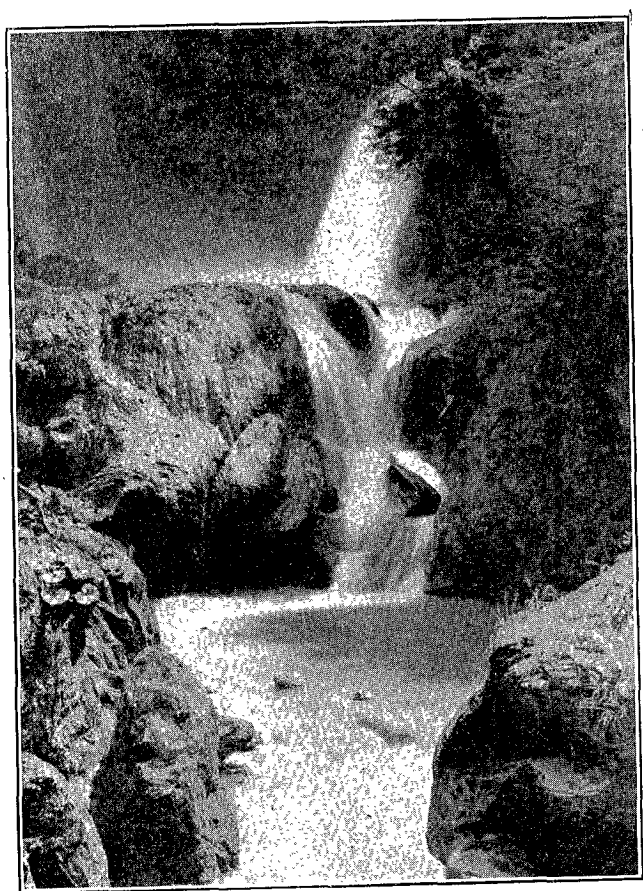
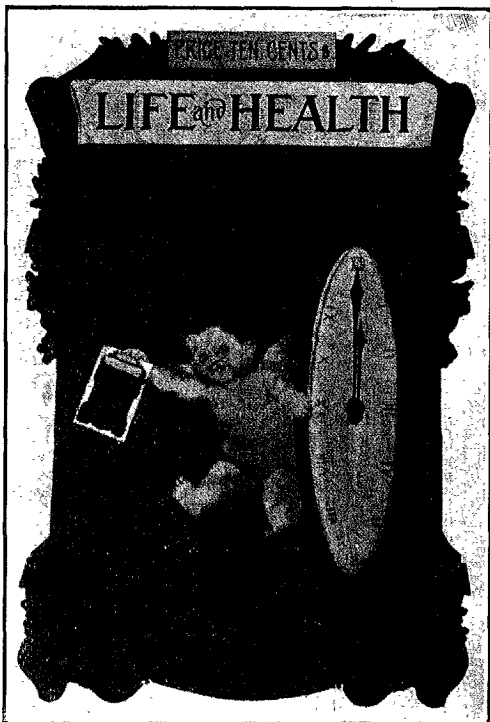


The Advent Review and Sabbath Herald

Vol. 85 Takoma Park Station, Washington, D. C., December 24, 1908 No. 52



"THE LAMB . . . SHALL GUIDE THEM UNTO FOUNTAINS OF WATERS OF LIFE." REV. 7:17



LIFE AND HEALTH

January, 1909



THE many friends of *Life and Health* will be glad to greet the first number of the new year as it continues its mission of helpfulness with enlarged size and improved appearance.

Not alone in outward show has improvement been made, but in other ways it gives evidence of growth. New departments have been added, and additional room provided for more complete discussion of the topics considered.

The topic given special prominence in the January number is Tuberculosis. Many phases of preventive measures are fully considered. Added force is given to articles by illustrations.

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Although the size of the magazine has been increased, and it has been made more valuable, yet the price to agents remains the same. The contents and appearance of the magazine make it an easy seller. Agents make good wages. There is plenty of unworked territory. Write for helps and suggestions.

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Life and Health

Takoma Park Station,

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LIBERTY

The Official Organ of the Religious Liberty Bureau



HIS is the only magazine devoted to upholding the principle of the separation of church and state as originally provided for, and defined by, the Constitution. The magazine clearly states the fundamental principles whose adoption made possible religious freedom in this country. It briefly deals with the occurrences incident to the struggle between religious intolerance and freedom of conscience. It faithfully warns against the repudiation of these principles of religious liberty, and portrays the consequences of such a course.

Fourth Quarter, 1908

The issue for the fourth quarter contains well-written articles in exposition of these principles. Among the subjects discussed are:—

The Religious State Idea in the French Revolution.

Sunday Laws Forbidden by the National Constitution.

The Religio-Political Campaign in Missouri.

The proposed National Sunday Law.

The Sunday Law Campaign in Newfoundland.

The Mockery of Enforced Religion.

The Outlook for a Sunday Law in California.

A Significant Demonstration was that recently made in behalf of Cardinal Gibbons. It is one more evidence of the rapidly increasing influence of the Roman Catholic Church in the United States.

President Roosevelt on Religion and Politics. The President's vigorous protest against raising the question of a man's religion when considering his qualification for any office has awakened a wide-spread interest in the proper relation of civil government to religion.

Now is the time to enlighten the people concerning the true principles of religious freedom. They are clearly set forth in *Liberty*.

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Takoma Park Station,

Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 24, 1908

No. 52

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

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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

Not the occasional act, sometimes performed under special pressure, but the habitual conduct determines the character. He whose fixed purpose is to serve God is not to be rejected because he has not always been able to meet his own ideal. In the plan of salvation, provision has been made to save from discouragement those whose feet have slipped. "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is power in fellowship with Christ to deliver from sin, but there is an advocate for those who have not availed themselves of their full privilege. This does not encourage the true follower of Jesus to sin carelessly, but renews his hope when he has for any cause suffered a temporary defeat. "Hope thou in God; for I shall yet praise him, who is the help of my countenance, and my God."

The Federal Council of Churches

THE general program of the council consisted mainly of reports of committees appointed to consider various subjects, and the discussion and adoption of recommendations made by these several committees. The leading subjects upon which such reports were made were: The Relation of the Federal Council to Interdenominational Organizations, Co-operation in Foreign Missions, the

Work of State Federations, the Church and the Immigrant Problem, the Church and Modern Industry, the Work of Local Federations, Co-operation in Home Mission Work, Family Life, Sunday Observance, Temperance, Week-Day Religious Instruction for Schoolchildren, Religious Instruction in Higher Institutions, Sunday-School Instruction, and International Relations.

Each evening during the meeting of the council, addresses were made by well-known clergymen and prominent laymen. Among the speakers were Mr. Robert E. Speer, Dr. Charles L. Goodell, Dr. J. Wilbur Chapman, and Rev. Charles Stelzle. Dr. S. Parkes Cadman and Judge Peter S. Grosscup, who were expected to deliver addresses, were unable to attend.

It will be impossible to present in full the reports of the various committees, and we can only make a record of such actions of the council as indicate most clearly the scope of its work and its plans for the future.

Among the resolutions presented by the Committee on Relation of the Federal Council to Interdenominational Organizations, and adopted by the council, are the following:—

That it is our conviction that the plan of work which this council will take up will be so comprehensive as to make unnecessary the further increase in the number of undenominational or interdenominational organizations for special work, and will thus protect the churches from many appeals for aid which tend to dissipate the energy of the churches and to divert the stream of their benevolence from the regular and recognized channels.

That all organizations asking regular financial assistance from the churches, be requested to file an annual statement of receipts and expenditures with the executive committee of the federal council, together with a brief outline of methods employed.

These recommendations, if effective, practically prohibit any further addition to the list of such organizations as the Young Men's Christian Association, the Woman's Christian Temperance Union, etc., and to a certain extent bring the organizations already formed under the supervision of the federal council.

As to the union of the various denominations in foreign mission work, the council adopted this plan: "We favor the closest possible federation of all Christian churches in foreign mission fields, and the formation of a native church without emphasizing the differ-

ences in our historical development." The practical working of this plan, as developed in the discussion, would mean a division of territory among the various denominations, with the understanding that each one would refrain from conducting work in another's territory. It is, of course, clear that those who have a world-wide message to give could not enter into such an agreement as this, and will more and more be looked upon as intruders by those who have already divided the field among themselves.

The Committee on the Work of State Federations brought in a report of considerable length, which suggested quite a complete plan for the further development of the State federation idea. The general policy was thus expressed:—

We recommend to the several denominations affiliated in this federal council that they either formally recommend, or at least authorize, their constituent bodies in the several States to enter into co-operation and federation with the constituents of other denominations in their States, for the more efficient extension of the kingdom of Christ, and the fuller expression of his spirit among his disciples.

In this connection, it will be appropriate to refer to the resolution adopted by the council relating to the further development of its work. This resolution, presented by the committee on organization and development, recommended:—

That in addition to the equipment of the central office in the city of New York, the executive committee be authorized, as rapidly as funds will permit, to provide for a district superintendence that will establish at least four offices in strategic centers of population, representing different sections of the country.

When this organization is completed, it will include the union of the churches in the federal council as a general supervising body, and in addition to this State federation, county federation, and city federation. With such an organized power behind them, it is plain that the leaders of the federal council can exert a mighty influence in the settlement of such questions as they may deem to be included within their field of work. In order to provide for the expenses of administration, it was voted that thirty thousand dollars be raised annually among the constituent bodies to be paid into the general treasury.

In its report on "The Church and Modern Industry," the committee committed the council to an aggressive policy

in the interest of workingmen. It was agreed that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

The discussion of this report called out some very plain statements from the delegates concerning the attitude of working men toward the churches, and the reasons therefor.

Among the recommendations of the committee, adopted by the council, were the following:—

That the study of existing conditions in the industrial world, their origin and outcome, be more definitely enforced as an immediate Christian duty. That to this end, in all theological seminaries, and, so far as practicable, in other schools and colleges, there be established, wherever they do not now exist, courses in economics, sociology and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts.

That the churches, with quickened zeal and keener appreciation, through their pastors, lay leaders and members, wherever possible, enter into sympathetic and fraternal relations with working men, by candid public discussion of the problems which especially concern them, by advocating their cause when just, by finding the neighborly community of interest, and by welcoming them and their families to the uses and privileges of the local churches.

That more generally in her buildings provision be made for the service of the community, as well as for the public worship of God.

That the attention of working men be called to the fact that the institution of a day of rest secured for the toilers of Christendom by the very charter of the church, has been defended on their behalf by it throughout the centuries.

There was an evident desire to win the approval of the working men in the attitude taken by the council upon the labor question, and a mass-meeting was held on Sunday afternoon at the Lyric Theater, to which all the labor organizations of the city were invited, and which was presided over by the official head of one of these organizations. The leading address on that occasion was made by Rev. Charles Stelzle, secretary of the Department of Church and Labor, of the Presbyterian Church.

The general trend of the report of the Committee on the Church and Modern Industry, as well as other utterances in the council, plainly indicated the acceptance of that modern view concerning the mission of the church, which makes it its chief work to improve present conditions, and to establish the kingdom of God here in the earth, through the solution of social problems and the application of human remedies. The need of a spiritual revival and the duty of the ministry to quicken the spiritual life in the home and in the church were not the topics which were emphasized in this council. As will be seen by the list of subjects already mentioned, the burden which seemed to rest upon the minds of the leaders of this movement was concerning those problems which at best should be only secondary in the work of the church, and which, if solved at all, can be solved only by giving first attention to converting hearts rather than instructing minds. No one seemed to appreciate the fact that the evils which now press so heavily upon men will never be cured, and that present conditions are one of the signs of the times, indicating that the end of all things is at hand, and that the only remedy for existing troubles will be found in the coming of the Lord.

The recommendations made by the Committee on Co-operation in Home Mission Work were of the same general tenor as those which preceded them, all looking toward a combination of effort under a complete plan of federation. This plan includes the organization of a Home Missions Council, representing the principal home mission organizations of the United States, and provides for such co-operation between the different denominations, both in city mission work and in mission work in sparsely settled districts, as will prevent the different bodies overlapping in their work, and will doubtless reduce the number of churches and missionary societies which will operate in the same territory.

The addresses delivered before the delegates on Friday evening by Dr. Charles L. Goodell and Rev. J. Wilbur Chapman were somewhat out of harmony with the general trend and spirit of the council. Both speakers deprecated the decline of spiritual life in the churches as evidenced by the practical discontinu-

ance of the family altar, and the lack of devotion among the members of the churches. An earnest appeal was made for a revival of personal religion and for an effort to reach men as individuals instead of in organizations. One statement made by Dr. Goodell is worthy of special note: "You can not make men Christians by edict. If you wish to see what it means to attempt such a thing, go back to the days of Constantine, and there you will find it."

If the principles urged by these speakers should be followed out, it would practically bring to naught the whole scheme of combination in church federation, and would turn the attention of the churches to their legitimate work in preaching the gospel of Christ to individuals.

One of the most interesting and significant discussions of the whole session was that pertaining to the attitude of the council on Sunday observance. With this we will deal in our next report.

A Moving Panorama

It is a wonderful picture that is spread before us week by week in the reports from the fields. It is a moving panorama of the rapid progress of that message of "the everlasting gospel" that is to end with the coming of the Lord.

When John in the Revelation described it, he saw it under the symbol of the three angels flying with the solemn warning to "every nation, and kindred, and tongue, and people." The pages of the REVIEW, in descriptions by pen and camera, give us a view in modern times of the same work that the revelator beheld in vision.

Who that really knows this truth can hope to keep pace with the message without watching the hand of God revealed in power as the closing work moves onward? And it is in these pages week by week that the reports are spread before us. These reports from all the four quarters of the earth, from Catholic, heathen, and Protestant lands, are awe-inspiring records of the work that God is doing in the third angel's message.

We put a few of these pages together, as in the Thanksgiving number, and people of the world are astonished to see to what an extent this work has grown in the hands of a small people. But we ourselves have these reports coming fresh and new fifty-two times a year. Let them not become a common thing. Twenty years ago the reports were coming from but a few places. Now they pour in from every land. Brethren, God is doing what he has promised—finishing the work in this generation.

Those who do not see the REVIEW, and thus miss the week-by-week panorama of the closing work, are missing much. Rouse every soul to the importance of keeping watch of the swiftly

changing scenes in the progress of the message. When prophets were shown the closing work in vision, their souls were stirred. We who live when the things long foretold are being fulfilled must never forget that we are seeing the hand of the Lord at work in these reports of progress. W. A. S.

The Rise and Fall of Religious Liberty in America

The Church Losing in Religion While Winning in Politics

IN the same year in which the Supreme Court of the United States made the declaration that "this is a Christian nation" those in charge of the preparations for the World's Columbian Exposition at Chicago were putting forth earnest efforts for a large government appropriation. A certain portion of the religious element of the country was determined that no aid should be given unless the gates of the exposition should be closed on Sunday. There was much debate over the matter, and the discussion took such a religious turn that the chaplain of the Senate made this statement:—

During the debate you might have imagined yourself in a general council or assembly or synod or conference, so pronounced was one senator after another.

Petitions asking for the closing of the exposition on Sunday, and petitions urging Congress to have nothing to do with the matter, poured into the Capitol. It was recognized, even by the congressmen who were debating the matter, that they were dealing with a religious question. Yet the discussion went on, and the appropriation was finally voted with the proviso that the gates be closed on Sunday. The stimulus to such a course was apparent throughout. For instance, the petitions sent in to Congress by the Presbyterian churches of New York contained the following threat:—

Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth refuse to vote for or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind to the World's Fair except on conditions named in these resolutions.—*Congressional Record*, May 25, 1892, page 5144.

The condition referred to in the above extract was that the gates be closed on Sunday. There is no question but that the Christian-nation dictum of the Supreme Court made these petitioners bold to attempt to carry through, by threat and by an appeal to unworthy and selfish motives on the part of congressmen, what they feared they could not accomplish by appeal or argument; and the world was made to witness the sad spectacle of the professed church of Christ threatening to boycott and blacklist the national legislators if they voted according to their own convictions, as they had

sworn to do, rather than according to the wishes of a portion of their constituency, as they were *ordered* to do. In other words, these senators and representatives were asked to perjure themselves in the interests of this militant church party, and threatened with the extinction of their political career if they refused to yield.

That some of these legislators understood what it meant, and had so poor an appreciation of the responsible position to which they had been called by the people as to yield to the threat, is shown by the following extract from a speech by Senator Hiscock, of New York:—

If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands, and not stand here hesitating or quibbling about it. . . . I say to the junior senator from Illinois [Mr. Palmer], he had better *yield to this sentiment*, and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the exposition will be closed on Sunday. . . . I should make this closure provision *satisfactory to those petitioners* who have memorialized us against the desecration of the Lord's day.—*Congressional Record*, July 13, 1892, page 6755.

On the same day Senator Hawley, of Connecticut, in urging the Senate to yield to this threat-demand-petition, said:—

No wise statesman or monarch of modern times, no satrap of Rome, would have thought it wise to fly in the face of a profound conviction of the people he governed, no matter if he thought it a profound error. It is not wise statesmanship to do it. . . . Now, if gentlemen repudiate this, if they desire to reject it, if they deny that this is in the true sense of the word a religious nation, I should like to see the disclaimer put in black and white, and proposed by the Congress of the United States. Write it. How would you write it? How would you deny that from the foundation of the country, through every fiber of their being, this people has been a religious people? Word it, if you dare; advocate it, if you dare. How many who voted for it would ever come back here again?—None, I hope.—*Congressional Record*, July 13, page 6759.

