy is that people, whose God is the Lord." Our people visited the townspeople in the afternoon, and our tent is unable to seat all who come. A few have decided to obey.

PAGE SHEPARD.

### Field Notes

At Ottawa, Kan., three persons have accepted the truth as a result of the tent-meetings.

Two persons were recently baptized at Cambridge, Md., and united with the church there.

Two persons were baptized on a recent Sunday, and united with the church at Albany, N. Y.

THREE members of the sanitarium family at Madison, Wis., were baptized on a recent Sunday.

At Detroit, Mich., on a recent Sabbath one person was baptized, and four were added to the church.

ELDER E. E. FARNSWORTH reports the baptism of five young people on Sabbath, September 26, at Hygiene, Colo.

At Niwot, Colo., five united with the church on Sabbath, September 12,—two by letter, two by profession of faith, and one by baptism.

THE tent-meetings in Wellsboro, Pa., are ended. Fifteen persons are keeping the Sabbath as a result of this effort.

BROTHER C. J. BUHALTS reports a good interest in the meetings at Monon, Ind., and says: "Eight persons decided to obey, and we hope for two more. Nine were baptized, and two more will go forward in baptism later."

UNDER date of September 30, Brother W. L. Sims writes from Fortuna, Cal.: "A sister has taken her stand for the truth. There are now seven new converts as the result of our labor in this place, and several others are interested. We have a Sabbath-school of twenty members."

At the quarterly meeting, Sabbath, October 3, at Peru, Ind., six were taken into full fellowship of the church, one came forward for baptism, and two gave themselves to the Lord to keep his commandments. Several others are keeping the Sabbath, and expect to unite with the church soon.

THE following note has been received from Brother J. F. Weatherington, Newellton, La.: "We held a series of meetings from September 27 until October 4, which resulted in much good. The first Sabbath was a day of blessing, and many gave their hearts to God for the first time. Four accepted the truth, and Sunday afternoon they were baptized."

## The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

### The Church Treasurer

A TEAM was once struggling with a heavy load when the foot of a sharp hill was reached. The horses lost courage, and despite the severe punishment of the teamster, they made but a feeble effort to ascend the hill. An aged woman, seeing the situation, ran to the horses' heads with her lap full of oats. Giving each horse a bite, she started slowly up the hill, the team following with the load. It was a very small effort, but it accomplished great results.

The workers at the front in every branch of the cause of present truth are struggling with the financial load that confronts them. Time is short, and there is a great work to be done. There must be a continual stream of means with which to accomplish this work. It is impossible for those at the head of the work to raise this money alone, but every one can do something, be it ever so little.

Our church treasurers can greatly lighten the load by performing faithfully the duties of their office. But few realize the value of the service that they can render. Upon this point, we offer the following suggestions:—

1. Take an active interest in every call that is made for funds. Offer an occasional reminder to the church concerning the needs of the Lord's cause, and our duty to return to him his own in tithes and offerings.

2. Always give a receipt for funds entrusted to you, be the amount ever so small. The word "Thanks" written on the receipt is often appreciated. This will be an encouragement, especially to the children.

3. Keep your accounts accurately, and once a quarter, or oftener, render a financial report to the church. Each year see that your accounts are gone over by a competent auditor, and that his statement of the condition of the accounts is presented to the church.

4. Remember the instruction given in 1 Cor. 4:2: "Moreover it is required in stewards, that a man be found faithful."

R. W. PARMELE.

### Church Finances

AMONG the problems that perplex many church officers is that of urging upon their members the need of constant giving, and how best to keep the matter before the people, that a constant stream may be kept flowing to meet not only the calls that come from the union and general conferences, but also the expenses connected with the local work.

They often fear lest they be accused of making the raising of money the larger part of their burden. I have known church officers, who, through such fear, refrained from mentioning this part of the service, except when they could read an appeal that came from a higher source.

Sometime ago a new member came to the writer, and said: "Brother, I hear that this people ask not only for the ten-per-cent tithe, but that they are always calling for donations and that sort

of thing; is it so?" "Yes, yes," was the answer; "that is just so,—first the tithe, then the rest; then your home and all your property; then your children and all your loved ones,—all you have and can be, that is what the Lord demands, and it will take it all to get into the kingdom." He looked down for a few minutes, and then replied, "Well, it's worth it."

So it is the privilege and duty of every elder to impress upon each church-member that the call for money is not to be considered as separate from the regular worship, but as an integral part thereof. When all sense this fact, the finances of the church will never be considered a burden. Let the needs of the field be often presented,—the great field beyond as the crying need,—the home field as the training-ground for new recruits to the lands afar, the schools and sanitariums as the best places possible for the development of the most successful workers for the difficult places of earth,—and thus each one will feel it a privilege to give.

How many times we hear it said, "O, it is not hard to raise money for foreign missions!" But for home work and institutional support it is hard to get even a little. This is because the great object of these home efforts is not understood. If we realized the influence of our sanitariums and schools in the furnishing of trained help for the countries where the darkness is the greatest, we should soon see that it is impossible to separate our home institutional work from the advance into foreign fields.

The raising of a second tithe has been presented as the solution of all the financial difficulties of the church, and a close study of this matter will reveal to all that in this the Lord is leading his people to see the beauty of systematic benevolence. We think that the specific obligations of the second tithe can not be placed upon the same basis as the first tithe; but the lesson of a regular plan to support the work of the Lord is firmly impressed by this system.

Following, then, this idea, let there be regularity in the church with reference to the collections for the various needs,—certain Sabbaths for certain objects,—and it should not be thought out of place to call attention weekly to the offerings for the following Sabbath. The use of the envelope that is provided will facilitate this matter, and all the various offerings may be collected at the same time.

Be frank and open with regard to the necessary expenses; counsel with the membership regarding essential outlays; let every one feel that he is a part of the working and paying force. Explain the details of the calls that come, and let the treasurer's report be rendered in such a way as to be readily understood by all. The personal explanation of some of these calls, and the need for all to take part, can be made the entering wedge in the talks to those who are not faithful in tithe-paying. By a careful study of the names of those who pay tithes, and by earnest and prayerful efforts to present to every wage-earning church-member his duty in this respect, the church elder will not only be filling the responsibility placed upon him, but the treasury will be sustained, and the work the sooner finished.

