



The Advent
Review and Herald Sabbath

Vol. 85

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No. 53

A New-Year's Hymn

BREAK, new-born year, on glad eyes break!
Melodious voices move!
On, rolling Time! thou canst not make
The Father cease to love.

The parted year had wingèd feet;
The Saviour still doth stay:
The new year comes; but, Spirit sweet,
Thou goest not away.

Our hearts in tears may oft run o'er,
But, Lord, thy smile still beams;
Our sins are swelling evermore,
But pardoning grace still streams.

Lord, from this year more service win,
More glory, more delight!
O make its hours less sad with sin,
Its days with thee more bright!

— Thomas H. Gill.



The New CHRIST IN SONG

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

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

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Prices

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THE REVIEW AND HERALD

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

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Editorial

THE weakness of New-year resolutions is proverbial, and yet every impulse toward a higher and better life ought to be cherished. The determination to conquer evil may be realized by adopting the motto of a successful fighter of old: "I can do all things through Christ which strengtheneth me." When the will is placed on the side of God's will, and is brought into line with his purpose, the human agent is linked with victorious power, and resolutions may result in achievement, instead of being mere words which die with the speaking. "This is the victory that overcometh the world, even our faith," that faith which unites human weakness with divine power. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The Federal Council of Churches

THE report of the committee on Sunday observance was rendered by the chairman, Dr. F. D. Power, of Washington, D. C. It first recorded "great concern" at the tendency toward laxness in the observance of the first day of the week, and then gratification "at the action of Congress forbidding the opening of the doors of the Alaska Yukon Pacific Exposition on Sunday, and at the President's order that Sunday work in the departments of the government must be restricted to 'that which is of an emergency character, or which is recognized as being absolutely necessary to

the public interest and welfare,' and the closing of the gates of the League Island Naval Station to the public on Sunday." It also expressed gratitude to the American Federation of Labor and to the National Drugs Association for actions in favor of Sunday observance.

Apparently feeling the need of giving some interpretation to the fourth commandment which would warrant any reference to it as authority for the observance of the first day of the week contrary to the express declaration of the commandment, the committee made a statement which clearly substitutes the tradition of men for the commandment of God. We quote:—

The first principle involved is the consecration of one seventh of our time to God. We have no objection to reading the commandment: "Remember that you keep holy one day in seven. Consecrate this day unto the Lord as the Lord's. Let it be unlike other days. Sanctify it."

Having thus interpreted the commandment in such a way as to make possible an appearance of observing it on the part of those who really disregard it, the committee proceeded to quote Blackstone, who lived and wrote under the church-and-state régime, in order to justify the enforcement of the observance of a day not specified in the original commandment. The great commentator on English law said:—

The keeping of one day in seven as a time of relaxation and refreshment, as well as of public worship, is of admirable service to the state, considered merely as a civil institution.

After citing general reasons for the observance of one day in seven, and either directly asserting or constantly implying that that one day in seven must be Sunday, the report of the committee closed with this paragraph:—

We believe that in every community lovers of the Lord's day should stand together against the inroads of its enemies. The introduction by immigrants of the Continental conceptions of Sunday; the organization of secular unions and liberty leagues for its destruction; the saloon with its lawlessness; the indifference, neglect, and even open violation on the part of many church people, and determined resistance to Sunday regulations on the part of mistaken religionists, must be met. Nothing less than physical and spiritual health, family and Christian life, national prosperity, and the advancement of the kingdom of God call for such federation of the forces of righteousness to hold this Christian institution inviolate. The Lord's day is the day of days.

The resolutions submitted by the committee as amended and adopted by the council read as follows:—

It is the sense of the council that a new and stronger emphasis should be given in the pulpit, the Sunday-school, and the home to the Scriptural observance of the first day of the week as the sacred day, the home day, the rest day, for every man, woman, and child.

That all encroachments upon the claims and sanctities of the Lord's day should be stoutly resisted through the press, the Lord's Day Associations and Alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity.

That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the Lord's day as a day for rest and worship.

During the discussion of this report, the following resolution was introduced by one of the delegates:—

Resolved, That it is not our intention that anything shall be done to interfere with the convictions of those brethren represented with us in this council who conscientiously observe the seventh instead of the first day of the week as a day for rest and worship.

The introduction of this resolution stirred the council as nothing had previously done during the entire meeting. A number of delegates were on their feet at once, demanding recognition from the chair, and the discussion was most spirited. One delegate said:—

Some people do not believe in the Lord's day, but some other day as the Sabbath. If we do not take a stand upon which day we believe we should observe as a day set apart for the worship of God, and for rest, this will give a wrong impression to the people. Is it the Lord's day or some other day that we are standing for? If it is the Lord's day, we should take the resolution by the committee, and nothing more, and I trust that the resolution as proposed will not be accepted. We believe in the Lord's day, and must stand for it.