The strongest argument used by Senator Hawley in this impassioned plea was the argument of expediency, and his peroration was a sinister threat of a senatorial blacklist—a far remove from the noble motives that actuated the founders of this republic when they pledged their lives, their fortunes, and their sacred honor for the principles they had espoused. He should have been answered to the effect that the nation had already replied to his heated questions in an expression found in the treaty with Tripoli, consummated in 1797, which reads:—

The government of the United States of America is not, in any sense, founded on the Christian religion.

And, according to Article VI of the Constitution of the United States, that treaty is a part of the supreme law of the land, and that declaration is a part of the national purpose. The Constitution also answers the Senator's questions in its first amendment by prohibiting Congress from passing any law respecting the establishment of religion. "How would you write it?" asks the Senator. It is already written. "How many who voted for it would ever come back here again?" That was the least of George Washington's considerations when he signed that treaty, and he is probably as near to the hearts of the American people as any who voted to bribe the Chicago Exposition to keep Sunday. It was during Washington's administration, too, that the first amendment to the Constitution was passed.

The demoralizing effect of the campaign for national Sunday legislation was shown also in the House of Representatives in reference to the same question. A member of that body, in an interview with a *Chicago Daily Post* representative, said:—

The reason we shall vote for it is, I will confess to you, a fear that, unless we do, the church folks will get together, and knife us at the polls; and—well you know we all want to come back, and we can't afford to take any risks.

Do you think it will pass the House?—Yes; and the Senate, too. We are all in the same boat. I am sorry for those in charge of the Fair; but self-preservation is the first law of nature, and that is all there is about it.

What a spectacle! The best interests of the state, the fundamental principles of the nation, sacrificed to sordid self-interest. The greed for political position overshadows the most vital interests of the nation, which are tossed aside to make way for an unworthy personal ambition.

But the sad result of this religio-political campaign does not cease with those against whom the threats of political boycott were made. This yielding of legislators under pressure seems to have had an equally demoralizing effect upon the campaigners themselves, as will be seen by the following. The final passage of the bill making the government contribution to the Chicago World's Fair contingent upon the closing of the gates of the exposition on Sunday, was hailed by the president of the American Sabbath Union in these words:—

The form of the law is happy. It gives a premium of \$2,500,000 on doing right. It proves in a concrete way that "godliness hath great gain."

The appropriation did set a premium on something, and that something was the outward performance of a religious act; but that godliness was in any way increased thereby is not possible of demonstration. The quintessence of the whole procedure was simply this: The

World's Columbian Exposition (and all others that have received government appropriations on similar conditions) accepted a bribe for the observance of Sunday—went through the motions of a religious act for pay—and the advocates of Sunday legislation are rejoicing in the bribe-giving and the bribe-taking, and calling it a victory for righteousness. This is one of those victories that are worse than defeat; for the immorality of the procedure has been clothed with a robe of "civic righteousness," and the people and the clergy themselves have been blinded to the iniquity of it. Such seed sown in such soil can never bring forth fruit for the kingdom of God; and the religious kingdom which they expect to build upon such a basis will go down to perdition through the rottenness of its own foundation.

The second sad result of the success of that threat-petition is the strengthening and invigorating of the political propensities of the campaigners. Great encouragement was given them when they succeeded in having the Sunday-closing proviso attached to the appropriation for the World's Fair. They began to feel their power as a political factor in the nation, and, intoxicated with that "wine of Babylon" (confusion of the sacred and profane), planned for greater things. Said Rev. J. D. Sands, pastor of the Seventh United Presbyterian church of Pittsburg, Pa., soon after the passage of the Sunday-provisoed appropriation bill:—

That the church has weight with great political or governing bodies, has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion, and passed the World's Fair appropriation bill with the *church-instituted proviso* that the gates of the great exposition should not be opened upon Sunday. That grand good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The church is gaining power continually, and its voice will be heard in the future much oftener than in the past.

Rev. H. H. George, of Patterson, N. J., said the same year, and concerning the same matter:—

I have learned that we hold the United States Senate in our hands.

At the National Reform convention at Winona Lake, Ind., on Aug. 15, 1906, Dr. William Parsons, of Philadelphia, Pa., in describing the methods of his brethren in securing Sunday laws, said:—

In order to get the legislation we want, we must first make a public demand for it. There is a scientific way of doing that. Legislators are not, to any large extent, natural-born reformers. Many of them are out for graft, and you have got to be rough-and-tumble with them. They like to be on the sunny side of the political hedge. They are there for what there is in it. First you have to fight

such men, then you have to forgive them, and then you have to use them. . . . Then you have to get after the politician. You have to promise and threaten and wheedle him, and make him thoroughly understand that if he votes against your measure, he won't be on the sunny side of the hedge any longer. Then you have got to get some one to introduce your measure, and then you must put on the screws, put on the pressure. That work of putting on the pressure must be done. The other fellow does it, and you must.

It is strange, if such work "must be done," that our Saviour should have omitted it when he gave his final instructions to his followers. The fact that he gave no such commands, instituted no such work, eschewed all such operations, and repudiated utterly the doctrine of force in the upbuilding of his kingdom, stamps this work of the ecclesiastical politician as outside the pale of his recognition, and antagonistic to his purpose. The compulsion of the state by religious combinations is not only dangerous to the religious liberties of the people, but is destructive of true religious impulses in the hearts of those who bring it about. It is a scheme of human devising that makes mockery of religious forms, encourages hypocrisy for a reward, and teaches dishonorable legislators the political advantage of a perjured oath.

C. M. S.

Note and Comment

The New Message

THE pulpit is fast losing its message concerning that kingdom which is "righteousness, and peace, and joy in the Holy Ghost," and is substituting therefor a message of humanitarianism and social uplift. The change which has been taking place is plainly stated in one of our exchanges:—

The pulpit is coming to recognize more and more that industrial and economical questions are religious questions. They are questions involving the relationship of man to man, and all such questions are intimately connected with the message of religion. For the greatest service that man renders to man is also the best service rendered to God. . . . The clergy of Chicago have acted wisely in setting aside a certain Sunday in the year to discuss the labor-capital problem. The church has too long been silent on these questions. If the voice of the church is not heard on questions touching the ethical considerations of the people, it might as well close its doors.

Quite in harmony with this view of the work of the church were the addresses, resolutions, and discussions at the recent meeting of the Federal Council of the Churches of Christ in America. In wide contrast with this view of the mission of the church of Christ is the example of Christ himself when he was solicited to adjust a property inequality between brethren. He declined to enter

into such disputes, saying, "Man, who made me a judge or a divider over you?" Jesus sought to change the hearts of men rather than to attempt to settle outward differences. Well would it be for his church to-day if the ministers of the gospel would follow his example.

Christian Barbarism

STUBBORN facts will sometimes compel the denial of cherished theories. Thus the *Christian Observer*, commenting upon the murder of ex-Senator E. W. Carmack, in Nashville, Tenn., speaks some plain truth:—

We call ourselves a Christian nation, and boast of our refinement and culture, and pride ourselves on our works of philanthropy and religion. We speak with great eclat of the increase of civility, of our educational institutions and our pursuit of high ideals; yet we have to confess with shame that the barbarian and the brute is not far below the surface. Let some one accuse us wrongfully, or offend our self-important dignity, or assail us abusively, and straightway we seek his life. The thirst for blood wakes in us like the craving of a man-eating lion. All our peace of mind, all our satisfaction in life, is swallowed up in the mad desire to imbrue our hands in our enemy's blood, and, driven by an insane passion for revenge, we accomplish our mad desire. It is a reproduction of the jungle, a recrudescence of savagery, an orgy of the lust for blood.

Even the declaration of the United States Supreme Court that "this is a Christian nation" does not change the hearts of men, and the steady increase of crime, often unprovoked and more and more revolting in its nature, testifies to the fact that the true spirit of Christianity does not rule the conduct of men. The prophet was right when he said, "The heart is deceitful above all things, and desperately wicked;" and only divine power can create a clean heart and overcome the evil nature.

Orthodox Spiritualism

THE pastor of the leading Methodist church in Washington, D. C., has been delivering a series of sermons on the "All-Surrounding Spirit World." While declaring, "We have no sympathy with modern Spiritualism," referring thereby to spirit-rappings, materializations, spiritualistic photography, etc., this pastor really admits the essential principles of Spiritualism; namely, the conscious existence of the soul as an entity separate from the body, and the ability of such disembodied spirits to communicate with those in the flesh. His words are these:—

While we no more believe in modern Spiritualism than do we believe in necromancy or astrology or in the impostures of the old-time divination, yet we hold the Bible doctrine that our world is in-

cased in a spirit-world, and that the two worlds so mingle that life in the one interpenetrates life in the other. Our world is the thoroughfare of the spirits of the departed. We can see no reason why we who are yet embodied may not be visited in helpful ways by those who have passed out into the larger life. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Their faces now and then may break through the mists; their voices now and then may whisper across the border to give us cheer and courage. Such a belief is grounded in the Bible.

It is only by the utter perversion of the Scriptures that they can be made to countenance any such teaching as this, and no better example of such a perversion is needed than in the application of the text quoted, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" which, as the connection plainly shows (Heb. 1: 13, 14), applies to angels, and not to the spirits of dead persons. Such discourses as this pastor is preaching constitute the most effective teaching of spiritualism.

A Significant Decision

A RECENT decision by Judge Robert F. Raymond, of the Massachusetts bench, is of more than local interest in its bearing upon the question of the responsibility of labor organizations for encouraging acts of violence. In the case of a man on trial, who was suspected of having blown up material provided for the construction of a railroad bridge, because the bridge company employed non-union help, the judge excluded all evidence tending to show that the accused, as a member of a labor union, might be actuated in the commission of the crime by his antagonism toward non-union principles. In rendering his decision the judge said:—

The policy of the commonwealth of Massachusetts and the declarations of the courts of Massachusetts, up to this day, have always been in favor of labor organizations; and these declarations have been put on the ground that a labor organization is not only legal, but that the objects of labor organizations are commendable. They go beyond merely saying that labor organizations are legal, and may be upheld by the courts. They declare that the object of labor organizations is a commendable object. They put them on precisely the same footing with reference to their objects as a Masonic or an Odd Fellows' order, or, for that matter, as a church; and the necessary inference follows from that that a membership in a labor union can not be used to infer that because of such membership a man intended to commit a crime. The law, so far as there is any law on the matter, presumes the contrary. It presumes that labor organizations will restrain their members from crime as well as they will endeavor to secure beneficent objects.

In view of the well-established fact

that in connection with almost every large strike, the members of labor unions have organized themselves for acts of violence, including murderous assaults upon non-union men and the destruction of property, there does not seem to be proper justification for the assumption that "labor organizations will restrain their members from crime." To class labor unions with churches in the influence which they exert to prevent crime, is a new revelation of the curious conclusions at which the legal mind sometimes arrives. If this decision is followed by other courts, it will make it all the more difficult to convict members of labor unions charged with violence.

Some Striking Statements

It is quite a common thing for those who reject the Bible to hold up to ridicule the believers in the truths revealed in the Scriptures; but it is not often that the tables are effectively turned, and the absurdities of the assailants of Christianity are cleverly shown up. The best recent example of this is a book from which these paragraphs are taken:—

St. John the Evangelist saw many strange monsters in his visions; he saw no creature so wild as one of his own commentators.

The poet only asks to get his head into the heavens. It is the logician who seeks to get the heavens into his head. And it is the head that splits.

So again: modern skepticism is "the suicide of thought. It is the belief that we can be sure of nothing."

We are on the road to producing a race of men too modest to believe in the multiplication table.

There is a thought that stops thought. That is the only thought that ought to be stopped.

Descartes said: "I think; therefore I am." The philosophic evolutionist reverses and negatives the epigram. He says: "I am not; therefore I can not think."

The most effective way to dispose of a wind-bag is to puncture it, and the same method may sometimes be successfully employed in dealing with the unproved and unprovable assertions made concerning Christianity and the Bible.

Surprising Negations

THE denial of religion and of the teaching of the Scriptures by those who profess to be leaders of religious thought is one of the signs of the times. As a recent instance we have the case of Prof. George B. Foster, of the Divinity School of the University of Chicago, who is reported as saying:—

More and more people are giving up the idea that their religion is something handed down to them from a divine source. They are coming to see that their religion is just as good and better than if it had been given to them without the work of human agencies. Consequently, religion is on a more rational

basis, as people are cultivating it just as they cultivate music, language, science, and morality.

After the same order is the declaration of Dr. Lyman Abbott in a sermon in the Yale College chapel, in which he discussed the relation between science and religion:—

Science takes a rational order for granted. It discovers that order. Religion takes for granted a moral order. Science assumes that from the beginning material things have moved in accordance with a fixed law, and that in no case has there been an overturning of that law. I sympathize with science in this view, for I do not believe that the reasonable material order of the universe ever has been broken by a miracle.

In the olden time the world by wisdom knew not God, and in these last days men are following the suggestions of human wisdom rather than the revelation from heaven, and are consequently being turned away from God and his truth. There is certainly a great demand for the message which shall say, "Fear God, and give glory to him."

On Common Ground

Two meetings have recently been held which have attracted wide-spread attention. One was the meeting of the Catholic Congress in Chicago, and the other the meeting of the Federal Council of Churches in Philadelphia. It is said of these two gatherings that "between them they include nearly all the Christian forces of the country, and nine tenths or more of the population." A paragraph of some significance appears in an editorial in the *Independent*, dealing with these two meetings. We quote:—

The time is not yet ripe for the two bodies to meet together officially, but they are engaged in the same great purpose, but in somewhat different ways. In common works of beneficence and reform they can and do meet more and more individually on the same platforms. Equally they wish this to be a truly Christian country; and for temperance, social order, and all the decencies of civic life they are one. Not all Protestants are yet ready to admit that the Catholic Church is a true and loyal church, as the Lutheran protest has lately shown; but they are now few who denounce Rome as Antichrist. On the other hand, if Rome declares that the Protestants have no true churches, they are ready to allow that they may be and often are good Christians. We are brought so close together that we know each other's good purpose, and we honor each other.

When the united influence of these two bodies is exerted to secure the passage of such legislation as in their judgment will advance the cause of moral reform (Sunday laws, for instance), it is easy to foretell what the result will be; and it is by such means as this that America is to be made "a truly Christian country." Thus was Rome made Christian in the days of Constantine.

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 Spirit of God

L. D. SANTEE

"In the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:17.

In vain do ye seek to behold him,
When ye dwell from his Spirit apart;
The heights of the heavens can not hold him,

Yet he dwells with the lowly in heart—

Whose hope is the brightest in trial,

Whose zeal to the end will endure,

With a faith that will take no denial,

A love that is changeless and pure.

All those who are "led by the Spirit,"

Obedying his infinite word,

Shall the riches of heaven inherit,

And "enter the joy of their Lord."

Their lives have been faithful to duty;

Soon they'll sit with their Lord on his throne;

They will see the fair King in his beauty,

When the portals wide open are thrown.

Like the song of a bird that yet lingers

When in distance the singer has flown,
Or a harp, 'neath the zephyr's light fingers,

My heart claims that promise its own;

And I plead, looking up to the splendor

That circles the infinite throne,

"In the name of Christ, holy and tender,

O make thy sweet spirit my own!"

He hears, and regards my petition,

His Spirit is sent from above;

Faith looks to a happy fruition,

My soul thrills with holiest love;

And a peace that is pure as a river,

That the Master in love will impart,

Enters into my being, forever

To make its abode in my heart.

Moline, Ill.

Grace and Faith the Gifts of God

MRS. E. G. WHITE

THE grace of Christ and his righteousness are offered to men as a free gift. The apostle Paul, writing by the Holy Spirit, says: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly pre-

sented; for he knows that if the people receive it fully, his power will be broken. If he can control minds, so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation. The simple faith that takes God at his word should be encouraged. God's people must have that faith which will lay hold of divine power; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Those who believe that God for Christ's sake has forgiven their sins should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, "The blood of Jesus Christ his Son cleanseth us from all sin."

Faith is trusting God,—believing that he loves us, and knows best what is for our good. Thus instead of our own way, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness. Our lives, ourselves, are already his; faith acknowledges his ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.

How to exercise faith should be made very plain. To every promise of God there are conditions. If we are willing to do his will, all his strength is ours. Whatever gift he promises is in the promise itself. "The seed is the word of God." As surely as the oak is in the acorn, so surely is the gift of God in his promise. If we receive the promise, we have the gift.

Faith that enables us to receive God's gifts, is itself a gift, of which some measure is imparted to every human being. It grows as it is exercised in appropriating the Word of God. In order to strengthen faith, we must often bring it in contact with the Word.

How often those who trusted the Word of God, though in themselves utterly helpless, have withstood the power of the whole world,—Enoch, pure in heart, holy in life, holding fast his faith in the triumph of righteousness, against a corrupt and scoffing generation; Noah and his household against the men of his time, men of the greatest physical and mental strength and the most debased in morals; the children of Israel at the Red Sea, a helpless, terrified multitude of slaves, against the mightiest army of the mightiest nation on the globe; David, a shepherd lad, having God's promise of the throne, against Saul, the established monarch, bent on holding fast his power; Shadrach and his companions in the fire, against Nebuchadnezzar on the throne; Daniel among the lions, against his enemies in the high places of the kingdom; Jesus on the cross, against the

Jewish priests and rulers forcing even the Roman governor to work their will; Paul in chains, led to a criminal's death, against Nero, the despot of the world's empire.

Such examples are not found in the Bible alone. They abound in every record of human progress. The Vaudois and the Huguenots, Wyclif and Huss, Jerome and Luther, Tyndale and Knox, Zinzendorf and Wesley, with multitudes of others, have witnessed to the power of God's Word against human power and policy in support of evil. These are the world's true noblemen. They are its royal line.