WM. A. WESTWORTH.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### The International Congress on Tuberculosis

ON account of the inability of our medical workers in general to be in attendance at this meeting, and for the purpose of awakening on the part of all our people an interest in the world-wide warfare being waged against the great white plague, tuberculosis, the writer purposes to give in these columns a brief account of the Congress on Tuberculosis recently held in Washington. This, the sixth congress of this kind, was attended by the leading men in medicine and science from all parts of the world. The exhibits were intended to illustrate the world's work in its struggle against tuberculosis. Of the four hundred thirty-eight contributors to the exposition, three hundred twelve reside within the United States, and one hundred twenty-six elsewhere. Two hundred twenty-two of this number were collective contributions from associations, societies, and other corporate bodies. Of these, one hundred seventy contributions were from the United States, and fifty-two from other countries. A general catalogue of two hundred ninety-eight pages was given to tabulating the exhibits.

The two upper floors of the new National Museum were occupied by these exhibits. The first thing which met one's eye upon reaching the second floor and turning to the west was the New York exhibit, which was probably the best and most extensive of all. From the miniature tenement-houses,—first as they were for years, and next as they are now and are planned to be,—one's attention was drawn to the numerous photographs of life in the overcrowded portions of New York City. In the next corridor were depicted, by placards, models of institutions, and statistics in various forms, the rapid ravages of tuberculosis, and the methods now being used in combating this disease. One of these placards gave the startling information that by far the largest number of deaths occur during the most useful period of life. Between twenty-one and fifty years, 68.3 per cent of deaths occur from tuberculosis, and 31.7 per cent at all other ages.

Following the New York exhibit came Pennsylvania, with a very attractive and extensive display. For years the Pennsylvania Legislature has appropriated certain amounts annually to fight tuberculosis. From 1893 to 1899 five thousand dollars was used each year in this work. In 1901 sixty thousand dollars was set aside for the next two years, in 1903 one hundred seventy thousand dollars, and last year one million one hundred forty-seven thousand dollars. The Pennsylvania Department of Health gives this estimate of the economic cost of tuberculosis as compared with the leading products of the State:—

"Tuberculosis, \$65,000,000; hay and



forage, \$38,000,000; dairy products, \$35,000,000; corn, \$22,000,000; wheat, \$15,000,000; oats, \$12,000,000; fruit, \$10,000,000; potatoes, \$8,000,000.

Next came the Maryland exhibit, with its sanatoria, and a vivid illustration of what is being done in Baltimore by the Instructive Visiting Nurses' Association. This showed that as many as fourteen hundred cases were treated daily. These figures show the utter neglect, on the part of a large proportion of the population, of the regulations intended to restrict the disease. Of one thousand one hundred twenty admitted to this clinic one day, nine were found to be adequately careful, one hundred forty-three to be fairly careful, seven hundred nineteen careless, and two hundred eighty-nine grossly careless, in caring for sputum, etc.

Next followed Rhode Island, with its model outdoor sanatoria; Minnesota, with a record of tuberculin test of dairy herds required in nine of its leading cities; California, with its fresh-air sanatoria; South Carolina's exhibit of life among the long-leaf pines; Connecticut, giving special attention to organizing its working men in a fight against this disease, and encouraging a united effort in supporting the unfortunate victims of the disease; and Wisconsin, making use of the old-fashioned log house with the chinks left out, which provide adequate ventilation.

Another interesting and very important feature forcibly illustrated was the inadequate amount of disinfectant used in fumigating rooms after infection. Three pounds of flowers of sulphur, six and three-fourths ounces of potassium permanganate, and ten ounces of a forty-per-cent solution of formaldehyde are required for a room ten feet each way, or for one thousand cubic feet. This shows that the ordinary amount of disinfectant used is entirely inadequate to disinfect a room properly.

The Bureau of Indian Affairs was very interesting. It showed the great increase of tuberculosis among Indians since they have departed from their former habits of outdoor life. To-day the greatest mortality among any race within the United States is among that people. The death-rate among Indians is far greater than the birth-rate. Consequently, unless somethings is done to better these conditions, it will be a matter of but a comparatively short time until the Indian race is extinct.

The bureau of statistics came next, and was enough to set any sane person thinking seriously. A flash-light was located in the midst of the tables of statistics, which flashed out a blaze of light announcing the death of a person from tuberculosis in the United States every two minutes and thirty-six seconds. This means that twenty-three persons die every hour, five hundred fifty-two every day, and nearly two hundred thousand every year, of this dread disease.

The Medical Department of the United States Navy presented some very striking charts showing that every year tuberculosis is destroying five hundred seven out of every one hundred thousand among Indian tribes, four hundred eighty-five among the colored people of the United States, and one hundred seventy-four among the white population.

Passing to the left upon reaching the second floor, one entered the Massa-

chusetts exhibit, which was little, if any, behind the New York display either in extent or in perfection of detail. A great deal is being done to better the condition of laboring men in Massachusetts, especially in the way of providing favorable surroundings while at work. Mills and factories where dust has been a menace to health are now providing contrivances for disposing of dust and for furnishing healthful air for their employees.

Colorado came next in order, with the largest display of sanatoria and devices for outdoor living of any State. A large relief-map of Colorado, covering one hundred eighty-six square feet was located in the center of the exhibit. The District of Columbia exhibit was next. This had the only strictly tent sanatoria exhibited.

Illinois was evidently busy fighting the great white plague at home. A remarkable map of three streets, each one and one-fourth miles long, in Chicago, showed nearly one fourth as many consumptives as there were residences on those streets. The exhibits from Ohio, Maine, and Michigan showed remarkable progress in this fight during recent years.

Among the foreign exhibits, Germany clearly took the lead, while Switzerland, France, Sweden, and Belgium followed close in her wake.

I propose next week to give some of the interesting and startling statistics furnished by the congress. W. A. R.

## Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN,	-	-	-	-	Chairman
MATILDA ERICKSON,	-	-	-	-	Secretary

### Progress of the Work

LETTERS and reports received from all parts of the field indicate that the church has set itself to the solution of the young people's problem as never before. One conference president says: "There was a time when I did not see the value of this work, but I have been converted during the last year. I believe it is one of the most important lines of work. Surely the hope of this cause lies in our young people." The Southern California Conference appointed a committee of seven to look after this branch of the work, assigning to five of the members certain districts of the conference. The Missionary Volunteer secretary of that conference writes: "The young people's work in this conference is prospering under the hand of God. It is one of the strongest factors in giving the truth to the people, and is so recognized by the conference committee." Brother C. C. Crisler, writing of the Los Angeles camp-meeting, says: "One of the most encouraging features of this meeting was the interest manifested by young men and women in missionary work at home and abroad. The spirit of service and preparation for missionary endeavor prevailed in every meeting held in the youth's tent, and this spirit was recognized as a helpful influence in many of the other meetings."

The Oklahoma Conference has appointed a German assistant in the educational and Missionary Volunteer work.

Prof. G. A. Grauer, as German Assistant Missionary Volunteer secretary for the Central Union Conference, is making an earnest effort, in connection with his other duties, to get this work started among the German young people.

Most of the union conferences in this country have organized the Missionary Volunteer work as a regular department, and careful thought is being given to the problem of enlisting and holding our young people in the cause of God.

From Australia come good reports of work being carried forward, under the direction of Miss Edith Graham, Missionary Volunteer secretary of that field.

How is the young people's work going in your field? We invite correspondence. Write out your experiences briefly, and send them in. Are there questions that you would like to ask or see discussed in the REVIEW? We desire to use the brief space allotted to this department in presenting just such things as our people everywhere need to help them in moving forward to victory.

M. E. K.

### Missionary Volunteer Reading Course

OUR Missionary Volunteers are taking up the Reading Course with marked enthusiasm. A large number have enrolled. Good words came from the field. One secretary reports seventeen Reading Course members in one church; in another conference a certain church has twenty-two young people taking the Reading Course. A letter recently received, says: "Please send me two or three hundred enrolment cards."

These messages bring cheer; for they show that many of our young men and women are studying those grand truths which helped the noble Waldensian youth to remain faithful in the face of fearful persecution. The prayerful, systematic study of the books in the Reading Course ("Great Controversy" and "Daybreak in the Dark Continent") will also be a great help in preparing for efficiency in service.

The benefit derived from studying these books might be reaped by many more if homes would follow the suggestion given in "Testimonies for the Church," Vol. VII, page 64, which says: "Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study."

M. E.

### Temperance Lessons

THE curse of intemperance, like a terrible plague, spreads over the world, producing poverty, disease, crime, and hopelessness everywhere. It is the duty of those upon whom the light of the third angel's message has shone to call the attention of the people to the significance of these things, to work earnestly against this great evil, and to present to the world the principles of true temperance. Those who have "the everlasting gospel to preach unto them that dwell on the earth," should stand at the front in this temperance warfare.

To help our young people to occupy their true position in this work, we have prepared a series of temperance lessons for our Missionary Volunteer Societies,

which began in the *INSTRUCTOR* of October 27. An effort has been made to give the essential facts of this great question in eight lessons, on the following subjects: The Curse of Intemperance; The Liquor Traffic; Tobacco; Opium, Drugs, and Patent Medicines; Tea and Coffee; History of the Temperance Movement; Christian Temperance; Our Duty and Responsibility.

These lessons, which alternate with mission studies, will close about the last of February; and it is proposed that each society or church shall give a special temperance program at that time. Aside from the excellent material found in these lessons, there will be published about that time a special Temperance number of the *Instructor*.

The young people need the help and encouragement that parents and church officers can give. The Missionary Volunteer Department is doing what it can to aid our young people in obtaining a knowledge of the temperance question, and in becoming temperance workers. We solicit the co-operation of all our workers and older members in this effort.

M. E. K.

## Current Mention

—At Hurst, Ill., on October 20, a band of robbers dynamited the Russell Company's bank, and escaped with \$25,000. The robbers have not yet been apprehended.

—A proposed constitution for the Chinese government has been published at Peking. The program arranged by the Chinese authorities to bring about a parliamentary form of government for China covers a period of ten years, leading step by step from the present form to the parliamentary form.

—Reports from Manila concerning the recent typhoon in the Cagayan Valley state that probably not less than three hundred persons lost their lives in that district as the result of that storm. The same advices state that there have been fifty-five separate earthquake shocks in the city of Manila between October 19 and 22, but not of sufficient severity to cause material damage.

—Destructive forest fires continue to rage in New York, Maryland, West Virginia, Michigan, and Wisconsin. As a result of these fires, thousands of acres of standing timber are being destroyed, thus bringing perceptibly nearer the long-threatened lumber famine in this country. The number of persons who are known to have lost their lives through the recent forest fires in Michigan is now forty-one, and it is believed that a number of others also have perished.

—The United States minister to China has cabled the State Department that the treaty powers have signified to the Chinese Foreign Office their willingness to sign an agreement prohibiting the importation of morphin and instruments used in injecting it. In furtherance of the war against opium, an international commission is to meet at Shanghai, China, on Jan. 1, 1909. The growth of the opium evil in other countries than China is arousing the different nations to the necessity of taking energetic measures against it.

—The battle-ships "Alabama" and "Maine" have completed their long cruise around the world, one arriving at New York on October 19, and the other at Portsmouth, N. H., on the same day. The voyage occupied 309 days.

—Owing to the activity of night riders in the Reelfoot Lake district of Tennessee, finally culminating in murder, that district has been declared under martial law, and State troops are now encamped there. The governor has declared his intention of bringing the leaders in this disorder to justice, and a reward of \$12,000 has been offered for the conviction of those responsible for the death of Captain Quentin Rankin. The night riders have threatened the States's attorney with death if he attempts their prosecution.

—As a result of the numerous criticisms of the American navy, especially in the matter of the width of the armor belt, a conference of naval officers was called sometime ago. This conference has recommended that, in the ships hereafter built for the navy, the armor belt shall be from one to two feet higher than on the vessels now built, and shall extend one foot farther below the water-line. The heavy guns and the guns designed to repel torpedo attacks will in future vessels be placed considerably higher above the water-line than they are on present ships.

—The danger of a general European war is not yet averted. During the past week conferences have been held between Russia's foreign minister, M. Isvolsky, and the emperor and foreign minister of Germany at Berlin; but nothing definite has been as yet accomplished. Austria-Hungary has sought to settle the difficulty over her annexation of the two provinces by dealing direct with Turkey; but Turkey has definitely refused to negotiate with Austria-Hungary concerning the matter. Bulgaria has endeavored to form an offensive and defensive alliance with Turkey; but this proposition also Turkey has refused to consider. It is reported that clashes have occurred on the frontier between Turkish and Bulgarian troops, also that Turkey is quietly but determinedly preparing for war.