In support of the resolution, Dr. Wayland Hoyt (Baptist), of New York, said:—

I hope that this resolution as presented will pass. Let us remember that the brethren of the Seventh-day Baptist denomination are members of this council. If we are going to observe brotherhood and Christian love, we are not going to clash because of the religious and conscientious convictions of brethren associated with us in this council of churches. These brethren (I do not myself sympathize with them in their belief) I respect for their convictions, I respect them for the fact that they are

willing to sacrifice, I respect them for their willingness to stand firm and true to what they believe. While I fully sympathize with the spirit of the resolution already submitted, it does seem to me that we ought never in this council of churches to adopt such a statement as shall even seem to conflict, without due explanation, and I fully believe that our brethren are equally united in this.

This federation of churches will be more and more acknowledged throughout the churches, and it is absolutely necessary that we be thoroughly fair with one another, that we be thoroughly brotherly with each other in all our relations.

I believe that God looks smilingly upon this desire to be absolutely fair and just and brotherly to all represented in this federation of churches. I earnestly hope that this resolution will pass.

At this juncture, Dr. Arthur E. Main, professor of theology in Alfred Theological Seminary, Alfred, N. Y., one of the delegates from the Seventh-day Baptist denomination, made an earnest appeal to the council. He spoke with much fervor:—

We know that we represent the smallest body in this council, and on that account we recognize with gratitude your recognition of us, and your invitation to unite with you, as being evangelical and Christian, believing in God the Father, in Jesus Christ his Son, our Saviour, and having no other hope of salvation except through his atonement. In this, you recognize us as standing together with you in the fundamental principles of salvation. We believe with you in the death and resurrection of Christ, and we have heard with delight the pleas made from the platform for religious liberty.

Shall it be in this council, which has heard these grand pleas made, that the essence of all true liberty is in the practise of the principles of Christianity? Shall it be in this city, where the Continental Congress met, and where a Seventh-day Baptist presided? It was at this Congress that he took an active part, and he would have been one of the signers of the Declaration of Independence, but two months before he was taken ill and died. Shall it be in this council, composed of professed brethren, that we (I dare say it) take an active part? Shall it be that this council refuses to say that we shall not be interfered with in the exercise of our religious convictions when we have stood with you in all these things?

I believe that it is our duty to stand shoulder to shoulder. This council is not a council of America, but of the churches of America. Let our answer be a federated union in the belief of the principles of Christ, and the world's Redeemer. Let it be the voice of this council that the eighteen million communicants shall keep step, and the time will come when the forces of sin and Satan will be thwarted and vanquished. And it is the power of the church united that is to break down the power of sin and Satan.

I say again, shall we be divided because of the conscientious convictions of those who believe that the seventh day rather than the first day of the week shall be observed by them as a day of rest and worship, or shall we all be united in the Saviour of the world?

In the face of the pleas for fairness and for consideration of the conscientious convictions of others made by Dr. Hoyt and Dr. Main, the protests against the passage of the resolution continued. One delegate declared:—

The question is whether this council will step back and leave that first day of the week without its due recognition from us as a body? I believe in some sabbath day, and this is the only sabbath day we will be able to get in this country in one hundred fifty years. We are confronted with a condition—not a theory.

There was a call made for the rereading of the resolution before the council, after which another delegate took the floor, and opposed the resolution in these words:—

We are not desiring to interfere with the convictions of any one, but that is not all that is embodied in the resolution. We must remember that with the brethren who have come to sit with us, there are others who hold hostile relations to us and to the principles we believe to be right. There are those who are indifferent, but I say again, there are those who are not only indifferent, but hostile. If we were to accept the resolution, that gives the impression that we acknowledge that there is another day than the first day of the week which is the Lord's day, the Sabbath, a day of rest and for the worship of God, I say that there are those who will take advantage of any such admission on our part. The Jews will feel a little stronger assurance in their belief. They will say that we acknowledge that there is another day than the first day of the week which is the Lord's day.

The Seventh-day Adventists will take heart in their antagonism to many of the things which we hold sacred, in addition to their assaults upon the first day of the week as a day for rest and worship.

It is not only a question which concerns these brethren who have united with us in this council, and who have taken a part in our actions, but it is against the forces which are seeking to destroy that day we observe as the Christian sabbath, the Lord's day, that day we observe as a day of rest and worship.

This resolution should be left alone; it should not come before us. We must take a stand as a body united in the belief that the Lord's day is a day of rest and worship. Thus we can take our stand before the world. Let us enter into no controversy; let us as a body stand united in the conviction, and therefore not accept the resolution.

During the progress of the discussion, Bishop Thomas B. Neely (Methodist), in opposing the resolution, made these significant utterances:—

We must decide on one day as a sabbath, or the whole purpose goes for naught. If we make a formal consent to another day, how can we hope to bring about proper observance of the first day of the week in our mission fields, and in places where there is little disposition to observe it in our own country?

The proposed amendment of the report was then rejected by a decisive vote, and when the result was announced, the majority gave expression

to their feelings of satisfaction by vigorous applause.