As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the hearts of all who become partakers of the heavenly gift. Says the apostle Peter: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Said Jesus to his disciples as he sent them forth, "Freely ye have received, freely give." In him who is fully in sympathy with Christ, there can be nothing selfish or exclusive. He who drinks of the living water will find that it is "in him a well of water springing up into everlasting life." The Spirit of Christ within him is like a spring welling up in the desert, flowing to refresh all, and making those who are ready to perish eager to drink of the water of life. It was the same spirit of love and self-sacrifice which dwelt in Christ that impelled the apostle Paul to his manifold labors. "I am debtor," he says, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Our Lord designed that his church should reflect to the world the fulness and sufficiency that we find in him. We are constantly receiving of God's bounty, and by imparting of the same we are to represent to the world the love and beneficence of Christ. While all heaven is astir, dispatching messengers to all parts of the earth to carry forward the work of redemption, the church of the living God are also to be collaborators with Jesus Christ. We are members of his mystical body. He is the head, controlling all the members of the body. Jesus himself, in his infinite mercy, is working on human hearts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master is seen in the character and life of his true followers. Christ expects that men will become partakers of his divine nature while in this world, thus not only reflecting his glory, to the praise of God, but illuminating the darkness of earth with the radiance of heaven. Thus will be fulfilled the words of Christ, "Ye are the light of the world."

"We are laborers together with God."

—"stewards of the manifold grace of God." The knowledge of God's grace, the truths of his Word, and temporal gifts as well,—time and means, talent and influence,—are all a trust from God to be employed to his glory and for the salvation of men.

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to uplift and bless others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to his servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light, which lighteth every man that cometh into the world," is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by his precious blood.

Mormonism—No. 3

D. A. PARSONS
Modern Molochism

THE first recorded case of polygamy is that of Lamech, who "took unto him two wives. . . . And Lamech said unto his wives . . . I have slain a man." Tracing his line back to Cain, we find it said of him, "Cain rose up against Abel his brother, and slew him." This same murderous spirit that controlled the first polygamists has been and is still associated with modern polygamy. Astonishing as it may seem to some, yet it is true that the Mormon prophets and leaders who have made the Latter-day Saints what they are now, urge with all their "divine authority" and "priesthood power" that "all mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that can not be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus meant."

These words were spoken by Brigham Young to thousands, on Feb. 8, 1857, and the sermon was published with his sanction in the official organ of the Mormon Church, and also in their "Journal of Discourses," Vol. IV, page 219. In the publishers' preface of this volume, Young's words, and those of other leaders, are spoken of thus: "To the saints their words are as the words of God." On page 53 are some more of these "words." He says:—

"I know there are transgressors who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say, further, that I have had men come to me and offer their lives to atone for their sins."

Every student of ancient history will recognize in these statements the teachings of ancient Moloch. Men were urged to offer themselves as human sacrifices to appease an offended and angry god. The prophets of Mormonism urge the same thing. That the "law" referred to was the law of Jehovah is clearly seen by another statement from Brigham Young. We now quote from page 220:—

"I have known a great many men who have left this church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them: the wickedness and ignorance of the nations forbid these principles being in full force, but the time will come when the law of God will be in full force.

"This is loving our neighbor as ourselves: if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire; that is the way to love mankind."

A few lines further on, as a closing exhortation to these remarks, Mr. Young says: "Now, brethren and sisters, will you live your religion?" We feel impelled to ask, Did this Latter-day Saint live up to his religion? Did this Mormon prophet, invested with "divine authority," ever take the life of a sinner in Zion City? He unhesitatingly replies, "I have had men come to me and offer their lives to atone for their sins." He does not say whether he complied with these requests, but if he did not do so, it was because he did not live up to his own teachings. Do not forget that when this *fidei defensor* taught these "principles of eternity," he was the channel through which they believed God spoke to them; and every loyal Mormon to-day will tell you that he was a true prophet.

He was not the only leader to advo-

cate human sacrifice. In a sermon delivered before a great gathering on Sept. 21, 1856, the following statement was made by Pres. J. M. Grant, counselor to Young:—

"I say that there are men and women that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood. . . . I would ask how many covenant breakers there are in this city and in this kingdom. I believe there are a great many; and if they are covenant breakers, we need a place designated, where we can shed their blood. . . . I am speaking to you in the name of Israel's God."—*Journal of Discourses*, Vol. IV, page 50.

It is not necessary for us to comment at length on these statements made by their prophets, seers, and revelators. Their blood-thirsty doctrines stand out too clear to be misunderstood. They teach a human blood atonement. They assert that the spilled blood of a poor wretch groveling in his sins can do for him that which the blood of Christ can not do, and they urge their members to murder their transgressing neighbors, asserting that "that is what Jesus meant;" "that is the way to love mankind."

It was not persecution that moved the Mormons to advocate murder. It was not done to protect homes, wives, or children. "Will you live up to your religion?" exclaimed Brigham Young as a fitting climax to one of his most blood-thirsty sermons. It was a part of their religion then, and it is certainly a part of it yet. The church can not truthfully deny her own statements, for in doing so she would repudiate her own prophets. Nothing could hinder the Mormon Church from carrying into effect these doctrines; for their human sacrifices were not slain in public. The victims were urged to report themselves quietly and voluntarily to some brother or sister, or to the president of the church, and, if to the latter, it was recommended that a committee be appointed to "shed their blood" in some quiet and selected place.

Not Legal Executions

Nor does that man keep truth on his side who says, as some have said, that these were legal executions for murder. Such an unscrupulous quibble seems almost too transparent to justify further exposure.

The president of the Mormon Church, speaking in 1905 of human sacrifice, said it was, and is still, made necessary by "certain grievous sins." Now if murder is one of these sins, what are the others? Even the president himself exposes the quibble without mercy when he attempts to justify the doctrine by calling attention to five men "whom the Lord slew," not one of whom was guilty of murder.

Doctrine of Human Sacrifice Confirmed in 1905

Mormonism has not changed. As recently as 1905 the Mormon Church published a work advocating this very doc-

trine of human sacrifice as the only means of salvation under certain conditions. Under the heading of "Doctrine of Blood Atonement," their president, prophet, seer, and revelator says:—

"What is that doctrine? . . . It is simply this: through the atonement of Christ all mankind *may* be saved, by obedience to the laws and ordinances of the gospel. . . . But man *may* commit certain grievous sins—according to his light and knowledge—that will place him beyond the reach of the atoning blood of Christ. If, then, he would be saved, he must make sacrifice of his own life to atone, so far as in his power lies, for that sin; for the blood of Christ alone under certain circumstances will not avail. . . . This is the doctrine of Christ our Redeemer, who died for us. This is the doctrine of Joseph Smith, and I accept it."—*"Blood Atonement and Plural Marriage—A Discussion,"* pages 55, 56. (Italics theirs.)

"Do you want a few references of where men were righteously slain to atone for their sins? What about the death of Necho (Alma 1:15), Zemnariah and his followers (3 Nephi 4:27, 28)? What about Er and Onan, whom the Lord slew? Gen. 38:7, 10. Nabad and Abihu (Lev. 10:2), and the death of Achan? Joshua 7:25. Were not these righteously slain to atone for their sins?"—*Ib.*, page 57.

The leader of Mormonism then quotes Brigham Young to prove how and why they were slain:—

"He slew them by the hand of their enemies, by the plague and by the sword. Why?—Because he loved them, and promised Abraham that he would save them."—*Ib.*

These statements were officially published by the Mormon Church to justify the doctrine of human sacrifice as taught by Brigham Young. The statements explain that, under certain sinful conditions, the spilled blood of a human sacrifice must supplement the atonement of Christ, or his atonement would utterly fail to save them. This is exalting the human above the divine. This is idolatry. It is paganism.

From what has been presented, it must be evident to all that there is no vital difference between Mormonism and ancient heathenism. Its only variance is in form and subtlety. It is more subtle because its rites, mysteries, and secret temples masquerade under the name of Christianity; and its pagan sacrifices beg to supplement the atonement of Christ to make his atonement all-powerful. It varies from paganism but little in form. The human offerings to Moloch were for all the people; but in Mormonism the victim must "make sacrifice of his own life to atone" for his sins only.

It is not against the Mormon individual that we take up our pen. It is against their doctrines. We have only the most tender feelings for those who have been blinded by the enemy of Jesus. He loves and desires to save them. We believe that many in the Mormon Church are sincere in their convictions; and that

others there, feeling the absence of their Saviour, are earnestly pleading to know his will and to hear his voice. May our Heavenly Father gently lead them all from darkness into light, from the human to the divine, and from the teachings of men to the true gospel of Jesus our Lord.

Asheville, N. C.

The Disappointment and Its Explanation—No. 2

The Sanctuary and Its Cleansing

GEORGE I. BUTLER

THERE was once a sanctuary on this earth,—the one great central point of interest in the Jewish worship for some fifteen centuries,—embracing the tabernacle in the wilderness, the temple of Solomon, and the second temple built after the return from Babylon, continuing until Christ came, and finally destroyed by Titus, the Roman emperor, in the year A. D. 70. The apostle Paul speaks of it as follows: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat; of which we can not now speak particularly." Heb. 9:1-5.

This was the earthly sanctuary. A description of this building and all its furniture and vessels is found in Exodus 25, 26, etc. God said, "Let them make me a sanctuary; that I may dwell among them." The pattern of it was shown to Moses in Mount Sinai, where he met with God and communed with him. It was built in two apartments, the holy and the most holy place. We have not space to enter into a full description of this worldly sanctuary. Suffice it to say, the tabernacle made in the wilderness, the temple made by Solomon, and also the second temple, in general outline were alike. All had the two apartments, the holy and most holy places. The same furniture was in each,—in the first, the altar of incense, the golden candlestick, the table of showbread; in the second, up to the time of the captivity, the ark, in which were kept the two tables of stone upon which God had written the ten commandments of his holy law, the two cherubim, and the golden censer, in which incense was offered. These buildings, with their furniture, are expressly declared to be the worldly sanctuary. Since the destruction of the second temple by Titus, there has been no sanctuary in existence upon earth. Aaron was appointed by God as the first high priest to minister in this sanctuary. After his death his descendants suc-

ceeded him. Careful directions for all their religious services were written out in the Mosaic law.

As a general statement, we may say each year there was a round of services in connection with this earthly sanctuary, terminating with the day of atonement, on the tenth day of the seventh month. During the year the sinner came to the sanctuary with his sin-offering of some clean beast or bird. In the presence of the officiating priest, he made confession of his sin over this victim. It was then slain, and the priest took the victim's blood and sprinkled it upon the altar and in the sanctuary. The sin was thus in type conveyed from the sinner to the sanctuary, to be finally disposed of on the day of atonement. On that day all Israel were summoned to appear at the sanctuary. These services were called the "cleansing of the sanctuary." That is the final removing of those sins which had been transferred in figure to it.

In the sixteenth chapter of Leviticus a full account is given of the religious services performed by the high priest in this process of "cleansing the sanctuary." A brief epitome of what was done is all we have space to present. Preceding the day of atonement all the sanctuary services during the whole year were performed in the holy place, or first apartment of the sanctuary. On the day of atonement, the tenth day of the seventh month, the service was transferred to the most holy place, before "the ark of his testament." Aaron's first act was to offer a bullock for a sin-offering for himself and his own family before he could be in a fit condition to officiate in behalf of the removal of sins for all the people. In doing this he "made an atonement" for himself and his household.

Then two kids were selected for a sin-offering. These were presented before the Lord at the door of the tabernacle. Then Aaron "cast lots upon the two kids, one for the Lord and one for the scapegoat" ("Azazel," margin). Next he took the Lord's goat and offered it for a sin-offering for the people, taking its blood and sprinkling it within the veil in the most holy place, making an atonement. "And he shall sprinkle of the blood upon it [the altar] with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:19. After this, Aaron brought the scapegoat (Azazel), laid his hands upon its head, and confessed over it all the sins of the children of Israel; and then this goat was taken by a fit man into the wilderness, and let go. This, in brief, was the ceremony of cleansing the sanctuary, or removing sin from it, in that typical service.

The large congregation outside, in the meantime, were confessing their sins and afflicting their souls, and humbling themselves before God. It was the most solemn service connected with that typical system. Ask any intelligent Jew the meaning of it all, and he will tell

you that it was the day of judgment, the removal of sin, the final disposition of the sins of the year. Those sins could not be removed from the souls of the people until they repented of them. That whole system was a typical system pointing forward to Christ. The offering of beasts could never remove sin in fact. The first offering of which we have a record was a lamb, offered by righteous Abel. That offering was acceptable to God. It prefigured the final offering of the Lamb of God, whose blood could take away sin. So with all the offerings ever made during the whole typical system; they showed faith in the Redeemer, who came to this world to die for our sins. Paul positively declares, "It is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

The priesthood of Aaron was of the tribe of Levi. Christ was of the tribe of Judah. He could not therefore be a priest in the typical dispensation. But when Christ died upon the cross, he cried, "It is finished." The great sacrifice had then been offered for the sins of the world, and the type had met its antitype. The veil of the temple was rent from the top to the bottom, signifying that God had withdrawn from that typical temple. That house was left desolate, as Christ declared. The priesthood of Aaron gave place to that of Christ, who the psalmist declared was "a priest forever after the order of Melchizedek." Ps. 110:4.

The priests on earth ministered in a typical or worldly sanctuary, which passed away over nineteen centuries ago. Of what was it a type?—Of a sanctuary in heaven. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. After describing the earthly sanctuary and its services here, Paul continues: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices. . . . But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, . . . he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:8-11. "It was therefore necessary that the patterns of things in the heavens should be purified with these [that is, the blood of beasts, etc.]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

These scriptures demonstrate beyond question that Christ is a minister, or great high priest, and that there is a heavenly

sanctuary in which he ministers. In vision John the revelator saw those articles of furniture which were in the earthly sanctuary. "And being turned, I saw seven golden candlesticks. And in the midst of the seven candlesticks one like unto the Son of man." Rev. 1:12, 13. "And there were seven lamps of fire burning before the throne." Rev. 4:5. "And another angel came and stood at the altar, having a golden censer." Rev. 8:3. Both the altar and the censer were in the earthly sanctuary, and both are in the heavenly temple where Christ our High Priest ministers.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. Surely, then, there can be no doubt that there is a heavenly sanctuary in heaven; for the Bible says so, and that blessed Book will never tell a lie. Christ our Saviour is there ministering for us before the ark, which contains the ten commandments. So those commandments, instead of being abolished at the cross, as multitudes declare, are in the temple of God in heaven.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." As we have seen, that period terminated in 1844 A. D. In our next, we will notice what occurred at the close of that period.

Bowling Green, Fla.

Beyond the Border-Line of Life —No. 3

G. B. THOMPSON

WHILE scientific investigation has not discovered the real power operating in Spiritualism, the fact has been established that there is a more than human power at work. Trained scientists, skeptical concerning the reported miraculous working of mediums in the seance, have conducted rigid investigations, under circumstances which they claim preclude the possibility of deception. The following extracts from Mr. Gustavus Myers's article in the October number of *Van Norden's Magazine* give some of the results of their investigation of these phenomena:—

"Cases of automatic writing and talking are numerous enough to fill volumes. William T. Stead, the noted English journalist, asserts that he wrote that remarkable work, 'Letters from Julia,' automatically, and produces evidence to prove his claim. As for automatic talking, one of the most remarkable of the many modern examples is that of Laura Edmunds, a daughter of J. W. Edmunds, of New York City, who was for many years on the Supreme Court Bench. Judge Edmunds vouched for the fact that the only language she knew besides English was a school smattering of French. Yet when in a trance state, under the influence of her 'controls,' she spoke thirteen languages fluently, including Greek, Polish, Italian, and Indian. 'This happened,' says Judge Edmunds, 'in the presence of eight or ten persons,

all educated, intelligent, reasonable, and all as capable as any one of distinguishing between illusion and real fact.'

"What Lodge and his circle of fellow distinguished scientists regard as a final, incontestable proof of the survival of the life principle and the human personality after death, is the fact publicly announced by him that they have succeeded in communicating with the spirits of Myers, Hodgson, and Edmund Gurney, and that these late terrestrial dwellers have supplied a repeated conclusive proof of their identity. Before he passed away, Myers left a sealed package in the hands of his associates. To eliminate all possibility of fraud on any question of telepathy, it was arranged that this message was to be transmitted in two parts through two mediums. It was to be done in such a manner that, while detached, they would not constitute an intelligible, coherent communication, yet, when joined together, they would form an explicit written message identical with that in the original manuscript. Lodge recently informed the British Society of Psychical Research that this has been accomplished through the mediums, Mrs. Verrall and Mrs. Piper.

"In his notable work, 'Miracles and Modern Spiritualism,' Alfred Russell Wallace deals with various authenticated cases of apparitions. Three persons, driving along an English roadway, saw a woman's figure in white floating above a hedge. If it was a hallucination or a subjective vision on their part, Wallace asks, how was it that the horse suddenly stopped and shook with fright? Dogs have often been known to cower in a state of pitiable terror when apparently no cause existed. Wallace narrates a number of instances.

"On one occasion, after Home had passed into a trance, Crookes tells, 'a beautifully formed hand rose up from an opening in the dining-table and gave me a flower. . . . This occurred in the light of my own room while I was holding the medium's hands and feet.' Crookes frequently saw phantom hands, and sometimes forms and faces. At times these materializations were solid and life-like; at other times they had the appearance of nebulous clouds condensed into corporeal forms.

"Morselli groups the manifestations of materialization witnessed by him and his colleagues during thirty separate sittings into nine classes and thirty-nine varieties. At these seances, he says touching, feeling, and grasping by invisible hands form very common phenomena: the appearances are seen either in the dark, in a faint light, or a red light.