—During the past week the members of the American fleet at Tokyo, Japan, have been receiving all the attention that it was possible for the Japanese to lavish upon them. There have been processions in which many thousands of persons took part, garden parties, banquets, and much speech-making. Everything that one nation could do to make the representatives of another nation welcome has been done by the Japanese. Officers and men alike have shared in these attentions. The felicitous message sent by President Roosevelt to the emperor of Japan was delivered by his representative, and was personally responded to by the emperor. This is considered by the Japanese as indicating practically an alliance between the two nations. The fleet remained at Yokohama until the 23d inst., when a portion of the fleet was detached, and sailed for Amoy, China, while the remainder returned to Manila. The entire fleet will reassemble at the latter place before proceeding on its homeward voyage.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL  
W. A. COLCORD,

Chairman  
Secretary

### Experiences in Missouri

WE have reached the nineteenth week of the Missouri religious liberty lecture tour. My last report was written from Jefferson City, the capitol. A week was profitably spent there in personal effort, and in the distribution of the religious liberty leaflets. As this was early in August, and nearly all the State-house officials were absent upon their summer vacations, we decided to postpone public meetings.

Leaving Jefferson City, we next visited Broomville, Fayette, and Sedalia. In the last-named place we opened our campaign. From Sedalia I went to the Colorado and Nebraska camp-meetings, spending a few days in each of these annual conferences, doing what I could to arouse the people to a keen perception of the value and the need of a strong religious liberty work at this time. During my absence from Missouri, Mrs. Wightman continued the work in Sedalia and the surrounding country without interruption. From Hastings, Neb., I returned to Jefferson City in time for the political conventions, September 8. According to provisions of the new primary law of the State, all political parties were obliged to meet at the State capital not later than that date, to formulate and declare their platforms, candidates having been already chosen at the primary election. The Republican, Democratic, Prohibition, Socialist, and People's parties were represented in separate conventions by the party leaders and the foremost men of the State. A number of members of Congress were present, among them such noted political lights as Champ Clark and D. A. DeArmond. It was a favorable opportunity for your correspondent. A vast amount of religious liberty literature was carefully distributed, members of platform-making committees were visited, and every legitimate effort was made to have these leaders and law-makers of the people see that it is no part of the duty of the civil government to enact religious legislation. Results were partially, though not wholly, satisfactory. A powerful religious element was at work. The Democratic and Republican conventions adopted a plank for "Sunday closing" having direct reference to the enforcement of laws against the saloons, but absolutely without a word of reference to the moral or religious phases of the question. This was not quite as much as the so-called "reformers" of the Judge Wallace type had hoped for; but they had to be content. Personally, I should have been glad to see the saloon question dealt with from a purely civil and social basis without special reference to "Sunday closing," or to a particular religious institution. It should be remembered that temperance laws are ostensibly for the protection of the individual and not an institution.

Receiving a letter from the resident

judge of Callaway County, asking for a return engagement at Fulton, after visiting California and speaking in the court-house there, we hurried back to Fulton. The judge had performed a painstaking work in arranging for the meeting, and in personally advertising it, and the large court-room was literally crowded with people. Influence had been the best advertisement. So eagerly was the literature sought, that a large supply was quickly exhausted.

The next stop was at Columbia, a college town, with no fewer than five colleges. As a result of extensive advertising, six hundred persons came to an open-air meeting. Among these were at least two hundred students. The interest may be measured by the fact that when names and addresses of those desiring to know more upon the subject, and wishing to correspond with the secretary, were asked for, fully seventy were handed up. Among these were the cards of two prominent lawyers, one of whom is a member of the legislature, and leader in the Democratic party. He tarried for an interview, and at its conclusion promised to place himself on record every time as against religious legislation of any kind, and to help us at Jefferson City in making us personally acquainted with lawmakers and officials. The value of his help in this direction can hardly be estimated.

A second visit to Boonville brought out over two hundred persons to hear. A second visit to Fayette produced interesting results. We announced the meeting at half-past four, at the close of the annual stock sale. Five hundred persons gathered on the court-house lawn; among these were the court-house officials,—judge, sheriff, clerks, etc.,—who sat by the speaker's stand. There were prominent persons from all parts of the county, who had been attracted to the stock sale. We closed the meeting at six o'clock, but did not get away until a quarter past seven, so many were the importunities for literature and information.

At Chillicothe we advertised the meeting to immediately follow the passing of Judge Taft's special train; at Higbee, to follow the passing of Colonel Bryan's special train. Four hundred listened at the former place, and six hundred at the latter. At the Lexington court-house a large audience gathered. The principal places, besides those already mentioned, in which mass-meetings were held, are Marshall, Slater, Higginsville, Carrollton, Brookfield, Gallatin, Glasgow, Brunswick, and Salisbury. The audiences at each place ranged from three hundred to five hundred in numbers, with the single exception of Gallatin. In the majority of these places the mayors of the respective cities attended, also many municipal

councilmen, police magistrates, and officials. The newspapers have been especially kind in publishing notices, in some instances allowing us nearly a column of matter prior to the meeting, and a column afterward. I am now in correspondence with some of the most prominent citizens of the State. This is very encouraging.

*Liberty* is appreciated wherever we place it. I can not say too much for this journal. I regret exceedingly that we could not have had tens of thousands of copies of this valuable journal to circulate during this extraordinary effort to reach the public mind. *Liberty* is a most valuable adjunct to religious liberty work everywhere. I regard this

the Missouri religious liberty tour will end. With sadness we shall see this work close, after a patient and persevering and continuous work of one hundred fifty days. While it will become a pleasant memory alone, who can tell of the lasting impressions, and of the good that may, in the providence of God, have been accomplished?

In a future letter I will deal with particulars of the tour, giving methods of work that may be of interest to our workers in similar lines.

JOHN S. WIGHTMAN.