"'They are really human hands,' he goes on, 'which touch, press, grasp, pull, push, pat lightly, strike, pull the sitters' beards or hair, take off their spectacles, etc.' Heads, arms, shoulders, and faces were frequently seen. This, it should be noted, is precisely the same set of phenomena noted long before by Wallace, Lodge, Crookes, and Zollner. Referring to the phantom hands, Morselli says: 'On grasping them we felt the impres-

sion of hands dissolving away, as if composed of semifluid substance.' Appearances of forms were very numerous. 'These forms,' Morselli relates, 'advance toward the sitters, touch and feel them, embrace, grasp, draw them nearer or push them away, caress and kiss them, with all the movements of living and real persons.'

"One of the most amazing of the phenomena was the levitation of Eusapia Paladino together with her chair. The combined report of the assembled scientists says: 'Suddenly Professors Morselli and Porro perceived that Eusapia had been raised along with her chair, and carried up to a level above that of the surface of the table, upon which she descended in such a way that her feet and the two front legs of the chair rested on the surface of the table, which was partially broken. Meanwhile the medium moaned as if intensely frightened, and asked to be put back with her chair on the floor. But almost instantly she was carried up again with the chair, and this levitation lasted for some seconds, so that M. de Albertis and Professor Porro, without preconceived arrangement and with completely simultaneous thought, succeeded in passing their hands under the feet of the medium and of the chair. Shortly afterward, Eusapia, still seated, redescended onto the table; she was held by those to right and left of her; the chair was pushed or thrown down backward on the floor, and the medium, seized by several of those present, while still moaning, was carried to the floor and seated again in her place.'"

The spread of this great deception which is to gather the whole world into the vortex of ruin, was described by the servant of the Lord many years ago in the following words:—

"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. Said he, 'It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie, that they may be damned. His agent, the highest in order next to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition.'"

It is time that the truth concerning the nature of man and his hope of immortality as revealed in the Word of God be everywhere made known, that they may be saved from this satanic deception.

Takoma Park, D. C.

"Don't pray, 'Lord, use me;' God is using you to the utmost of his power; pray rather, 'Lord, make me usable.'"

THE WORLD-WIDE FIELD

Experiences and Observations in Africa

HOMER C. OLMSTED

DURING our voyage from London to Africa we often wondered whether any one would meet us at Cape Town. But our anxiety was unwarranted, for a number of brethren met us before we left the boat. Our hearts rejoiced because of the welcome they gave us during our few days' stay with them. We thanked our Father for permitting us to come to this needy field, and renewed our determination to be faithful in his service.

In journeying northward, the sight of many small earthworks and blockhouses reminded us of the British-Boer war. Most of the way from the Cape to Bulawayo we traveled over a grassy plain, or table-land, with a few small bush scattered over it as we neared the latter place. This bush, as well as the grass, becomes taller and taller as one travels on, until around Victoria Falls there are small trees, and the coarse grass is often seven or more feet high. At nearly every station native children come to the train, to get bread or anything which may be thrown to them. Some sold bottles of milk, while others sold little wooden images of animals, which they had rudely carved from soft wood.

The seventh of June we reached the Barotse Mission, some two-hundred miles northeast of the Victoria Falls. There Brother W. H. Anderson met us, and after being given a room in his house, we felt that we were "home" at last. The farm there contains five thousand acres of good land, and is crossed by two streams, which contain large pools even during the dry season. Several large springs also furnish water for irrigation. The land is largely open, and is covered with tall grass, which supports about one hundred cattle and a few goats. These are quite profitable, as butter brings a fancy price. Indian corn, or "mealies," as it is termed in Africa, is the principal crop, about seventy-five acres being planted last year. This, together with peanuts and sweet potatoes, furnishes food for the native students. The common vegetables of the States may be grown here, as well as many of the fruits. White ants are the great pest, and are the chief hindrance to successful agriculture.

About forty native boys are in attendance at the home school, and about as many others attend the three out-stations now in operation. The Batongas, among whom the mission is situated, are not a 'bright' or progressive tribe. They are slow in movement, and slower in thought, yet they can comprehend the plan of salvation, and be saved through the merits of their Saviour, and our Saviour. Our work is to sow the seed,

and even now it is bringing forth fruit.

Twelve days after reaching the mission, I was taken with fever, which, however, lasted but four days. This was repeated the following week, and continued to reappear, usually with increased severity, until the fifth attack, when it kept me in bed for nearly four weeks. This, coming as it did long before the "fever season," began to convince Brother Anderson that I should not stay there, so he sent us back south as soon as I was strong enough to travel.

We were indeed sorry to leave him alone at the mission, and it was a sad parting as we left. But God knows best, and we were willing to give up our plans to him. This little experience did not discourage us in the least, for "we know that all things work together for good to them that love God." The dear Lord was indeed good to us through it all, and never for a moment did he permit us to become discouraged. We were as confident that Africa was our appointed place as when we landed.

In returning, we stopped a few days at the Solusi Mission, near Bulawayo. There Brother and Sister J. R. Campbell, who came over with us, are assisting Brother M. C. Sturdevant in the work. They have charge of the school, and are doing well in their new home. All were busy and happy, with only words of courage, which the Spirit of God alone can give to his children.

As the fever left me quite weak, we stayed in Kimberley nearly a month, while I took light treatments. After partially regaining my strength we left Kimberley for Basutoland, October 5. Here, we are assisting Brother M. E. Emmerson in the work, and are only temporarily located. Being in the mountains, the elevation is nearly five thousand feet, the nights are cool, and the climate is quite healthful. Nearly every fruit and grain of temperate climates does well here. The little sixteen-acre mission farm, leased of the Basutos, has a few varieties of these. Lacking the means to build and equip a school, the work must be carried forward by means of public meetings in the villages, by canvassing, and by personal work. We are sure God has some precious souls among this bright, progressive race.

Being young, to the young people I would say: Put all your trust in God. Ask him to help you prepare for service in winning souls for eternity. Never complain of your lot, but do each day what you can for the Master, and as soon as you are fitted for a broader field, be sure there is a place waiting for you. We need means and workers. God is calling for both.

Kolo Mission, Basutoland.

The Mahrattas of India

GEO. F. ENOCH

THE Western Ghats of India were the cradle of the Mahratta race. These mountains brought forth a hardy people of Aryan descent, who gradually grew in strength until, in the seventeenth century, one Sivaji, a mountain chieftan, cunning and crafty, with a genius for sovereignty, converted the shepherds and cultivators of the Konkan, into loose but organized armies of horsemen. The empire built from this foundation always had its proper dominion in the country indicated by the three great fortresses, Poona, Satara, Kolhapur. From these centers great clouds of Mahratta horsemen spread in every direction the terror of the Mahratta name. At one time the territory from Bombay on the west to the borders of Bengal on the east, from Gujarat and Malwa on the north to Mysore on the south, acknowledged the sovereignty of the Mahratta empire, and to it paid tribute. The Mahrattas have been well called the Parthians of India. At one time they dictated a humiliating treaty to the English, but finally, about 1818, they were completely overthrown by England, and their territory became a part of the British dominions. At the present time the Mahrati-speaking people occupy the territory, roughly speaking, from Surat on the northwest to Nagpur in the Central Provinces on the east, and from thence running in an irregular line to the southwest across the Nizams, of Hyderabad territory, to Goa, the Portuguese colony on the southwest. Within this territory are about nineteen million Mahrati-speaking people.

The Mahrati is an Aryan language, but the territory in which it is spoken is bounded on the south and east by Canarese and Telegu, two Dravidian languages, which have had some influence on it. It is an analytical language, and is said to be the most difficult of the Aryan languages of India. It is a language of grammatical gender, and the verb in the indicative mode has fourteen tenses. A man and a woman speak differently when speaking of the same thing, as pronouns, adjectives, and verbs must all agree with the speaker in both gender and number. Then, as there are no definite general rules by which one can distinguish the gender of a noun, his first attempts to speak cause great bewilderment on the part of the listeners, to whom the proper genders of nouns come naturally. The other day the little daughter of a missionary, born in the country, came running to her mother and said, "Mama, Mr. — [a beginner] spoke to the nurse just like she was a man." Mahrati is a bright, vivid, and picturesque language, with a literature, chiefly poetry, running back several centuries. The parent language is Sanskrit, which can not be called a dead language, even now, since it is the daily vehicle of religious thought for living millions.

I have said so much concerning these facts to help our people grasp the idea that India is not one nation, but a group

of nations, each with its separate history, and that it is not a country speaking a variety of dialects, but a country of many languages, each with its own literature and history.

By way of comparison, take the population of all the territory in the United States, west of the Mississippi River, and you will have but two million more than speak the Mahrati language. If you leave out of this reckoning the population of the Southwestern Union Conference, and substitute in its place the population of the Western Canadian Union Conference, you have two million



A REPRESENTATIVE MAHRATTA

less. Take away from the great majority of these millions their Bibles, their churches, their schools, their centuries of Christian influence, then, perhaps, you will get a faint glimpse of what faces, at the present time, one lone family representing the third angel's message in this territory.

I most earnestly urge the readers of this article to think again over these facts,—lest we forget, and congratulate ourselves overmuch on the present showing of our denomination in the regions beyond. While attending camp-meetings in the above-mentioned territory in the States, I well remember the plea of conference officers concerning the paucity of their laborers. I would not speak lightly of this real need; but when I think of the comparatively small territory of each conference, of its hundreds of believers, and scores of strong young people, and well-equipped corps of conference laborers, besides a common language and a people with Bibles, schools, and churches; then from that vision turn to the burden of the nineteen million Mahrati-speaking people, with their strange tongue, without Christ, and for

the most part in the darkest heathenism, my heart longs for our dear people to see this as it is, and share the burden with us. I am now writing of but one of the many nations of India. When we, in the same way, look out beyond India, to China, Africa, and the islands of the sea, not to mention the Catholic countries, our mind is able, in a small measure, to grasp something of the tremendous task still before us. Surely we can all see that we are now doing but a fraction of the work required of us in the regions beyond.

Your missionaries out in the dark lands feel this most keenly. Put yourself in the place of one family, the only representative of the message among nineteen million people; imagine the long, hard study required before being able to speak to the people, and a longer time still to understand their character and disposition; think of the trying climate, where cholera and plague, not to mention other diseases, are continually sweeping away many all around you, and the conditions under which you work are constantly making large drafts on your vital powers; then ask yourself the question, Is it right, in the midst of all this, to risk so much by having but one family in each of these great nations to represent the solemn responsibilities that are ours through the third angel's message? Those who stand under these burdens give the negative answer in a most positive way. If after a few years, when one is just getting hold of the work, the health breaks, or the life is laid down under the heavy burden, and no one has been associated with the lone worker, years of labor are lost, and no one can be found who can take up the burden where it is laid down. It, therefore, seems reasonable to us in the field, to plead for *companies* of strong young men and women, representing the evangelical, educational, and medical branches of our work in each of these great languages of heathenism. We plead that they be sent out hastily, ere the powers from beneath gain such advantage that the work will be a hundredfold more difficult.

To do this our Mission Board must have its resources increased manyfold; for even now it is taxed to support the solitary lamps being lighted among these heathen nations. But our faith is large. We believe that the time has now come for this people to enter the heathen lands. We believe that there is now in preparation an army of young people, who will allow nothing to turn them aside from carrying the banner of Jehovah to earth's dark corners. We believe that our people are getting ready to put their all upon the altar, so that companies of young people may be planted in the midst of these nations. And when our people have placed their all upon the altar, and it is not sufficient, then, we believe, the wealth of the Gentiles will come to us, that the work may be finished.

And from such a vision, with the prayer that the human co-operation re-

quired on the part of God's people for its fulfilment, may not be neglected by them through indifference or carelessness, we turn again to our great task, and the heavy burdens awaiting us, and take them up in Jesus' name with renewed strength and courage.

Poona, India.

In Rumania

H. F. SCHUBERTH

THE kingdom of Rumania contains one hundred thirty-one thousand square kilometers, or an area about equal to that of New York State. It is a good mission field, ripe for the harvest. Its population is six million seven hundred thousand. About five and a half million of these are Rumanians, three hundred thousand Jews, one hundred thousand Gypsies, one hundred thousand Bulgarians, one hundred eight thousand originally from Austria and Hungary (Germans, Hungarians, Czechs, Croats, Ruthenians, Slovaks, Slavonians, etc.), and a number of Turks, Greeks, Russians, French, Italians, Swiss, Servians, and Germans from Germany proper. The larger number of the people profess the Greek Catholic religion. About one hundred twenty thousand are Roman Catholics, and several thousand are Protestants.

There are twenty-four cities ranging from ten to one hundred thousand inhabitants. Bucharest, the capital, is a large modern city, containing three hundred thousand people. Its streets are clean, well paved, and lighted by gas or electricity. There are new streets containing fine public buildings, and large, comfortable dwellings. The city is not closely packed, but is about as large in extent as Vienna, furnishing, on an average, two thousand square feet of space for each inhabitant.

Our church in this city has one hundred six members, representing eleven nationalities — Rumanians, Armenians, Ruthenians, Croats, Bulgarians, Greeks, Bohemians, Slovaks, Hungarians, Russians, and Germans; hence it is a living demonstration of the power of the gospel message to unite all nationalities in the bond of brotherly love and unity, in Christ Jesus.

Our conference, which was held here in Bucharest, October 28 to November 1, was a season of blessing. We were especially glad to learn that some of our brethren are to engage in the circulation of our publications, of which we have but a few, including our monthly Rumanian paper, *Sennele Timpului*. Although

the law allows us no advertising in the papers, yet the evening lectures were well attended. During the past year thirty-four persons were baptized. The tithe amounted to six thousand six hundred francs. The interest is good, and there are prospects of continued growth. But we need a new and better place for our meetings in Bucharest — the "miniature Paris of the Orient." We believe the Lord will help us in securing this. Lately the rents have so increased in Bucharest that it is impossible to find a suitable hall at a price within our reach.

Aside from the believers here, we have a church of twenty-three members in Constantza, and some scattered members in Ploesti and Sinaia. Although the established church attempts to prevent the increase of knowledge in this small land, still Rumania is the most promising field in the Balkan States. Calls come from various cities, and



A RUMANIAN FARMER FAMILY

Brother J. F. Hinter and J. Mantu have all they can do, while Brother O. Janert, who is studying the Rumanian language, labors among the Germans who have come into this land from Russia.

Brother Hinter was again elected director of the Balkan Mission. Besides the writer, Brother J. F. Huenergardt, of Hungary, was present to help in the meetings.

In this land "the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Hamburg, Germany.

The Lord's Providence

L. R. CONRADI

WHEN we appointed a general meeting at Beirut for the Levant Union Mission field, to be held September 24-29, we did not dream of the wonderful changes to occur within the few months intervening. At first we expected to see only our American and European workers; but the sudden, quiet change in the Turkish empire made it also possible for our Armenian workers to attend. As our boat entered the port, Elder W. C. Ising came on board; and as we stepped ashore, Brethren Z. G. Baharian,

A. Buzugherian, and E. Ayvazian greeted us. No passport was demanded of any, no bakshish was necessary to pass our luggage. As Elder Ising had secured a roomy dwelling at a reasonable rate, — the first location of the American University many years ago, — we had ample room to hold our meetings. All boarded there, and a number of us even lodged there. Brother Hausmann, who conducts a private treatment-room, provided rooms for a number.

Elder C. D. AcMoody was present from Nicomedia, Elder Greaves from Smyrna, Elder Baharian from Aintab, Brethren Buzugherian and Ayvazian from Tarsus and Aleppo, Brother Krug from Jerusalem, Sister Muller from Caifa; Elder A. Abd-Elshaheed from Luxor, Egypt; Brother Keough from Cairo; Sister Brefin and Brother Scholz, lately from Germany, to be located at Joppa and Beirut; and Brother P. N. Lindegren had come all the way from Abyssinia. This was indeed a Levant Union Mission meeting, including representatives from the Bulgarian border to India and Ethiopia, covering parts of Europe, Asia, and Africa.

Our daily program was two Bible studies, two council meetings, and in the evening a sermon or field report.

The Levant field has had rather a hard experience for some years. Some of the promising workers have died, or have had to withdraw from the work on account of ill health; some appointed to the field were called to other important positions; one of the workers apostatized; while in the Turkish empire our native workers were greatly hindered by the government. This meeting marks a brighter era also for this great field; for the encouraging reports of the older workers and the addition of new workers warrants this.

One of our first resolutions was a unanimous expression of gratitude to God, as well as of thanks to the Turkish government and the sultan, for the great change wrought. Then we laid careful plans for the distribution of our workers and the future direction of the work. As Elder AcMoody had never visited the hundred Sabbath-keepers in the southern portion of Asia Minor, it was decided that he, in company with Elder Baharian, should spend about three months in this region, then Elder Baharian should accompany him back to Constantinople, and labor there till summer, while Elder Buzugherian looks after the work in the south. Elder Greaves is getting the work established at Smyrna, and will, with some native workers, press the battle there. We have now three ordained ministers and five Bible workers in European Turkey and Asia Minor, who have to divide their attention between Turks, Armenians, and Greeks. Prof. W. E. Howell will continue his work at Athens.

As to Syria and Egypt, where the Arabic is the chief language, Elder Ising looks after the work there. Brother Scholz follows up the interest at Beirut, and is to study the Arabic. Sister Mul-

ler continues her medical missionary work at Caifa. Sister Brefin goes to Joppa, and Brother Krug and Sister Merkte return to Jerusalem. Some are becoming interested in different parts of Syria. Elder Ising accompanied us to Egypt, to become acquainted with the situation there. Brother Keough locates at Cairo, to labor and study the Arabic. Elder Abd-Elshaheed will cast out the gospel net in Upper Egypt.