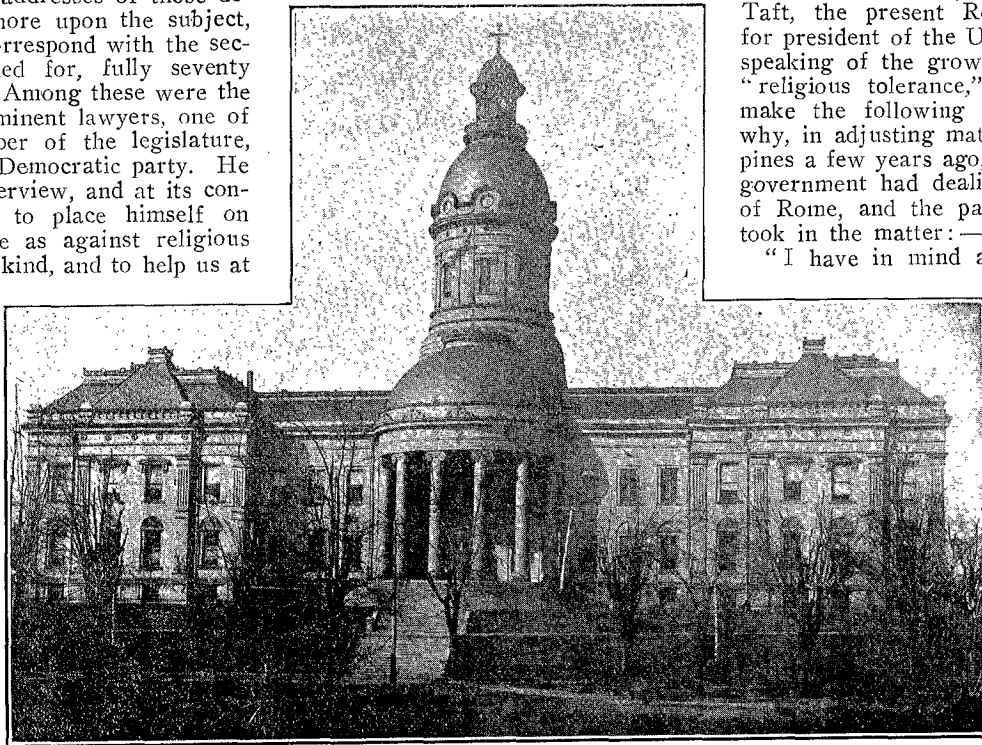
### Treating With Rome

IN an address delivered at the dedication of the Y. M. C. A. building at St. Paul, Minn., Sunday, September 27, Mr. Taft, the present Republican nominee for president of the United States, while speaking of the growth of the spirit of "religious tolerance," took occasion to make the following explanation as to why, in adjusting matters in the Philippines a few years ago, the United States government had dealings with the pope of Rome, and the part he (Mr. Taft) took in the matter:—

"I have in mind an instance of the growth of this religious tolerance, which I venture to bring to your attention. In the reorganization of the government in the Philippines it became necessary to transfer the sovereignty of Spain, inextricably bound up with the Roman Catholic Church in charities, in schools, in business, and otherwise, to a subordinate gov-

ernment of the United States, in which, under our system, the church must be entirely separate from the state. It seemed impossible to find any one with sufficient authority in the islands to effect a proper settlement of these matters, and it was proposed to send an agent of the government to the head of the Roman Catholic Church to secure some authoritative action and agency by which the result desired could be obtained.

"The President and Mr. Root were anxious to bring this about, but they hesitated, reluctant to arouse any sectional feeling against a course which seemed to recognize the head of the Roman Catholic Church as one with whom we could have diplomatic relations, something contrary to the precedents in our government since its beginning. Accordingly, they consulted the ministers of the leading Protestant churches, explained the differences arising, and the necessity for the action proposed, and procured from them assurances that they would stand by the government in taking the very commonsense course—the American course—of dealing with the man who had the authority to act; and I was designated as the agent of the government.



THE STATE CAPITOL BUILDING AT JEFFERSON CITY, MO.

ernment of the United States, in which, under our system, the church must be entirely separate from the state. It seemed impossible to find any one with sufficient authority in the islands to effect a proper settlement of these matters, and it was proposed to send an agent of the government to the head of the Roman Catholic Church to secure some authoritative action and agency by which the result desired could be obtained.

That the Lord may continue to help us is my prayer, and should be the prayer of all. We have trusted fully in his power and in his wisdom, and have realized "moment by moment" that the work belongs to him—the one who "commanded, and it stood fast."

We are now at Glasgow, a historical spot upon the banks of the Missouri, and in the heart of the State. In the next twenty-one days we shall make a rapid trip, reaching a score of towns, and giving a lecture in each, and then

"I went to Rome, and effected a general understanding as to what was to be done, and was prepared, when the apostolic delegate came to the Philippines, to close with him, after a great deal of negotiation, the contracts of the settlement, which I do not think it too much to say brought about a result which was just both to the church and the people of the islands and to the government of the United States in jurisdiction.

"I venture to think that but for the spirit of tolerance, both in the Protestant denominations and in the Roman Catholic Church, which now prevails in this country, such a result could not have been obtained. It is due to the spirit of Christian tolerance, and it is a condition in which we should all rejoice."—*Washington Post*, Sept. 28, 1908.

### A Visit to Newfoundland

SEPTEMBER 26 I left Washington for a visit to Newfoundland. It was thought advisable at this season of the year to make the trip by rail as far as possible, and so I went via Portland and Bangor, Maine, and St. Johns, New Brunswick, to Sidney, Nova Scotia, where I took the steamer across the gulf to Port Aux Basque, Newfoundland, and resumed my journey again by rail to St. Johns. This necessitated traveling the entire length of the island. It was a most interesting trip, as the island is interspersed with beautiful lakes and rivers. Newfoundland has been very fittingly called the "Switzerland of North America." The chief industry of the island is fishing.

After a ride of twenty-eight hours from Port Aux Basque, I reached St. Johns, a city of forty thousand inhabitants. This being the first visit paid to the island by any of the General Conference workers, I was accorded a most hearty welcome by our church in St. Johns.

The purpose of my visit was to speak at a mass-meeting Sunday evening, October 4, in opposition to a movement of the Lord's Day Alliance to secure by moral suasion and legislation a stricter observance of Sunday. This meeting was held in British Hall, one of the largest halls in the city. The attendance was large. It was found necessary to supply additional seats, and then people were standing in the entrance. This large attendance was most gratifying to Elder C. H. Keslake, the superintendent of the Newfoundland Mission Field, and also to the members of the St. Johns church.