Special attention was given to the issuing of new publications, and to the establishment of a depository. Our investigations revealed the fact that, while Beirut is favorably located for a depository, some of the printing would have to be done at Constantinople, especially in the Greek and Armenian languages. The Hamburg Publishing House was invited to establish a branch here at an early date, and provide a suitable person to take charge of it.

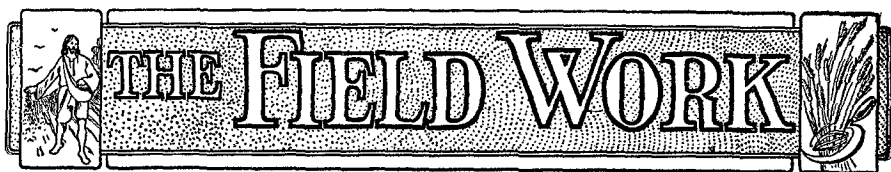
The Sabbath was a good day for all the workers. In the afternoon they and the members participated in the ordinances, and the testimonies in the social meeting acknowledged God's goodness. Much to our regret, Brother Lindegren contracted a severe cold, and we had to leave, September 29, without him. The French liner was so crowded with emigrants that we could hardly secure a place even on deck; and when we reached Port Said the next day, it took hours for the doctors to inspect the crew and the passengers. It was a disappointment to Miss Larsen, the prospective bride of Brother Lindegren, who had arrived from Hamburg with Sister Rohde the day previous, that we came without him. But as their boat for Massaua was not due until October 10, we hope that Brother Lindegren was sufficiently recovered to come. We made all arrangements to meet emergencies.

Our company of laborers spent one forenoon to great profit in looking over the fine campus, school building, hospitals, dormitories, museum, and observatory of the American College at Beirut. Over eight hundred bright young people from all portions of the Levant receive their education here. They have a strong medical department, and their nurses' training class this year numbers fifty. Their aged ex-president, about eighty-two years old, told us, as we parted, that the wisest step of his life was taken when he resigned, leaving the mantle to drop on his son.

When we consider that this Levant field numbers sixty million people, and realize that our work is barely begun and organized, that large regions have never been entered, that publications are sadly needed in all the different languages, and that God's providence has so suddenly opened a vast field before us; we feel constrained to call out, "Come over . . . and help us."

Hamburg, Germany.

At least two hundred thousand babies are brutally killed, in various ways, every year in China, to get them out of the way.



The Work Among the Jews

THE work among these people is attended with many perplexities and obstacles. During the twenty years of our experience in Christian work we can truly say there is no branch of the work that we can compare to this work. It really is without any parallel, because of the attitude of the Jews toward Christianity.

But despite all the hard problems, despite all the trying experiences, we know that God is able to soften the heart of the Jew, and lead him to find Jesus. We can see that where we are sowing the seed, and where we are coming in contact with the Jews, the Holy Spirit is softening their hearts, and they are beginning to regard the gospel we preach in a different light.

Even before we closed the mission in the quarters we occupied in Boston the early part of this year, the Jews were discriminating between us and other Christians. We were known as the Sabbath-keeping Christians, while they called the others the Sunday Christians. At first, it was hard for the Jews to believe that we really kept the Sabbath; but when the truth dawned upon their minds, they begin to see that they are the Gentiles, and we are the Jews. We are sure that these experiences have their effect, and the Holy Spirit will use them to the glory of God.

Many of the Jews who accepted the truth passed through very severe and trying experiences. Some of them suffered hunger. We felt that we ought to have a place of refuge for such persons. The Lord opened the way for us to secure such a place in the old historic town of Concord, Mass. Since the place was opened, we have had over twenty Jews, including children, and we believe that it was a wise thing to secure just such a place.

We have a place of eighty acres, fifty of which are tillable. We have made some improvements, and a number of others ought to be made. We are praying for means for this purpose.

This fall we started a church-school, and at the present time we have seven Jews in the school. I suppose this is the first Jewish Christian school of this kind in the country. The progress these children and young people are making is truly remarkable. The Holy Spirit has come into the school, and hearts have yielded to him. As they learn about the truth, they come to love it as their fathers did in days of old; and we believe, as the Testimonies have said, that many Jews will yet yield to Christ.

At the present time, we have eight in the Home. The assistant matron, Sister Anna Vanderbilt, a Jewess, is doing an excellent work for those whom she has in charge.

A few weeks ago we opened a new mission in another section of Boston, within two blocks of about forty thousand Jews. We have been holding many open-air meetings with them, and they now receive us very cordially. We have

an attendance of many hundreds at each meeting, and we can see the workings of the Holy Spirit. We are more and more convinced that this open-air work among the Jews will yet accomplish great good.

The outlook at the new mission quarters is quite encouraging, but we desire to enlarge our borders, and reach many thousands more. We trust our people everywhere will do what they can to give their Jewish friends and neighbors tracts, New Testaments, and other literature. Any wishing a supply should send to Good Tidings Home, Concord, Mass., and they will receive literature for the Jews. Do this, and we know the Lord will bless you.

We are also in need of assistance to finish the work at the Home in Concord. If the Holy Spirit impresses you to assist in this work, please send any remittance for that purpose to H. B. Tucker, Secretary Central New England Conference, stating that it is for the Home for Poor Jews. Pray for the peace of Jerusalem, for "they shall prosper that love thee." F. C. GILBERT.

Costa Rica

THE evening of March 16, I began a series of meetings at Siquirres, assisted by the members of the young people's society of the Pacuarito church. Siquirres is three miles distant from Pacuarito, and is a growing inland town. Having neither tent nor hall at this place, we had to hold our meetings in the open air; and sometimes in the midst of a discourse, a shower would disperse our audience. Often, on account of inclement weather, we had to retrace our steps without holding a meeting. But neither the rains nor the rough ways discouraged us. We were determined to bring the knowledge of the truth to the residents of that town. The Lord soon opened the way for us by touching the heart of the overseer of a sawmill, who, seeing our difficulty in holding meetings in the open air, gave us permission to hold our lectures in the mill. There, almost every evening for three months, we continued our studies with the people. At the expiration of that time two dear souls were buried with their Lord in baptism. Since then four have begun to walk in all the commandments of God. To him be the praise and the glory. In the month of June eight persons were baptized at Pacuarito. At the present time, one new convert at this place, and four at Siquirres, are preparing for baptism. These will make a considerable addition to the church.

August 9 I began laboring at Puerto Limon. In order to bring the message more forcibly before the inhabitants of this city, the conference has rented a room on Fifth Avenida. In this hall we have started a series of lectures, preaching almost every night. The room is inadequate to accommodate the people, and is crowded almost every night. Being small, it is uncomfortable, especially

in such a warm climate. This is but one of the many places in this country where a tent is a great necessity. If we had one, a goodly number of people would always gather to listen to the last message. We have laid plans to obtain a tent, but as our brethren are mostly poor, it will be some time before they can raise sufficient means to buy one. In many towns there is no possibility of renting a hall in which to hold meetings, and frequently the rains will not permit the open-air services.

At the present time, November 11, there are sixteen who desire baptism, and we hope that several others will soon decide to keep all the commandments of God, and the faith of Jesus.

From August 9 to October 3 I have made four hundred fifty-four missionary visits, held ninety-six Bible readings, and preached ninety-three sermons. During his spare time, Brother E. N. Rogers is helping me in the work. We hope soon to see a strong church at this place.

H. LOUIE MIGNOTT.

China

CANTON.—Owing to some hindering circumstances, our quarterly meeting in Canton was one week late this fall. As heretofore, all the brethren and sisters from both Fat Shan and Kongmoon met with us. Only one church thus far has been organized in this province, and for that reason we all come together at these quarterly occasions. After Sabbath-school, and a good sermon by Dr. Law in the forenoon, we gathered at three o'clock in the afternoon for the celebration of the ordinances of the church. Thirty-four took part, and the service was spiritual, and very helpful to us all. As is the case in all our Sabbath meetings, only a few non-Christians were present. Our chapel is large enough to seat all our church-members and our inquirers, but that is all; so we do not allow people from the street in our Sabbath meetings. In this connection I may be allowed to add that a new chapel, built and owned by ourselves, is very much needed in Canton.

On the following day, Sunday, it was our privilege to celebrate the ordinance of baptism. A large house-boat, with a capacity sufficient to carry all who wished to go, was secured for about one dollar. These boats are furnished much as a house is, and afford about the same protection and comfort. Thus embarked, we sang hymns as the tide carried us down the river about two miles to the place of baptism. It was an inspiring service, and a helpful object-lesson to all those who witnessed the five young men and one young woman follow the example of the Lord. This rite, like all the other ordinances of our Saviour, solemnly and eloquently sets forth the great truth of the gospel, and leaves its lessons upon the hearts and minds of all who witness it, whether in China or in what part of the world. It is a day for us, and we all felt that God witnessed to the service.

Three of these young men were from Fat Shan, the first-fruits from that city, the young woman was from the Bethel Girls' School, while the other two young men were from our Bible school. Several of these give promise of becoming workers in this cause, and so being the means of gathering still others. Count-

ing the five that have been added from Chao Chow Fu, this makes eleven added to our numbers in this province thus far this year. We feel deeply grateful to the Lord for all his workings, and pray that these souls may be steadfast in the truth.

J. N. ANDERSON.

Japan

THE town of Fukushima is about two hundred miles north of Tokyo. All the way up from Tokyo we passed through rice-fields. In fact, all over Japan the chief business of the farmer is growing rice. It is the principal food of the Japanese; and when it is lacking, they are as greatly troubled as are Americans when the bread gives out.

The Japanese are very thrifty farmers. No weeds are allowed to grow among the grain. The ground is laid out in small, irregularly shaped patches, and

still remains at Fukushima, will continue to work for them. We hope yet to see a strong company raised up there.

One young woman who arose for prayers said she was reading her Bible at home, but had to read it when no one knew; and she could attend meetings only when her parents did not know it, for they hated Christianity.

Another young woman, though always present and listening with deep interest, was very timid, and always sat in the rear of the tent. One other was too timid to enter the tent, but would stay on the outside and listen. Our workers who stood at the door to welcome the people tried to persuade her to come inside, but under no consideration would she enter; yet the questions she asked showed that she was studying her Bible faithfully. She said she would not dare let it be known that she was attending a Christian meeting. May God bless these



WORKERS AT THE TENT-MEETING IN FUKUSHIMA

Front row, left to right: Brethren Watanabe, Burden, Seino, and Kuniya. Back row, left to right; Sisters Koeda and Watanabe; Brethren Suzuki and Seino.

the grain is sowed in rows; so a farm presents a very pleasing appearance.

As we go north, the broad plain surrounding Tokyo becomes divided into several valleys. The one we follow gradually narrows till at Fukushima it is not more than two miles wide. For several months past some of our Japanese workers have been busy distributing our literature in this place. September 15 we pitched our tent and began meetings. For two weeks we had an average attendance of about seventy-five, then the weather turned cold and rainy, so we were not surprised when the attendance became smaller.

We found some interesting cases during our stay there. One man, who received a small Testament thirty years ago, but was unable to understand it, and yet was impressed that there was something in it for him, came to the meetings. He seemed anxious to understand the book which he had kept so long. He was faithful in attendance, and we left him rejoicing in the truth. Surely God has gone out before us in this section of the country.

There were but four who professed conversion during the meetings, but we secured the names of several interested persons, and Brother Watanabe, who

poor souls, and give them strength to step out on the side of right, even if they have to do so in the face of opposition.

One night toward the close of the meetings, we had a dreadful rain-storm. No one but our workers came, and we were not surprised. We decided to have a prayer-meeting, but the rain was falling so hard that we could scarcely hear one another pray. By and by we were surprised to hear voices in the back of the tent, and on arising were still more astonished to find that two women had entered. They had come from quite a distance. We invited them forward, and had a Bible study on the saints' reward. The Lord blessed by the presence of his Spirit, so that not only they, but we also, were greatly refreshed, and they became constant attendants at our services, and are still studying.

We have long been hoping and praying to see a deeper moving of the Spirit of God in our work, and we are thankful for the evidences that God is now setting his hand to finish this work speedily.

After the Fukushima meeting we spent a few days visiting and encouraging the scattered believers in the surrounding country; then on our way back to Tokyo we had special meetings with the Waka-

matsu church for three days. The brethren had announced our coming. The house was well filled every night. The presence of God's Spirit was quite manifest, and we trust the words spoken will be treasured by some. We learned that some had come several miles. When asked how it happened, they said that some of their friends who attended the previous evening told them what good meetings we were having, so they, too, had come. One night a local pastor said to us at the close of the meeting, "You are having good meetings, aren't you? I don't understand it. We can not get the people to come out this way, even when we advertise the coming of some prominent worker."

We were sorry we could not remain longer here, but Elder I. H. Evans was in Tokyo waiting our return, so we had to leave the interest to be followed up by the local members. We are thankful for the evidence, of God's presence in the work, and we wish to be faithful in the discharge of our duties.

W. D. BURDEN.

Cuba

It is now about three years since I arrived in this field to begin the work of giving the message to the Cuban people. At first the work went slow, and we can not say it has gone rapidly at any time, but we have seen evidences of the providence of God, and now a good foundation is laid.

During the year ending November 1, thirteen Cubans have been baptized. Altogether, we have baptized fifteen, all of whom, with three exceptions, are faithful to the truth, and in their lives are giving a good testimony. In fact, the numerical feature is not so much a cause for encouragement as are the zeal and missionary spirit manifested in the lives of those who have accepted the message. The first convert, a barber by profession, supports himself by working three days of the week, devoting the rest of his time to the sale of our Spanish papers. Some two hundred fifty of these are being used each month, and we can say that all the interests we are now finding are due to this work. A sister from the native Presbyterian Church, baptized at our last quarterly meeting, is also devoting each Sunday to the periodical work, and is much encouraged by her experience. It was at her own suggestion that she began this work.

One circumstance will serve to illustrate the character of the fruit the truth is bearing in the lives of the Cubans. Unexpectedly the sum of fifty-five dollars came into the possession of a brother here, whereupon he at once began to pay all his little debts, some of which had been standing for years. In this way he gave a good testimony for the truth.

Up to the present, our work has been largely limited to the district between Havana and Marianao, and meetings are being conducted at four different places, in private houses. We were obliged to close all our public meeting-places, and at present the mission is not paying a cent of rent for such purposes. This has worked somewhat to the detriment of the interest, and we trust that the Lord will soon send us the means to place the work on a different basis in this respect.

As a rule, the Cuban people are improvident and given to spendthrift habits, this being true of both the high and the low, the rich and the poor. Of home life the common Cuban knows nothing in the sense that an American enjoys home life, and outside of the time spent in eating and sleeping, he is found at the corner café eating and gambling. This place is also the rendezvous where business matters are talked over. Our Cuban brethren, instead of spending their time and money at these places as formerly, now take delight in attending the meetings, and are liberal in paying their tithes and offerings. Notwithstanding the unprecedented hard times the past year, a few have paid over one hundred thirty dollars tithe, more than thirty dollars of this amount being paid by one brother. Our people here are all poor, and although it is true that some of our brethren from the north are moving here, their income will be very small for some time to come, and their tithe little more than a negligible factor in the work.

In addition to the work in and around Havana, we are glad to say that our three self-supporting mission schools are doing a good work, and exerting an influence for the truth. These schools are located as follows: at San Cristobal, directed by Brother and Sister S. H. Carnahan; at Minas, directed by Brother Guy Holmes; at Nuevitas, by Brother Calvin Kinsman. The spirit of sacrifice manifested by our educational workers is greatly appreciated.

Colporteur work, followed with Bible work and public meetings, seems to give the best immediate results. House-to-house work is indispensable; for the Cuban people, owing to fear and superstition, will not go out at night to a strange place, although they may repeatedly be invited to do so. Their acquaintance must first be made in the home, and their confidence gained, and when once interested, they will be faithful attendants at the meetings.

Good American brethren are greatly needed to settle in every province of Cuba, where they may make homes for colporteurs. With the work of the colporteur well established, we are satisfied that believers would spring up in all parts of this fair land. It is true that not much could be promised in the way of immediate profit or gain in the things of the world, and we would advise that all who are looking to this feature alone would better remain away from Cuba, as they will most likely be disappointed, and leave, as some have already done. There is room for any one to labor here who is not too far along in years to get a working knowledge of the Spanish. No elderly person, dependent wholly on himself, unless he is a person of independent means, should come to Cuba, as it will not be easy for him to adapt himself to the great change. As yet we have only touched the field with the tips of the fingers as it were, and the needs are great. Since the brother whose house has served us for a mission headquarters has returned to the States, it seems imperative that arrangements be made for permanent headquarters.

Owing to the high rents and the scarcity of houses, we are at present obliged to occupy a place that in no sense represents the character of the great message we are giving to the people. We are praying that the Lord may provide

means that proper headquarters may be secured.

However, a greater need is that of a laborer for eastern Cuba, where there is one organized church, and where several Cuban Sabbath-keepers await baptism. The journey from Havana, of nearly five hundred miles, is an expensive one, and we have been able to visit that section but once this year. How much longer must the work in that part suffer for the lack of means and a laborer?

Brethren, we trust that you will pray for the work in Cuba, and pray that the Lord may lay the burden of these souls now in superstition and dense darkness on the hearts of those who will come here and make it their life-work to give the message to this people. There is room for all who will come with this object. Who will respond? We shall be glad to correspond with all who have this burden. Address us at Apartado 35, Marianao, Cuba. E. W. SNYDER.

An Appeal for Workers

"RESORT ye thither unto us," was the word from Nehemiah to his brethren when their enemies had planned to "cause the work to cease." Another great work is now being carried on, and unity of action in the closing gospel message is even more imperative than then.