The meeting opened by singing "Onward, Christian Soldiers," which was followed by an earnest prayer from Brother Fred Johnson, a licensed minister of the Canadian Union Conference and former student of the South Lancaster Academy. After an appropriate and earnest address by the chairman of the meeting, Elder Keslake, the writer was introduced as the speaker of the evening.

After paying a fitting tribute to their country; assuring them that I was not there to antagonize individuals, but to present what we believed to be right principles, and expose wrong ones; and showing them that we were not in opposition to the Lord's day, but in its defense, I gave a lecture on the limits of civil authority, setting forth the legitimate sphere of both the church and the state. I endeavored to apply the prin-

ciples to the Newfoundland Lord's Day Alliance movement. Scarcely had I begun my lecture before I was interrupted by members of the Lord's Day Alliance, who were in attendance, interjecting words of disapproval. This conduct continued at intervals during the entire lecture, notwithstanding our vigorous protests. It was evident, however, that, with but few exceptions, the audience was in sympathy with us, for the applause was frequent and enthusiastic throughout the lecture whenever points were made against the Lord's Day Alliance movement.

It was feared at times that the meeting would be disturbed by a violent mob, as the course pursued by the members of the Lord's Day Alliance who were present became exasperating to the audience. Quite a number of women left the meeting when the outbreaks were the most violent. We feel sure that the angels of God were there to hold in check the efforts to break up the meeting, and that this was one of the instances where the Lord made the wrath of men to praise him, and the remainder of their wrath he restrained; for it was a most practical demonstration of the wicked spirit that lies back of every effort to secure Sunday legislation by civil enactment. Nothing could have emphasized the principles we presented to the people, at our lecture, more than the unseemly conduct displayed that night by the representatives of the Lord's Day Alliance. The meeting is being freely discussed by the citizens of St. Johns on account of these things, and there seems to be a general disapproval of the unchristian treatment accorded to us.

In order that the readers may better understand why such a violent spirit was exhibited at this meeting, I would say that for the past year there has been carried on a discussion on the Sabbath question and religious liberty, through the columns of the *Plaindealer*, between Elder C. H. Keslake and the champions of the Lord's Day Alliance, and a week or two before this mass-meeting, there was a mass-meeting called by the friends of Sunday legislation, at which time the Newfoundland Lord's Day Alliance expounded their side of the question. From this, it will be observed that our meeting was a climax to the controversy that has been carried on through the public press of Newfoundland on the Sabbath question and religious liberty. The night following the mass-meeting, we held a service in our church building in St. Johns.

My visit to Newfoundland was a most pleasant, and, I trust, profitable one. The work in this island is prospering under the direction of Elder Keslake, notwithstanding the difficulties which exist in the work of evangelizing the inhabitants.

K. C. R.

### Religious Liberty Notes

REFERRING to the petition work, a sister in the State of New York says: "I particularly delight in this work, as it gives me an opportunity to reach those whom it would be very hard otherwise to approach."

A brother writing from Santa Rosa, Cal., referring to the petition campaign, says, "The members of our church were quite enthusiastic over the matter today," and asked that ten more petition blanks be sent them.

## NOTICES AND APPOINTMENTS

### Notice!

As I expect to labor in Dubuque, Iowa, during the winter, if any of our brethren having friends or relatives here will kindly inform me, giving name and address, I will call on them. Address R. E. Burke, 29 Arlington St., Dubuque, Iowa.

### Notice!

THE addresses of the following-named persons are desired by the Seventh-day Adventist church of Sioux City, Iowa: Mrs. Jessie Morgan, Mrs. C. H. Flick, Mrs. Mary Saulsberry, and James Wicks. All other absent members will please report inside of three months.

E. M. FREDERICKSON, Clerk.

### Notice!

MRS. WM. J. KEELE, of Cedar Grove, Tenn., requests clothing for the needy, sent to Huntingdon, Tenn., freight prepaid. She can use several barrels in her work at that place. Children's clothing, ages from one to fifteen years, both sexes, is most acceptable. She wishes here also to thank all who sent clothing to her last winter.

### Notice!

To those who wish to homestead in northeastern Wyoming. We live about twenty miles from the Black Hills proper. The government gives one hundred sixty acres for about \$35 and residence of five years. Climate is delightful; altitude about 4,000 feet; plenty of timber for fuel and building; lumber is cheap. We are twenty miles from Sundance, the county-seat, where the United States land office is located. Good stock country; poultry, eggs, and butter bring good price. Plenty of water. Church-school privileges. For any further information address, with stamp, C. W. M. Read, Sheldon, Crook Co., Wyo.

### Revisions for the 1909 Year-Book

REQUESTS for revision of directory matter for the 1909 Year-Book were recently sent to all the secretaries of conferences and managers of institutions, asking that revised directories be sent so as to reach the General Conference Office, November 1-10. Will those who received these requests please send the matter forward without delay? All the revisions should be in hand at the time specified, in order that the publication may be issued before much of the matter becomes obsolete, and needs a second or third revision. Delinquent returns will therefore take their chance of not being published.

H. E. ROGERS,  
Statistical Secretary.

Takoma Park, D. C.

### Thanksgiving Number

THE November issue of the *Signs of the Times* monthly special will be a Thanksgiving number, and it will present a veritable feast of good things.

The editor will give a brief history of Thanksgiving days from the time when the Feast of Tabernacles was instituted among the children of Israel to the present day.

The Home Department will contain an interesting Thanksgiving story, entitled, "Mrs. Staples' Silk Dress." A vegetarian Thanksgiving menu is also given in the Home Department. Mr. E. G. Fulton, who furnishes the menu and the recipes, is a master-hand in the preparation of wholesome and attractive dishes from the best things Mother Earth produces,—grains, nuts, vegetables, and fruits.



Notes on Current Topics will present in brief some of the great questions before the world at this time, including that of Spiritualism. Elder A. O. Tait has an article entitled, "What Is Spiritualism, Anyway?" in which he gives some of the main points in the present agitation, also the divine interpretation of this subtle doctrine.

Following this are general articles entitled,—

"The Plan of Redemption," by Mrs. E. G. White.

"The Infinite Power of God's Law," by J. O. Corliss.

"The Day of the Sabbath," by M. C. Wilcox.

"Political Growth, Municipal and City," by Prof. G. W. Rine.

"Anarchism in India," by Prof. J. L. Shaw.

"The Cost of the Saloon," by H. F. Rand.

"Structure of the Chinese Language," by Dr. H. W. Miller.

Send for sample copy and special terms to agents.

Address Signs of the Times, Mountain View, Cal.

### Publications Wanted

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

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

James Harvey, 1055 Brush St., Oakland, Cal., denominational papers and tracts.

Elder L. H. Crisler, Orlando, Fla., a continuous supply of denominational periodicals.

J. E. Budd, Shreveport, La., *Signs, Watchman, Liberty, Instructor, Little Friend*, and tracts.

Lulu A. Smith, care of Coppersmith, R. F. D. 1, Pensacola, Fla., tracts for missionary work in correspondence.

Mrs. H. M. BURLIGH, Woodlake, Neb., desires to thank those who have sent her literature, and to say that she has an abundant supply for the present.

### Business Notices

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

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

#### Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

FOR SALE.—Treatment-rooms and agency for Battle Creek Sanitarium health foods. A. C. Pease, 30 Maple St., Springfield, Mass.

BAN-NANA NUTS—a delicious food. Ban-nana Cereal—a superb food-drink. Ask your grocer, or send his name and 25 cents for two cartons. In bulk, 50 to 100 pounds, 10 cents a pound. White Deodorized Wesson's Cottonseed Oil: 3 gal., \$2.40; 5 gal., \$3.75 from Des Moines, Iowa. 8 gal., 6 cans, \$5.75; 30 gal., \$18; 50 gal., \$29, from Chicago. Send for price list. Address Ethan A. Brown, Nut Food Specialist, Des Moines, Iowa.

OLIVES.—Special low freight of \$1.25 for 100 lbs. (10 gal.) if enough olives in shipment to amount to the regular price; i. e., from \$2 to Nebraska to \$2.35 to New England States, etc. Do all understand? W. S. Ritchie, Corona, Cal.

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

FOR SALE.—One-dollar fever thermometers, warranted accurate, post-paid, for 45 cents; \$1.80 dozen, while stock lasts. Battle Creek foods, fresh, quick shipments, \$6 worth for \$5; \$12.50 worth for \$10. Address Sanitarium Supply Co., Nashville, Tenn.

WANTED.—To correspond with isolated Sabbath-keepers who wish church and church-school privileges; those who wish to "leave the large cities," and health-seekers. All about the beautiful Mesilla Valley of New Mexico. Wm. A. Ross, Las Cruces, N. M.

FOR SALE.—At College Place, Wash., near college, sanitarium, bakery, and health food store, 1¼ acres in all kinds fruit; seven-room house; roses in front; water in kitchen; cellar, wood-house, henhouse, barn, barn-well, etc. Address Mrs. Ada Alice Clark, Box 8, Ukiah, Ore.

WANTED AT ONCE.—A good home in Seventh-day Adventist family for a healthy nine months' old baby girl. This is a bright child, and of good disposition. Also a house-keeper's place for a Sabbath-keeping woman of middle age. Address 1251 Pandora Ave., Victoria, B. C.

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

WANTED.—A situation on farm where I can keep the Sabbath. Prefer place in East Michigan Conference. Have a family, and would require house and work the year round. Employer must be a Christian, and Seventh-day Adventist. Address E. M. Johnson, R. F. D. 1, Columbiaville, Mich.

FOR SALE OR RENT.—A good blacksmith-shop, well supplied with tools. Good business prospects for coming year. Near Mt. Ellis Training-school. Good opportunity for Seventh-day Adventist to locate near school. Reason for selling, I desire to connect with Madison School. Address Claude Rouse, Bozeman, Mont.

KIEFFER PEARS FREE.—With every order containing \$5 for five two-bushel crates, will send one crate free. Great care taken to ship only sound fruit, a few may be slightly bruised. Too ripe to ship beyond Chicago. Our bushel measures 10 x 15 x 17, containing 400 cubic inches more than legal bushel. Occoquan Fruit Farm, Occoquan, Va.

## Obituaries

KINGSBURY.—Died at Portland, Ore., Oct. 7, 1908, Jesse Kingsbury, aged seventy-one years. Brother Kingsbury embraced present truth several years ago. He leaves a wife, three sons, and one daughter to mourn. Funeral sermon by the writer.

DANIEL NETTLETON.

HALL.—Died at his home in Hildebran, N. C., of a complication of diseases, Brother Augustus E. Hall, aged 64 years, 8 months, and 8 days. He was for many years a member of the Seventh-day Adventist church at Mansville, N. Y., but for the past seven years has lived in North Carolina. He died in the faith, and we trust will have the overcomer's reward. A wife and daughter are left to mourn. The funeral service was conducted by the writer.

ALBERT CAREY.

MOREY.—Edsell, infant son of Brother and Sister E. A. Morey, was born June 25, 1908, and died Sept. 8, 1908, at Wichita, Kan., aged two months and thirteen days. We laid him away in the beautiful Wichita Cemetery to await the coming of the Life-giver to bring him from the land of the enemy. Words of comfort were spoken by the writer, from Jer. 31:15, 16.

H. E. KIRK.

CARMAN.—Died of tuberculosis at Riversdale, Jamaica, B. W. I., June 18, 1908, Lector Ethel Carman, aged twenty-eight years. She came with E. C. and Mrs. Cushman to Jamaica, hoping to regain her health, but was disappointed. Her pleasant smile and cheerful words blessed all with whom she came in contact. She longed to live to see the Saviour come, but since that was denied her, she found comfort in the thought of being raised with those who die under the third angel's message. The funeral service was conducted by the writer. She sleeps under the logwood-trees on the school farm.

C. B. HUGHES.

WHITMAN.—Died at her home in South Woodstock, Maine, Sept. 7, 1908, of Bright's disease, Sister Mary S. Whitman, aged 69 years, 5 months, and 18 days. Sister Whitman was born in Poland, Maine. In 1856 she married Geo. Whitman, of South Woodstock, where the greater part of her married life has been spent. Twenty-seven years ago the light of present truth came to her, since which time she, with her husband, has been a firm believer in, and a staunch advocate of, the truths of the third angel's message. Firm and unyielding in her devotion to the cause of God, constant and faithful in all her relations in life, and beloved by all who knew her, she peacefully rests under the benediction of Rev. 14:13, awaiting the Life-giver's call to life and immortality. She leaves a husband, three daughters, three brothers, and numerous other relatives and friends to mourn. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18.