In many of the older conferences the work of placing present truth in the homes of the people is so nearly accomplished that hardly one has not some of our printed matter. Indeed our State has for its aim this present season, "the truth to every home in our State this year."

We have a most needy field in Tennessee. When one worker here meets another, the conversation quickly turns on how the events occurring about us show that the time for work in our State is short. And yet we have an abundance of unworked territory in which are honest souls, hungry for the truth. Our plea for help is inspired by the sense of danger that souls will be lost if we delay longer to visit the unentered homes all about us. We are to have a canvassers' institute, beginning January 28. Who will engage in this work? Let us hear from you. Address me at Madison, Tenn.

C. F. PARMELE,
Canvassing Agent.

Michigan

KALAMAZOO.—We are glad to report that the work of the third angel's message is onward in this city. Since taking the pastorate of the church here, the Lord has greatly blessed us in our work, and a goodly number of precious souls have been added to the church, both by baptism and by letter. Our congregation has increased, backsliders have been reclaimed, and sinners converted.

For years our congregation here has been in great need of a more suitable place of worship, to which they could invite those not of our faith. In taking up the work here, the Lord laid it upon our heart to repair the old, dilapidated house of worship, and transform it into an inviting sanctuary, a fitting memorial for the truth in this place. Between five and six hundred dollars has been spent in the work of repairing the

church, nearly all of which has been given by our congregation. In addition to this, a loan, which the congregation has been carrying, has been paid, and the church as it now stands is free from all encumbrance, and is ready for dedication.

Our dedicatory services will take place December 19, the last Sabbath of the week of prayer. Elder A. G. Haughey, president of the conference, with other ministers of the conference, will be present to participate in the exercises. An interesting program has been prepared, and all our isolated and scattered members are invited to be present, also those of near-by churches are invited to come and enjoy the services with us.

P. G. STANLEY.

The Rock City Sanitarium

DOUBTLESS those who knew of the proposed establishment of a sanitarium for the colored people, in Nashville, Tenn., have been watching the columns of the REVIEW for some definite information in reference to it.

Five-rooms are being added to our present building, for bath- and treatment-rooms, which we hope will be finished in about a week; then a few days' plumbing will complete our preparations for regular work. The prospect is encouraging, and we have every reason to believe that the institution will accomplish the purposes for which it was established.

One of the chief reasons for establishing a sanitarium for the colored people, in Nashville, as recommended by the spirit of prophecy, is the opportunity which the city affords of placing the truth before the many students who come here every year to attend the educational institutions for the colored. This we are to do by getting acquainted with the leaders of these institutions, and calling their attention to our work, securing, if possible, their interest and co-operation. We can then visit their institutions and lecture to the students, and invite them to visit our sanitarium.

To this end the Lord has been working even before we came to the city. Last summer the dean of one of these colleges visited two of our sanitariums, and the impressions made upon his mind caused him to become deeply interested in us and our work. In an interview with him recently, he told me that he felt obligated to us for the courteous treatment given him at our sanitariums. He has been taking treatments at the Nashville Sanitarium, and expresses his appreciation of them. This gentleman has kindly consented to my putting copies of our denominational papers in the reading-rooms of the college. This is an excellent opportunity for placing the silent messengers within reach of nearly five hundred students and teachers. Let us improve it.

Will not our brethren of the publishing associations assist us in placing some of our publications in this important institution? As there are several departments, we could use six copies of our weekly periodicals each week, and the same number of monthlies. *Life and Health* would be especially appropriate, as there is a medical department connected with this institution. It would also be a good thing if our people would subscribe for copies of our papers, and

send them to the teachers. The subscriptions might be for six months, and at their expiration, perhaps the teachers would renew them. I would be glad to correspond with any one who would like to assist in this way.

We have not reached the position in our work where we can say that we have no need of financial assistance. We are poor, and we recognize this keenly, too, and ask for your continued interest in us.

The Southern Missionary Society, in addition to its other important and expensive lines of work, has assumed the responsibilities of the sanitarium. The society's zeal, however, exceeds its financial strength, and more than once within the past six months, it has come near "breaking down" under its weight of obligations. There is still danger of this mishap, unless some who are able will offer their assistance. I doubt if it will be able to stand alone, as its financial strength goes as fast as it is received, to help the almost helpless work among the colored people.

Many have responded liberally to the calls for help in this work in the past, and we trust they will continue the good work. We heartily appreciate what has been done. The Lord takes account of these gifts also.

We need one or two trained lady nurses immediately, to connect with our sanitarium work, and we invite correspondence with any one who would like to connect with our institution. Applicants must be thoroughly consecrated, and willing to work for the upbuilding of the cause of truth, with small wages. Our post-office address is 316 Foster St., Nashville, Tenn.

We have also decided to start a small class in nursing, and would be glad to correspond with consecrated young men and women who are interested in this kind of work.

Having something definite of which to write in connection with our sanitarium, we shall henceforward report as regularly as our work will permit. We solicit an interest in your prayers for the success of our sanitarium.

D. E. BLAKE.

Vermont

EAST CONCORD, CONCORD, AND ST. JOHNSBURY.—Since camp-meeting it has been my privilege to witness the marvelous workings of the Holy Spirit among the people. At first I was given the free use of the Methodist Episcopal church; but as soon as the Sabbath was mentioned, I was notified to get another place. I then secured the schoolhouse, but as the interest increased, and a few began obeying God, I was notified that I could no longer use the schoolhouse.

For a time it seemed that our company would have to move their services outside of the village, but through the kindness of a family whose sympathy was aroused, we were given the use of a room which was suitably fitted up for holding services. Our Sabbath-school now numbers from twelve to seventeen members, all interested in the study of the lessons.

Nearly all are taking part in the Thanksgiving offerings, either giving or soliciting. Some very excellent and helpful experiences have been gained.

Last Sabbath a praise service was held. One sister whose home cares prevented

her from doing outside work, solicited contributions toward the Thanksgiving fund from those who came into her home. She also sent papers to friends for the same purpose, and received \$8.15. She still has four of her twelve papers to dispose of.

Another sister met with marked success in visiting the business section of St. Johnsbury, where more than three hundred papers have been used. Over twenty-five dollars has been raised, and about three hundred papers are yet to be heard from.

This is a glorious work, and will doubtless develop many good canvassers and Bible workers. Why not continue this work until New-year's, and put into the homes of the people one million or more of these good papers? Personally, I have enjoyed much of the blessing of God in this work, and purpose to do more of it.

In Concord I have given a course of Bible studies on the leading points of our faith to more than thirty persons who have attended regularly. So far as additions to our numbers are concerned, we have as yet nothing to report. We have met with about the same opposition as at East Concord. This, however, is much to be preferred to a "dead calm." More than fifty have signed the petition against religious legislation. Every advance step awakens a deeper interest. Pray for the work and workers.

H. J. FARMAN.

After Thirty-Eight Years

IN 1870, through the sacrifice of Brother Theodore Emmons, who sold the little stack of wheat that he had raised for his own use, to pay the expenses of a minister, Elder I. D. Van Horn came to Mendon, Ohio, to preach present truth. At that time I was twenty-two years old, and through curiosity I attended the meetings, which were held in a schoolhouse in the woods. Prior to this I had united with the Methodist Church, but I had no light on many Bible subjects. At the first meeting I heard an exposition of the second chapter of Daniel. This was interesting to me, and on my arrival home I told my brother and his family the wonderful things I had heard. This caused them to attend these meetings, and my sister-in-law soon began to keep the Sabbath. During the meetings I received a love for the truth which has never left me.

I was married the following spring, and went into business. Six years later, by my invitation, Elder H. A. St. John came to Van Wert, Ohio, and held tent-meetings. In his company were Elders E. H. Gates, R. A. Underwood, and H. S. Guilford, who is now sleeping. Elders Underwood and Gates are among the standard-bearers in the message today. One year from this time I was in the work of the ministry.

At the time of these meetings, I was a contractor, employing about thirty men and teams, paving the main street of Van Wert. But during the years of investigation, I had counted the cost, and was now ready to act. The cost proved dear enough financially; but my wife was with me in the truth, and this, with the strong hope in a soon-coming Lord, was sufficient to bear me up through all my difficulties. The Bible was my only help and source of comfort.

Day and night my wife and I studied it; and with the knowledge we received of its teaching came the burden to tell others the wonderful things we found in it. I asked for some tracts to be sent me from Battle Creek, and with these I started out without "purse" or "scrip."

I visited a family of Sabbath-keepers in the forests of Paulding County, and there made my first effort to speak in public. After this I went to another place, and was able to give twelve discourses. At this place I saw my first fruit; and from this time on through the summer I worked through the day harvesting and following the thrasher, and preached at night. In the fall I was invited to attend the camp-meeting, and was given a ministerial license; and in an address by Brother J. H. Waggoner, now sleeping, we were promised two or three dollars a week for our labor.

Courage and perseverance bore their fruit, and the Lord blessed my efforts, and those who accepted the truth during these efforts are workers in the field to-day. Since then I have visited many of the States, South America, and some of the West India Islands. My field of labor is now in Oklahoma. At present, however, I am in Ohio, where I first began my work, in response to an earnest request to labor among old acquaintances and friends and relatives. Prejudice long existing has been broken down by time and continued effort, and the way is open to gather some more sheaves for the heavenly garner from this locality. Three precious souls have taken their stand for the truth, and two of them will soon be baptized.

I have had the pleasure of visiting the first Adventists I ever knew, Brother Theodore Emmons and wife, aged respectively eighty-seven and sixty-five years. I also visited Sisters Elizabeth Taylor, Lyda Stripe, Amie Van Enoms, and Brother and Sister Watts. These aged pilgrims have passed through trials and conflicts, which no doubt have tried their souls, but the truth is still precious to them, and they are looking forward to the fulfilment of their hopes when the conflict is over, and God's children are gathered home. Let us pray that our faith fail not.

G. G. RUPERT.

West Africa

SEPTEMBER 1, I left Freetown to visit Cape Coast and other places along the Gold Coast. We reached Cape Coast on the Sabbath, just as the sun was setting, September 5, and were soon carried ashore by small boats. Brother C. A. Ackah met me about eight o'clock that same evening, and Brother J. D. Hayford came early next morning. We spent most of the day in counsel, considering the needs of the cause on the Gold Coast. Brother Ackah has been carrying on school work in Cape Coast the past year, and has had some very interesting experiences.

On Monday morning fourteen young men, from eight different tribes, came to talk over the educational work. We spent several hours together, and personally it was a great blessing to my own soul.

Who can doubt that we are on the very verge of eternity, when we see the Spirit of God working in the hearts of these young men, representing eight different languages, and all coming at

one time to make a plea for training, that they may carry this last message to their heathen homes? Can we say no to them, and thus deny our Saviour?

It was most interesting to note how each one's attention had been called to Brother Ackah's school at Cape Coast. I was especially impressed with one young man who had influenced several to attend the school. He was from the Ashanti tribe, one of the most hostile tribes in West Africa. The Lord has surely used him.

Just recently I received a good letter from these young men, reminding me of their earnest desire to come soon and prepare for the work. To bring them to Freetown and give them a fitting-up for the work of the Lord, means an outlay of means. To bring, say, ten of them to Freetown will cost about one hundred fifty dollars. Then they must be cared for.

On account of the quarantine against the bubonic plague, I was unable to meet the company at Kickman. Brother Ackah gives a very encouraging report of the work at that place. Thirty-four have taken their stand for the Sabbath and kindred truths. Brother Hayford writes me that another young man, a school-master from the Wesleyans, has accepted the message, and will probably enter the school work at Kickman.

As the steamer on which I took passage was a freight boat, I landed at Sekondi, and had a good visit with Brother Grant and family. September 10 I sailed from Sekondi, for Sierra Leone. On Monday morning we landed at Freetown, and found all well.

Mrs. French and Mrs. Babcock are caring for the school, while Professor French and myself are looking after the new school building and church matters in Freetown. The Lord is abundantly blessing in the work.

Sabbath and Sunday, September 26, 27, Mrs. Babcock and I spent at Waterloo. There was a full attendance of our people, and some not of our faith were also present. We celebrated the ordinances of the Lord's house, and it was a time of refreshing. We met in an "upper room." We learned afterward that many persons were outside, listening, and went away deeply impressed.

The company at Waterloo is gaining a deep experience, and the Lord is blessing the efforts of Brother C. E. F. Thompson.

October 3, 4, the quarterly meeting services were held with the Freetown church. Never can this meeting be forgotten. The attendance was the largest we have ever had on the Sabbath, and yet all our people were not permitted to attend. More than forty took part in the social meeting, and thirty-five participated in the ordinances. Among those in attendance at this meeting were two that accepted the message at Aberdeen, where Brother and Sister R. P. Dauphin are working. Another interesting case is that of a young man who has charge of a mission two hundred fifty miles in the hinterland. His mother is a member of our church, and in the month of June he made a visit home. She was very anxious about him, and prayed earnestly that he might see the truth. Her prayers were answered. He came and spent several hours with me, and returned to his field under deep conviction. Just recently his mother received a good letter, saying he had al-

ready begun keeping the Sabbath, and others were with him. He will resign his present position January 1, and cast his lot with this message. He has a good education, and speaks the Mendi language, and with a few months' training will be ready for the work.

Several are preparing for baptism in the near future. Surely God's Spirit is going out before his people. While we have many perplexities, yet our courage is good, and we are preparing for the finishing of the work in West Africa.

D. C. BABCOCK.

Washington, D. C.

DURING the past summer two tent efforts were conducted in the city of Washington,—one in Georgetown, a suburb of Washington, by Brethren O. F. Butcher and A. N. Allen; and the other in Anacostia, another suburb, by Brethren J. A. Strickland and W. S. Connolly. A number accepted the truth as the result of these efforts. Our Bible workers have also been meeting with success. They find little prejudice, and there are those who are anxious to know more about the work of Seventh-day Adventists.

Regular Sunday evening services are being conducted in the Memorial church, corner Twelfth and M Streets, by Elder J. E. Shultz, the pastor, assisted by some of our ministers here. We would suggest that any of our people who have friends or acquaintances in Washington, write to them, urging them to attend these meetings, which are increasing in attendance and deepening in interest.

Our church-school in Takoma Park employs three regular teachers, and has an enrolment this year of about seventy students.

We are planning to carry on a vigorous campaign this winter against the passage of the Johnston Sunday bill. We shall begin this effort after the Thanksgiving Ingathering campaign is over.

K. C. RUSSELL.

Emmanuel Children's Home

As we receive many inquiries about the Emmanuel Children's Home, at Mountain Grove, Mo., and can not take time to write personal letters to each inquirer, we will take this method of briefly reporting to all.

The prospects for the Home have never been better than at the present time. We have fifteen children, thirteen of whom are in school. Their ages run from six to thirteen years, and grades from primary to sixth. We have our own church-school, and sewing is taught in school in a practical way, the older ones mending their own clothes, as well as doing other plain sewing, and some fancy work. The fancy work is taught out of school hours. The boys do plain sewing, but not fancy work. Their "fancy work" consists of scroll sawing evenings.

This winter we are giving the girls instruction in housekeeping, two working for a week at one kind of work, then changing; for instance, two clean tables, sweep dining-room, halls, stairways, and porches; another two wash and dry the dishes and put them away; and another two care for the sleeping-rooms. Then each Sunday they take turns at getting dinner, and so are learning to cook. In

this way they are taught all the different branches of housekeeping. Breakfast is at half-past six, and by school time, nine o'clock, the house is all in order, and the children are ready for school.

The boys are divided into companies also, and thus far are keeping both furnace and range supplied with wood. They work before and after school, and play at recesses — and how they do work and play! They seldom dally about their work, for all know that when they have finished a certain amount, and have done it well, their time is their own as long as they make proper use of it. All who are old enough are taught to bear responsibility, and they thus learn to take a just pride in their work, and a healthier, rosier company of children would be hard to find.

The Lord has given us most excellent helpers, who take an interest in the children's welfare, and we are a very happy family.

We have a Sabbath-school of eighteen members in the Home, and the review from week to week tells of lessons well learned. We ask your earnest prayers that the lessons taught to the children while in the Home may be of such a nature that the Lord can bless them, and that these children, who come to us for a time, and then go again, may be as lights to shine for Jesus. The Lord truly is blessing our efforts, and to him be all the praise and glory.

MRS. JESSIE AMES.

South Africa

It was nearly five and a half months from the time we left home until we landed in Africa. We never enjoyed labor in any field better than we did during that period. It was a great pleasure to us to visit the Avondale School. We had heard that it was established in direct accord with the instruction given through the Testimonies, when both men of state and those in charge of our work thought it impossible to make the school a success in such a barren region.

The prosperity of the school has been a marvel to our people, and also to the men of state, who expected to see the enterprise meet with certain defeat. The farm land is not the best. It, however, abounds with oranges, lemons, mandarins, grapes, strawberries, and other fruits, and a great variety of vegetables. It was a little test of faith to establish the school in the bush, in the face of every prediction of failure, but the word came that the school should be established in that locality, and it was established in the faith of that word. It is also a matter of interest that great care has ever been taken by those in charge of the work there, and especially by the managers of the school, to carry it on in close conformity to the instruction in the Testimonies. It is therefore an all-round educational institution. It is a thoroughly industrial training-school. Its agricultural and horticultural departments are very practical, and supply nearly all the produce of their kind that is used during the year for the school. The printing plant, the health food factory, and the tent factory are all sources of revenue to the school. The carpenter shop manufactures much of the furniture used in the school and the sanitarium; and the blacksmith and machine-shop gives a practical training in those kinds of work. Recently an electric plant

has been installed, most of the work being done by the students.