H. C. GILES.

HODGES.—Died at College View, Neb., Sabbath, July 4, from a second stroke of paralysis, Sister Abbie Hodges, wife of Noah Hodges. Her maiden name was Abbie B. Huntley. She was born at Upper Sandusky, Ohio, Oct. 26, 1843. Nov. 20, 1867, she was married to Noah Hodges, and went to his home at Sandyville, Iowa, where they lived until they moved to College View in March, 1891. Her Christian experience began in 1859, when, at sixteen years of age, she embraced the views of Seventh-day Adventists under the labors of Elder M. E. Cornell. From that time to the day of her death her faith never wavered for a moment in loyalty to the Saviour, or in devotion to this cause. In all religious and church work she was intensely active until failing strength made it impossible to carry so many of these burdens as formerly. In Iowa she was interested in tract society work, being district secretary for years. When the family moved to College View, she became a charter member of the College View church, organized in 1891, and was a deaconess in this church until advancing years made it necessary for the duties of this office to be laid aside. Her religion was manifested not simply in official acts and attendance upon church services, but in quiet, kindly ministrations to the wants of others. She was, in the language of the Scriptures, "given to hospitality," and she delighted to entertain the ministers and the brethren and sisters who came to attend meetings at their home in the early days. Sometimes there were as many as forty to care for; but she never complained, no matter how large the company. On the contrary she was always happy in this work. She had a heart full of love for her many friends, and was especially beloved by all of them. Many a weary pilgrim, tired and worn by labors in the gospel field, has found a haven of rest in her home, and has been nursed back to vigor by her gentle hands. The text for the funeral service was Job 5:26.

C. C. LEWIS.





WASHINGTON, D. C., OCTOBER 29, 1908

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

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A LETTER just received from Elder I. H. Evans states that he arrived in Yokohama October 1, after a very comfortable voyage, and was about to make a visit to different parts of Japan in company with Elder F. W. Field. We shall expect a report from Brother Evans for the REVIEW in a short time.

ANY notices which in the ordinary way would be published in the REVIEW for November 26 must be sent to this Office in time to appear in the issue for November 19. This becomes necessary in view of the fact that the issue for November 26 is the special Mission number of the REVIEW, already being printed, in which no announcements of this character can be inserted.

WE learn that Thomas J. Grenville and wife, of the British Training College, sailed from England this month for India, going out to engage in the medical missionary work.

OUR Chinese missionary paper, *Fuh in Hsuen Pao* (The Gospel Herald), is now being issued regularly from the printing-office at Shanghai. We learn that the circulation is larger than at any previous time.

LAST spring the Mission Board invited Elder G. W. Reaser, of the Southern California Conference, to take the superintendency of the Mexican Mission. He accepted the appointment, and having recently been released from California by the arrival of Elder E. E. Andross, Brother Reaser and wife have this month removed to Mexico City.

IN order that the church records may properly represent the actual membership of the different churches, it may become necessary to drop the names of persons whose residence is unknown, and from whom no report has been received for a long period; but it does not seem to us advisable to advertise such action through the REVIEW. Church officers who desire to learn the addresses of absent members will be freely accorded the opportunity of making inquiry through the columns of the REVIEW, but we do not think it proper to announce the dismissal of members through this medium. We request, therefore, that church officers should frame their notices in harmony with this statement.

A SPECIAL edition of our German paper, the *Christlicher Hausfreund*, will be issued for use among the German-speaking people during Thanksgiving week. This paper will contain practically the same matter and the same illustrations as appear in the special edition of the REVIEW, and will be furnished to the members of our German churches without cost to them, for use in soliciting donations, the same as the REVIEW will be used. All orders for this paper should be addressed to the International Publishing Association, College View, Neb. After due consideration it has been decided not to issue any similar special editions of the Scandinavian papers, in view of the fact that a large proportion of the Scandinavian people understand the English language, and can be reached by the use of the REVIEW. The members of our Scandinavian churches will, therefore, unite with the large body of our people in soliciting donations during Thanksgiving week by using the REVIEW.

ELDER D. A. PARSONS, of England, with his wife and Mrs. L. A. Parsons, his mother, have been spending a few days in Washington, on their way to the Southern field. Acting on medical advice, Brother Parsons left England for a drier climate.

THERE has been considerable delay in securing sheets for the book "Daybreak in the Dark Continent," and now they must be bound before the books can be sent out. Our work is crowding us very hard in the bindery; but some of these books will be finished just as soon as possible, and orders filled as soon as the books can be obtained.

THE printing-office of the Watchman Publishing Company, Port-of-Spain, Trinidad, W. I., has been closed; and the machinery, type, stock, etc., have been shipped to Cristobal, Panama, where a new building is being erected, a portion of which will be occupied as the permanent office of this company. During the time occupied in the removal and re-establishment of that office, the *Caribbean Watchman* will be printed in the Review and Herald Office. The October number has already been sent out to the subscribers.

THE rapid growth of the work carried forward by this denomination is attracting the attention of some among the Seventh-day Baptists, and leads one writer in the *Sabbath Recorder* to inquire whether a comparison between the growth of the two denominations does not "suggest that we as Seventh-day Baptists are missing our opportunity not only for denominational growth, but for gaining a preparation for the coming of Christ, by rejecting this doctrine [the near second advent]." This inquiry is certainly worthy of serious consideration on the part of those who are seeking an explanation of the fact that very few people are receiving the Sabbath truth when separated from the doctrine of the near coming of Christ.

ON Sunday, October 18, Dr. Wu Ting-Fang, the Chinese minister, took dinner at the Washington Sanitarium, Takoma Park, after which he delivered a brief address to the physicians, nurses, and students in the assembly hall of the Foreign Mission Seminary. In the course of his remarks, Dr. Wu said: "Up to three or four years ago I was very fond of animal food, and of what you call luxuries, but I have been studying this question, and I have given up eating flesh food altogether. I also stopped drinking champagne, believing it to be poisonous in its effect upon body and mind. I have given them up altogether as 'pernicious diet.'" Dr. Wu is a gentleman of education and culture, and his address was received with great favor by the audience.