Although there has never been a time when there were many full-paying students, and more recently, on account of a financial depression in Australia, the number of full-paying students has been reduced to the minimum, yet the school has always been a financial success. The instruction in the school is of a character to develop workers who have a practical education and are sound in the faith.

The sanitarium, like the school, began small. In fact, that is the way the Lord does his work through the gospel. The sanitarium was at first located near the school. Afterward, as its patronage increased, it was established in a suburb of Sydney. They now have a neat, spacious building in a most beautiful and healthful location, with delightful surroundings, and a good patronage. The call of Dr. D. H. Kress to America affected the patronage for a time, yet under the faithful labors of the Drs. Richards and the careful business management of Brother A. W. Semmens, and the co-operation of a band of loyal nurses and helpers, the patronage is gaining, and there is every indication that the institution will soon be operating to its fullest capacity. We are glad to say that the workers in these institutions are all loyal to every principle of the message. Their hope of prosperity in the work in which they are engaged is in God. There is no fear of their being disappointed while they lean upon his almighty arm.

I can not speak too highly of the efficiency of the work of the cafés in Sydney and Melbourne. Both these cafés are conducted on strictly hygienic principles, and both cook their foods in a tasty and palatable way, while adhering to right principles of dietetics. This is a point which should be given more study by the rank and file of our people.

On leaving Australia after a two months' visit, we were impressed with the remarkable growth of the work in that and surrounding countries. The book work has prospered there as in no other field. To attend the meetings of the Australasian Union Conference and see the plans laid for pushing the work in the island fields, one is reminded of the work of the General Conference of earlier years. No one who sees how the Australasian Union Conference is pushing the work in the island territory will regret the money furnished that field when in its early struggles it was gaining a foothold amid great difficulties. Its time for calling for appropriations is now in the past. Like the European field, it now joins the General Conference in pushing the work in the regions beyond.

We have now reached Africa. We have been here but a short time, and can say but little of the work in this field. What we have seen of it impresses us more favorably than we had expected. We find Durban a beautiful city by the seaside, in Natal. It is a modern city, and in spite of the terrible financial depression that has befallen this country, it is filled with the bustle and stir of business activity.

Cape Town is one of the prettiest cities to be found anywhere. Old Table Mountain rises up far above all its surroundings, and forms a beautiful background for the city. From its crest both the Indian and the Atlantic Ocean are in full view. It is distressing, however, to see

the many poor people who have known luxury, but having reached out too far in times of prosperity, have now become bankrupt and penniless. Piece by piece they have sold their household effects to buy bread, until all is gone. The worst does not yet seem to be over. This affects the financial situation in our work.

There is a bright side to it, however. These people who were once so prosperous, and have now met with reverses, can take time to study the truth. Their former friends have deserted them. Their old associations are broken up, and I am convinced that, after all, it is a kindness to them that they have sustained a financial loss. Many of them may now be reached by the truth if a suitable effort can be made. We are of good courage.

R. C. PORTER,
HATTIE PORTER.

California

HANFORD.—October 9 we opened meetings in the Laguna district, Fresno County, with an attendance of about forty, which increased each evening until it had doubled. The interest was good from the very start. We met no opposition, and the Spirit of God touched the hearts of the people. Strong men wept when they were moved by the power of the Lord, and turned to him with full purpose of heart. In our stay at Laguna we saw many instances where an interest had been awakened by our brethren who live there. The last Sabbath of the meeting was a good day for all who came to the tent; and when the invitation was extended for those who wished baptism, nine responded; the next day three more yielded, making twelve in all; seven of these are adults. Others are keeping the Sabbath. We rejoice in the work.

J. W. BAGBY,
F. E. BROWN.

Field Notes

A REPORT from Aurora, Ill., states that two persons were baptized at that place on November 4.

THREE, who will unite with the church at Argonia, Kan., were baptized on Sunday, November 15, at Wellington.

ON Sabbath, October 31, a Swedish church was organized at Quincy, Mass. Nine persons were received as members; others are interested, and it is expected that some of these will join this company later.

A LETTER from Brother F. W. Wheeler says: "I am glad to report the organization of a church at Prescott, Ariz., October 31, consisting of twenty-one members. Others will unite with this company in a short time."

A CHURCH of twenty-three members was organized at North Vernon, Ind., on Sabbath, November 7. All but three of these persons are new converts. Some who could not be present at the organization will join soon. Besides these, five colored persons are keeping the Sabbath, but were not taken into the organization, preferring to have a company of their own.

ELDER J. W. DORCAS baptized four persons at Oskaloosa, Iowa, recently.

ON Sunday, November 15, six young people were baptized at Ann Arbor, Mich.

FIVE persons, all heads of families, were baptized at Schenectady, N. Y., on a recent Sunday.

As a result of efforts put forth recently in Nebraska City, Neb., twelve have taken their stand for the truth. Some of these desire to go forward in baptism.

A SPECIAL meeting was held at the Adrian (Mich.) church on Sabbath, November 21, and in the afternoon eleven persons were baptized. Others will take part in the ordinance later.

Current Mention

— A plan is now on foot in Maryland to disfranchise the negroes of that State.

— Gen. Antoine Simon, the leader of the recent successful revolution in Haiti, has been duly elected president by the Haitian legislature, and the United States government has already recognized the new administration.

— On December 17 the Argentine Chamber of Deputies passed a bill authorizing the expenditure of \$75,000,000 for armaments. The bill provides for the construction of two large battle-ships, and a third if deemed necessary.

— The first parliament of Turkey was opened by the sultan in person on December 17. All creeds and races of the Turkish empire sent representatives. The sultan was warmly cheered at the conclusion of his address to the legislators, and there is much enthusiasm throughout the capital over the inauguration of the new system of government.

— Secretary of Agriculture Wilson, in his annual report just published, states that the farm value of the farm products of the United States during the year 1908 is \$7,778,000,000. This, he states, is about four times the value of the products of the mines, including oils and precious metals, and is the largest amount yet reported in the history of the country.

— The federal government, while continuing to press its case against the Standard Oil trust, is also entering suit against the American Sugar Refining Company, known also as the sugar trust, to recover \$3,624,121 in duties and forfeitures. It is alleged that the scales on which the incoming sugar was weighed had been so tampered with as to record less than the actual weight of the sugar.

— On December 18, representatives of the leading copper producers of the world met at New York, for the purpose, it is declared, of organizing an international association of copper producers, refiners, and manufacturers—in other words, a world trust in copper. It has just come to light that for several years a world trust in oil was actually carried on, and was only dissolved a few years ago.

— The portfolio of Secretary of State in the cabinet of President-Elect Taft has been offered to Hon. Philander C. Knox, of Pennsylvania, and has been accepted by him.

— President Roosevelt, in a message to Congress bearing date of December 17, urges Congress to take action opening the way for the appointment of a governor for the District of Columbia.

— On December 17 the American battle-ship fleet, which was then at Colombo, Ceylon, celebrated the anniversary of its departure from the harbor of Hampton Roads. On this occasion, officers of the American fleet and officials of Ceylon were entertained by the governor of Ceylon.

— Governor-Elect Shallenberger, of Nebraska, had his leg broken on the night of November 18 while being initiated into the lodge of Shriners. On the same night the pastor of the First Baptist church at Louisa, W. Va., had a shoulder dislocated and an arm broken while being initiated into the lodge of Masons.

— To illustrate how easily a hostile force equipped with air-ships could destroy a city, a California aeronaut, the night of December 17, dropped harmless bombs on the roofs of the city hall, the court-house, and other public buildings of the city of Los Angeles. In the darkness the whereabouts of the air craft could not be determined.

— It has been definitely decided that President-Elect Taft will leave Charleston, S. C., on January 25, for his last visit to the scene of operations in the Panama Canal Zone. In view of the fact that no provision exists in American law for supplying the place of a president-elect in case of his death before his inauguration, it has been decided to have a cruiser accompany the cruiser on which he sails.

— There is now being held in Washington, D. C., a convention, composed of delegates appointed by State governors, to take up the matter of uniformity in weights and measures throughout the nation. Delegates from several of the States declared they could give startling testimony as to some of the methods employed to defraud by the use of false weights and measures. The superintendent of the State of New York declared that the direct loss to the people of that State annually because of short weight was not less than \$20,000,000, while the delegate from Massachusetts stated that the same conditions exist in that State.

— Reports from Venezuela indicate that a definite movement is now on to overturn the present government in the absence of President Castro. There have already been extensive demonstrations by the people against the absent president. The theory is now being advanced by the press in various parts of the world that President Castro was not in need of medical attention, that he does not intend to return to Venezuela, and that he has an immense fortune now on deposit in various European banks. Although Dutch war-ships have captured two Venezuelan government vessels, it is reported that they are not interfering with the importation of arms and ammunition for the insurgents, or with the vessels of other nations.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

New Jersey	Jan. 8-20
Eastern Pennsylvania, Lebanon	Jan. 20 to Feb. 1
Virginia	Feb. 5-19
West Virginia	Feb. 19 to March 5
Chesapeake	Feb. 19 to March 5
West Pennsylvania	March 5-19
Ohio	March 19 to April 2
Mt. Vernon (Ohio) College, Mt. Vernon	April 2-16
Foreign Mission Seminary, Takoma Park, D. C.	April 16-30
NORTHERN UNION CONFERENCE	
Iowa	Jan. 25 to Feb. 9
Minnesota	Feb. 26 to March 14
South Dakota	March 15-25
North Dakota	March 25 to April 5

Notice!

THE annual conference of the Seventh-day Adventists in Montana will be held at Mt. Ellis Academy, near Bozeman, Jan. 18-24, 1909, at which time officers for the ensuing conference year will be elected, plans will be laid for aggressive work, and other conference business will be transacted. The first meeting will be held Monday evening, January 18, at 7:30 P. M. R. D. QUINN, President.

The West Michigan Conference

THE seventh annual session of the West Michigan Conference is called for Otsego, Mich., Jan. 18-22, 1909. The president of the Lake Union Conference, Elder Allen Moon, will be in attendance throughout the session. Invitations have been extended to Elder A. G. Daniels and Prof. Frederick Griggs.

A. G. HAUGHEY, President,
E. L. RICHMOND, Secretary.

North Dakota Conference Association Meeting

THE annual meeting of the North Dakota Conference Association of Seventh-day Adventists will be held in connection with the annual meeting of the conference, Dec. 27-31, 1908, at Harvey, N. D. The purpose of this meeting is to elect a new board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held December 31, at 10 A. M. C. J. KUNKEL, President.

Notice!

A CANVASSERS' institute will be held at Amory, Miss., beginning Jan. 8, 1909, and continuing at least ten days. To those who are now engaged, or who will engage, in the work, board will be furnished free, and their transportation paid to their field of labor. We have the promise of excellent help. I shall be glad to correspond with those who wish further information concerning this institute or this field. Address me at 617 S. Congress St., Jackson, Miss.

H. G. MILLER.

Clothing Wanted

OUR teachers are still calling for clothing to enable them to assist needy children to attend school. One teacher writes: "Is there any way in which you can help us to secure clothing for children who would be glad to attend school, but can not do so because of insufficient clothing?"

Friends, read the fifty-eighth chapter of Isaiah, and then respond to this call as you feel the Lord would have you respond.

For shipping directions, write to the Southern Missionary Society, Madison, Tenn.

West Michigan Conference Association of Seventh-Day Adventists

THE next regular annual session of the West Michigan Conference Association of Seventh-day Adventists will convene in Otsego, Mich., Jan. 19, 1909, at 3 P. M. The object of this meeting is to elect the officers of said association, and attend to any and all other necessary business matters of the association. The members of the association are the regular delegates to the annual sessions of the West Michigan Conference.

A. G. HAUGHEY, *President*,
S. D. HARTWELL, *Secretary*.

North Dakota Conference Meeting

THE annual meeting of the North Dakota Conference of Seventh-day Adventists will be held Dec. 27-31, 1908, at the Cheyenne River Academy, Harvey, N. D., for the purpose of electing conference officers for the coming year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held Sunday, December 27, at 7:30 P. M. Let all churches be sure to send a list of all their delegates and alternates at once to the conference secretary, Elder F. G. Specht, Harvey, N. D.

C. J. KUNKEL,
President.

Eastern Pennsylvania Conference, Notice!

THE fifth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held in the Sons of America Hall at Lebanon, Pa., Jan. 12-19, 1909. The first meeting will be held at 7:30 P. M., Tuesday, Jan. 12, 1909. The meeting is called for the purpose of electing conference officers for the ensuing year, and transacting such other business as may properly come before the conference.

This will be an important meeting, and all our churches should send full delegations. The ratio of representation is one delegate for the organization, and one additional delegate for every ten members.

W. H. HECKMAN, *President*.

Pennsylvania Sanitarium and Benevolent Association, Notice!

NOTICE is hereby given to the constituency of the Pennsylvania Sanitarium and Benevolent Association that the fourth annual meeting of the said corporation will be held in the Sons of America Hall, at Lebanon, Pa., at 10 A. M., Thursday, Jan. 14, 1909.

The membership of the constituency is composed of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Eastern Pennsylvania Conference of Seventh-day Adventists, and the executive committee of the New Jersey Conference of Seventh-day Adventists, the physicians employed by the corporation, the ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the ordained ministers of the New Jersey Conference of Seventh-day Adventists, and twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Conference of Seventh-day Adventists.

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

W. H. HECKMAN, *President*.

New Jersey, Notice!

THE seventh annual session of the New Jersey Conference of Seventh-day Adventists will be held in Phillips Hall, Cor. Bergen Ave. and Montgomery St., Jersey City, N. J., Jan. 20-24, 1909. The first meeting will open at 3 P. M., January 20. All churches are requested to send one delegate for the organization, and an additional delegate for each ten members.

In connection with the canvassers' and

workers' institute to be held at the same place, January 8-20, there will be a union meeting of our churches held in the hall, January 9, 10, when we expect Elder G. B. Thompson, president of the union conference, and other competent helpers. A union Sabbath-school convention will be held at the same place, January 16, 17, and a church elders' meeting, January 23, 24. We trust that our people will make special efforts to avail themselves of this opportunity, and that earnest prayers will be offered for the success of this effort.

All desiring accommodations will please notify at once Miss A. W. Welsh, 148 Union St., Jersey City, N. J. Those who expect to attend the institute should send their names immediately to Brother D. K. Royer, 621 William St., Trenton, N. J. This will be a very important institute, and no one who expects to engage in the canvassing work during the coming year should miss this opportunity.

B. F. KNEELAND, *President*.

Publications Wanted

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

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

Mrs. May Handley, R. F. D. 5, Wellington, Ohio, *Signs*, weekly and monthly, *Liberty*, and tracts.

Elizabeth Smith, 1918 N. Albany St., Brunswick, Ga., denominational literature for missionary use.

W. R. Lamb, Napa, Cal., *Signs*, *Bible Training School*, *Youth's Instructor*, *Life and Health*, *Liberty*, and tracts.

Herbert Crippen, Alamogordo, N. M., *Watchman*, *Signs*, *Liberty*, *Instructor*, *Life and Health*, *Little Friend*, and tracts in English; and any of our publications in Spanish.

Mrs. M. E. Summey, Prosperine, Mo., wishes to thank those who have sent her literature, and desires a further supply of the *Review*, *Watchman*, *Little Friend*, *Instructor*, *Signs*, and *Life and Health*.

The Watchman Changed to a Monthly Magazine

THOSE who have followed the development of the work in the Southern States will be glad to learn that the increasing demands of the message have made it necessary for the Southern Publishing Association to plan a change in the *Watchman*. Beginning with January, the *Watchman* will be published as a monthly, in magazine form, with forty-eight or more pages, and covers. The latter will be printed in colors. This change has been under consideration for over two years, and the decision was finally reached after careful counsel, by the Southern Publishing Association, with members of the General Conference Committee. The General Conference Committee recently expressed their approval of the change in the following words:—

"Voted, That we approve of the action of the Southern Publishing Association in deciding to make the *Watchman* a monthly magazine, beginning with January, 1909."

It is believed that this change will increase the total circulation of the *Watchman*, and will in every way place the paper on a better basis. The constituency in the South is not large; but there are many large cities which offer excellent territory for energetic persons who wish to sell our periodicals. Earnest efforts will be put forth to give the *Watchman* a large circulation throughout the South. The monthly issues will retail at ten cents a copy; this will be an encouragement to agents.

The usual departments will continue, and other departments will be opened. The first of these will be a department of Bible study. The *Watchman* will seek to give special emphasis to the meaning of the most important current events of general interest. The different phases of present truth will be clearly and definitely presented. In its new form the *Watchman* should be even more valuable to the home than it has been in the past, and it will certainly be much better for agents.

The annual subscription price will be reduced from \$1 to 75 cents. The new rate to Canadian subscribers will be 75 cents, the same as to subscribers in the United States. The publishers propose to send the *Report of Progress*, which is the conference organ for the Southern and Southeastern union conferences, and is published weekly, with the *Watchman* to subscribers in the North and West during the term of all unexpired subscriptions on the mailing list January 1, if agreeable to the subscriber. This will acquaint our people generally with the progress of our own work in the South. The subscription term of those who do not care for the *Report of Progress* will be lengthened one third to make up for the difference in price.

The January Number

The first magazine number of the *Watchman* will be a "Church Federation Number." It will take up the United States in prophecy, dealing with this subject mainly from the standpoint of what the Scriptures teach about the federation of churches in these days. This subject is particularly significant at this time on account of the recent meeting in Philadelphia of the Federal Council of the Churches of Christ in America. This issue will be well illustrated, and ought to sell readily in every part of the country.

Are there not in every church persons who are not now actively engaged in direct missionary work, who could take up the sale of the *Watchman* to excellent advantage? The publishers desire to correspond with interested persons, and invite workers of experience to help develop this line of work, especially in the Southern States. The Church Federation number, and all other succeeding monthly issues, will be supplied at the following rates:—

Single copy, 10 cents.

5-24 copies to one address, each 5 cents.

25-499 copies to one address, each 4 cents.

500-1,000 copies to one agent, each 3½ cents.

Special rates will be made on larger orders. Orders should be sent at once for the January number. Cash should accompany all orders, unless special arrangements have previously been made. Orders may be sent through the tract society office, as usual, or direct to the *Watchman*, Nashville, Tenn.

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.

I WOULD like to correspond with any of our people who wish to live in Colorado sunshine, and build up a small sanitarium work. The most sightly location in Delta County. Address Geo. O. States, Cedaredge, Colo.

FOR SALE.—Cooking oil, best grade; freight prepaid between Colorado and Ohio. One 5-gal. can, \$4; 2 cans, \$7.75; 3 cans, \$11. Other States, please write for prices. Address R. H. Brock, 404 North Second St., Arkansas City, Kan.

WANTED AT ONCE.—Good blacksmith with experience, to work for half, I to furnish tools. Must be Sabbath-keeper. Sabbath-school privileges; opportunities for church worker. Write immediately to Levi Vance, R. F. D. 1, Oakwood, Ohio.

FREE.—A beautiful, colored Sunset Calendar will be sent to any address for two one-cent stamps to pay postage. The small business announcement on it in no wise mars its artistic appearance or usefulness. Address Adolph E. Schmitt, Meriden, Conn.

WANTED.—A Seventh-day Adventist to take an interest in, or work in, a small nursery. Must be well qualified to propagate nursery stock, especially trees. None others need apply. References required. If desiring work only, state wages wanted. Address J. B. Weaver, Union Nursery, Union, Ore.

CARD WRITING.—Your name artistically written on one dozen calling or business cards, 25 cents. Christmas cards. One large card with raised work, fancy, and several smaller samples, 35 cents, post-paid. This helps pay my way in school. Address G. R. Moore, Mt. Ellis Academy, Bozeman, Mont.

FOR SALE.—640 acres near Union Pacific Railroad, Wakeeny, Kan., \$10 an acre. Pick of quarter sections, \$12. Elder C. A. Washburn's family estate. Land increasing rapidly in value, but being occupied in the Lord's work, we wish to sell. Write to J. S. Washburn, 665 Decatur St., Memphis, Tenn.

WANTED.—An assistant physician (male) graduate of A. M. M. C. Want a live man, good address, well up in laboratory work. An unusual opportunity for the right man. State age, married or single, whether children. If wife is a nurse, where graduated, experience, etc. Address Garden City Sanitarium, San Jose, Cal.

FOR SALE.—Peanut Butter, 10 cents a pound; 100 pounds, freight paid, 11 cents. West of Rockies, 11½ cents. Olive Oil, \$2.70 a gallon; 50 pounds Coconut Oil, \$7; 60 pounds Vegetable Cooking Oil in 6 cans, \$6; freight paid, \$6.50. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

EAT Ban-nana Nuts—the Nut Food that contains fruit, grains, and nuts. "They are different." Drink Ban-nana Cereal, the Nut Beverage. Demand them from your grocer. He can get them for you. Wesson's Cooking Oil cheap. Samples and recipe for Meatolene, 25 cents, post-paid. Address Ethan A. Brown, Nut Food Specialist, Des Moines, Iowa.

FOR SALE.—We expect a new supply of our guaranteed one-minute Standard Clinical Thermometers, the dollar kind, to arrive January 15. Our price will be 50 cents; but until January 15 our present supply goes at 45 cents; four for \$1.65. Fresh Battle Creek foods, \$6 worth, for \$5; or \$12.50 worth, \$10. Granola, purely vegetable, clean, rich, odorless, tasteless, satisfaction guaranteed, gallon buckets, 7½ pounds, \$3.65 for five; \$7 for ten. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—500,000 of the most beautiful Mottoes you ever looked at. We sold almost 31,000 of these beauties in the first twenty-nine days of November. We will mail 100 Mottoes, 12 x 16, for \$6; or 100 of our Imported Bible Cards, 4 x 7 inches, for \$3.50. Christmas will soon be here, and teachers will want these cards for their classes. Do not delay, but send order at once. Orders filled by return mail. Address, with two-cent stamp, Hampton Art Company, Lock Box 257, Hampton, Iowa.

Obituaries

LUND.—Died at Burlington, Vt., Nov. 11, 1908, Edith May, infant daughter of Brother and Sister N. W. Lund, aged two months and seventeen days. The funeral service was conducted by the writer.

O. MONTGOMERY.

BONESTEEL.—Brother David A. Bonesteel, of Padus, Wis., died at the home of his son Harry at Green Bay, Sept. 22, 1908, aged 66 years, 4 months, and 6 days. The funeral service was conducted by Rev. Mr. Calvert (Presbyterian), the sermon being based upon the forty-second psalm. His wife and the other members of the bereaved family mourn their loss, but rejoice in the hope of the resurrection.

A. J. HOENES, M. D.

WHITNACK.—Died at Hastings, Neb., Oct. 13, 1908, of tuberculosis, Brother Edgar Whitnack, aged 28 years, 9 months, and 10 days. He had been a sufferer for several years, but always manifested a spirit of patience and trust, and although he desired to live and work for God, he was resigned to his Heavenly Father's will. The funeral service was held in the College View church. Words of comfort were spoken by the writer.

C. R. KITE.

PALMER.—Isaac Brock Palmer was born in Youge Township, Leeds Co., Canada West, and died at Burrough, Cal., aged 81 years, 8 months, and 14 days. He was married to Hannah Elma Collins at Salem, Iowa. Two children remain to mourn their loss. In 1874 father was baptized a Seventh-day Adventist, at Mound City, Kan. He was a blacksmith by trade, yet managed to canvass more or less, once in Kentucky in 1886, and again in Fresno County, Cal., in 1888. He rests in hope.

SHEFFIELD COLLINS PALMER.

BABCOCK.—Deforest Emery, son of Mr. and Mrs. E. H. Babcock, of Hutchinson, Minn., died of typhoid fever, at Pierre, S. D., Sept. 24, 1908, aged 26 years, 4 months, and 28 days. At the time of his death he had been working near Pierre, and was taken to St. Mary's Hospital for treatment. It was thought by the attendants at the hospital that he would recover, but on the twentieth a sudden change came, and on the third day he died. None of his relatives were with him at the time. A father, mother, and two brothers are left to mourn. The funeral was conducted by the writer, at Hutchinson. Text, Rom. 11:33.

J. M. COMER.

THWEATT.—On Sabbath morning, Nov. 14, 1908, Brother P. S. Thweatt fell asleep in Jesus, in the seventy-seventh year of his age. Brother Thweatt was born in Franklin, Tenn., July 15, 1832, going to Columbia when eighteen years of age, where he died. He was converted at the age of twenty-one, uniting with the Baptist Church. He became acquainted with the third angel's message in 1885, and was an ardent advocate of the truth. A wife, two daughters, and one son are left to mourn. The funeral service was conducted at the Methodist church in Columbia, by the writer, Elder Stroud (Methodist) and Elder Usery (Baptist) assisting.

S. B. HORTON.

TIFFANY.—Phoebe E. Ketchum was born April 22, 1840, at Saratoga Springs, N. Y.; and was united in marriage to Chas. Cutler at Eyota, Minn., in 1859. About sixteen years ago Mr. Cutler died. In 1888 Mrs. Cutler was united in marriage to Mr. C. A. Tiffany, of Grand Island, Neb. She accepted the third angel's message several years ago, and was a faithful Christian until her death, which was caused by typhoid fever, and occurred Oct. 31, 1908, at which time she was 68 years, 6 months, and 9 days old. The influence of her Christian life will long be felt in the neighborhood. A husband, one son, two sisters, and a large number of friends are left to mourn. The funeral service was held in the M. E. church of Dundas, conducted by the writer, assisted by Rev. Mr. Stebbins (M. E.).

J. M. COMER.

WEISSERT.—Mabel Viola Weissert was born May 12, 1887, in Salt Creek Township, Reno Co., Kan., and died in Hutchinson, Kan., Oct. 22, 1908, aged 21 years, 5 months, and 10 days. Her exemplary life and gentle, amiable disposition won for her a host of friends. The father, mother, four sisters, and three brothers are left to mourn. The writer spoke to a large congregation, from 1 Cor. 15:19-25. Brother H. L. Shafer assisted in the service.

H. E. KIRK.

DEVEREAUX.—Fell asleep in Jesus at Alma, Mich., Nov. 9, 1908, Sister Nellie Hitchcock Devereaux. She was born in Michigan, Feb. 3, 1853, and was married to Alfred Devereaux, Dec. 26, 1881. She received her education at Howell, Mich., and for several years she was a successful teacher. She was converted at the age of eighteen, and at the time of her death was a worthy member of the church at Cedar Lake, Mich. Words of comfort were spoken by the writer, based on Isa. 63:9, assisted by Elder H. A. Boylan.

L. G. MOORE.

BORST.—Died at his home in Houston, Tex., Nov. 18, 1908, Brother Miram Borst, aged eighty-four years and ten months. He was born in Oswego, N. Y., but had been a resident of Houston for about forty-five years. He was converted to the Baptist faith at an early age. He was in the midnight cry movement, but did not accept present truth until about twenty-three years ago. He had never used any stimulants or narcotics, and had been temperate in all his habits. He died painlessly, simply falling asleep, in full faith and hope of the first resurrection. Words of comfort were spoken by the writer.

J. I. TAYLOR.

SMITH.—My wife, Anna M. Smith (née Cole), was born in Jefferson County, N. Y., Dec. 1, 1837, and died of the infirmities of age, Nov. 13, 1908, aged 71 years, 11 months, and 13 days. For a year she had been quite feeble, and was with her daughter the last seven months. She was confined to her bed but one week, when, without pain, she peacefully fell asleep. With her husband, she was converted under the labors of Elder H. W. Decker about 1872, and was one of the charter members of the Seventh-day Adventist church of Loyal, Wis., in which faith she faithfully lived and peacefully died. Her husband, daughter, and son survive to mourn their loss. We laid her to rest in the Mc-Aloy Cemetery to wait the soon coming of our Lord. The funeral service was conducted by Elder Gibbon (M. E.).

S. S. SMITH.

BERGQUIST.—John Peter Bergquist, of Battle Creek, Mich., was fatally smothered in a sewer trench, by a cave-in, Nov. 16, 1908. The deceased was 59 years, 8 months, and 14 days old. He was born in Grythytted, Orebro Co., Sweden. He emigrated to this country in 1883, and has lived in Battle Creek seven years. On Dec. 4, 1901, Brother Bergquist was united in marriage to Miss Betty Malmstrom, who is now left to mourn. The religious life of our brother began in 1881, in Sweden, when under the labors of Elder J. G. Matteson he began the observance of the commandments of God as they are found in the Bible. He was a charter member of the first Seventh-day Adventist church organized in Sweden. Our brother was very industrious, companionable, obliging, and of uniform courtesy to others. It was observed of him that he always wore a smile; and in his domestic life he was a most loving husband, tender, social, and affectionate. To the cause he was liberal, and to the needy and unfortunate, benevolent. He was also a man of very studious habits. In his spare moments he always had the Bible or some paper or religious book at hand. As a result he was thoroughly informed in regard to the progress of the cause, and the trend of events in the great outside world. But his work is done, and of him it can be truly said, "Precious in the sight of the Lord is the death of his saints." A loving wife and sister are left to mourn. The funeral service was conducted by Elder S. D. Hartwell, assisted by A. C. Bordeau and the writer.

G. W. AMADON.



WASHINGTON, D. C., DECEMBER 24, 1908

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

CONTENTS

Editorial

The Federal Council of Churches —
A Moving Panorama — The Rise and
Fall of Religious Liberty in America
— The New Message — Christian Bar-
barism — Orthodox Spiritualism — A
Significant Decision — Some Striking
Statements — Surprising Negations —
On Common Ground3-7

General Articles

The Spirit of God (poetry), L. D. San-
tee 8
Grace and Faith the Gifts of God, Mrs.
E. G. White 8
Mormonism, No. 3, D. A. Parsons 9
The Disappointment and Its Explana-
tion, No. 2, George I. Butler 10
Beyond the Border-Line of Life, No.
3, G. B. Thompson 11

The World-Wide Field

Experiences and Observations in Af-
rica, Homer C. Olmsted 12
The Mahrattas of India, George F.
Enoch 13
In Rumania, H. F. Schuberth 14
The Lord's Providence, L. R. Conradi 14

The Field Work

The Work Among the Jews — Costa
Rica — China — Japan — Cuba — An
Appeal for Workers — Michigan — The
Rock City Sanitarium — Vermont —
After Thirty-eight Years — West Af-
rica — Washington, D. C. — Emmanuel
Children's Home — South Africa —
California15-20

Miscellaneous21-23

THE work of removing our branch office from Battle Creek, Mich., to South Bend, Ind., is now practically completed. Brother S. N. Curtiss spent about ten days in Battle Creek, supervising this removal, and has just returned to Wash- ington.

ON the twenty-second page will be found an announcement concerning the change of the *Watchman* from a weekly paper to a monthly magazine. Mention of this proposed change has already been made in these columns, but no full statement about it has appeared heretofore. It is of interest to all.

By post-card from Elder L. R. Conradi we learn that he had visited the German East African stations, and arrived in Port Florence, on the Victoria Nyanza, October 31, being met there by A. A. Carscallen, of our Kavirondo Mission, British East Africa. Between November 2 and 5, they had marched sixty miles across country, through territory where many thousands of people are outside the sphere of missionary effort. "We ought," he reports, "to open half a dozen stations in this open district during 1909."

ON Wednesday of last week Elder W. A. Spicer left Washington direct for Boulder, Colo., where he spent last Sabbath and Sunday. On his return he will visit College View, Neb., and Berrien Springs, Mich., being absent from the Office about ten days.

THE reports of the experiences during Thanksgiving week seem to reach headquarters rather slowly, and we are unable yet to make any forecast of the general results. Whatever benefit may accrue financially, we know that great good has been accomplished by this effort.

THOSE who are best prepared to judge, state that they regard the experience during the week of prayer just closed better than during any previous similar occasion among the churches of the District of Columbia. We hope this is an index of the experience throughout the field.

WE learn from England that Brother Arthur Warren and wife accepted a call from the Mission Board to South America, and sailed December 11. They were both students in the British Training College, and Brother Warren had worked for years in the publishing office. He is to take charge of the Buenos Aires printing-office.

ON the nineteenth Prof. C. P. Cramer and wife, of Mt. Vernon College, Ohio, and Miss Mary I. Cobban, of Takoma Park, sailed for South Africa. Professor Cramer's release was generously granted by the Columbia Union School, in order that he might respond to the call to act as principal of the Claremont Union College, Cape Town. Miss Cobban, who was a teacher in our Takoma Park church-school, will act as preceptress and matron at Claremont.

THE Hastings (Neb.) daily papers of December 11, give quite full and favorable reports of the opening of the new sanitarium at that place. The exercises were attended by a large representation of citizens, and the mayor of the city, who acted as chairman, "paid quite a high tribute to the people who have established the institution. The name Seventh-day Adventist, he remarked, is synonymous with honesty, uprightness, integrity, and enterprise." Brief addresses in an appreciative vein were also made by State Senator Clarke, and by Dr. A. E. Turner, president of Hastings College. The report states that "this elegantly equipped building has just been completed at a cost of over twenty-five thousand dollars, every dollar of which is paid."

THE institute in the interests of the book work, attended by the general and State agents of the Atlantic, Columbia, and Lake Union conferences, closed on Tuesday, after a profitable session. The institute was well attended, and will doubtless prove to be a helpful factor in the further development of the work. We hope to present a report of this meeting in our next issue.

THOSE who desire to make use of the quotations found in the series of articles on Mormonism, by Elder D. A. Parsons, which are now appearing in the *Review*, may do so with confidence that they are exact and reliable. Brother Parsons assures us that these quotations were not taken at second hand, but were made by him directly from the books to which credit is given. We think all our readers will find these articles worthy of preservation.

LETTERS and reports have been received from Elder I. H. Evans, written just as he was leaving Korea for China. Reports of the council meetings held in Japan and Korea accompanied these letters, and will appear in an early issue of the *Review*. In response to a call from the council in Korea, the Mission Board has sent five hundred dollars for use in establishing a dispensary and medical office, in which Dr. Riley Russell will carry forward his work.

The Morning Watch Calendar

THE interest manifested in this aid to daily devotion is a source of great encouragement. Let all who wish copies for themselves or for their friends order at once, so that, if necessary, we may print a second edition soon. Single copy, 6 cents; five or more copies, 5 cents each. Envelopes for remailing sent on request. Order of your conference Missionary Volunteer secretary or of the Missionary Volunteer Department, Takoma Park Station, Washington, D. C.

Forwarding of Funds

WE desire to call the attention of all the officers of churches and conferences to the importance of forwarding without delay the funds recently received in the Thanksgiving Ingathering. The distribution of papers is now practically completed, the funds have been gathered, and should be turned over to the treasurer of the church. Then all these treasurers should at once send the amounts received by them to their conference treasurer, who should in turn forward them promptly, so they will reach the Mission Board with as little delay as possible. At this time of year the demands from our mission fields are heavy, and we desire to comply with the pressing calls received just as quickly as possible. Promptness on the part of our church and conference officers in remitting funds received from the Thanksgiving Ingathering and at the week of prayer collection will contribute greatly toward supplying assistance at once to those who are in the destitute portions of the field. Will all concerned please respond to this request without delay?

A. G. DANIELLS.