The great significance of this action of the federal council in the matter of Sunday observance should not be overlooked. In one of the opening sessions of the council, attention was called to the fact that while the early councils of the church met to decide doctrinal questions, and to establish dogmas, this council was convened for no such purpose, but merely to unite the different denominations in friendly co-operation in actual work. In harmony with this idea, an evident effort was made throughout the meeting of the council to avoid all doctrinal discussion, and yet in their attempt to deal with the question of Sunday observance, although theoretically interpreting the fourth commandment to refer simply to one day in seven, they authoritatively decided by an overwhelming majority that they would recognize no other day as the Sabbath than the first day of the week, and "that all encroachments upon the claims and sanctities of the Lord's day [now officially defined to be Sunday] should be stoutly resisted through the press, the Lord's Day Associations and Alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity."

Thus the Federal Council of Churches of Christ in America has placed itself on record as rejecting the seventh-day Sabbath enjoined in the fourth commandment, and substituting in its place the first day of the week, and has declared in favor of enforcing the observance of this man-made institution by securing legislation in its favor. The significance of this action, and the results which are likely to flow from it, will be considered in another article.

After the Earthquake

A New-Year Appeal

[The Mission Board calls special attention to the following appeal from the president of the Jamaica Conference. Such appeals for local needs are rarely made; for if all local enterprises in the mission fields were listed, the calls would be confusing, and the most important thing of all, the general fund for aggressive work, would suffer. But the great Kingston earthquake was no ordinary calamity. Our Jamaica brethren have struggled manfully to meet the situation that followed, but must have help. Many lost their own homes. All have worked and sacrificed to see their church building raised up as a witness to the truth in Kingston. Will not many join them in a New-year's gift, and make up the six hundred dollars called for from the States? Send gifts to your conference office, marked Kingston Earthquake fund, or to I. H. Evans, Takoma Park,

Washington, D. C. Some one with a hundred-dollar gift may be waiting for just such a call. If the fund should overflow, it will help other Jamaica churches, where over thirty houses of worship are awaiting completion. In that island the believers—men, women, and children—gather and carry materials and toil for years, getting up the little white chapels in mountains and valleys. The help from this side will be appreciated. Read the appeal, and respond as you may be led.—W. A. SPICER, *Secretary Mission Board.*]

We read that if "one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:26.

Your brethren in Jamaica take this opportunity to call your attention to conditions here. You will remember the earthquake that visited Kingston, Jan. 14, 1907, when our first union conference meeting was in session. Our church in Kingston was destroyed, and several in other places were damaged. A more suitable location in Kingston was secured, and we began at once to build. Our people, in spite of their poverty, and their heavy losses in the earthquake, a hurricane, and two severe droughts that caused great suffering throughout the island, sacrificed nobly to assist the work. The citizens of Kingston and many friends in the States responded liberally during 1907. Elder D. E. Wellman gave up a well-earned and much-needed furlough in America that he might repair the faulty construction and complete the building.

The general poverty of our people, together with the fact that about thirty other church buildings were in process of erection or undergoing repairs from the effects of the hurricane and earthquake, has prevented our meeting the obligation on the Kingston building as we should. Last spring we presented the situation to the General Conference Council, and they advised us to complete the building, and authorized a call for help to the amount of six hundred dollars in addition to what we had already received.

Our total indebtedness at the present time is about twelve hundred fifty dollars. The most of our obligations have been due nearly a year, and our creditors are urging a settlement. All our efforts are directed to reducing the debt as fast as possible. Our church-school has been discontinued, owing to our straitened circumstances. Unless the promised help can be given us, it will take about three years more to pay off the debt at the rate we are now able to raise money. It will also involve the holding back of other unfinished buildings, and the development of our church-schools for our four hundred children in the conference, to say nothing of hindering the efforts to reach unworked territory.

For these reasons we are appealing to all our people, who have their houses of worship, to give a thank-offering to God, who has spared them from the trying experiences we have had in the hurricane, earthquake, and drought of the past few years. Thanking you for the liberality of the past, and for what we still hope to receive to enable us to do

our part promptly in heralding the message of truth to all the islands of the sea, I remain,

Yours in the Master's work,
W. G. KNEELAND, *Pres. Jamaica Conference.*

The Rise and Fall of Religious Liberty in America **Religious Persecution Revived in This Country**

It has always been true that as the church has gained in political influence and power, she has lost in true spiritual growth and in a true appreciation of the sacred rights of conscience. The early church was a power for good when earthly rulers were against her, and the wild beasts of the arena were slaying her adherents to "make a Roman holiday." Under such circumstances she battered down the strongest walls of heathenism, and made conquests in the very households of pagan emperors. But when she yielded to the temptation of political influence and power, she lost her sense of the sacredness of her mission and the sanctity of the right of individual choice in religious things, and turned the great machinery of her organization against as true-hearted Christians as ever lived—to scourge and to rack, to brand and to burn, to wear out by every conceivable means every man and woman within the grasp of her long arms, who would not permit that power-loving church to take the place of God in the sanctuary of the soul. And that work went on until that period of the church's history became synonymous with everything that is cruel and oppressive.

The church of the Reformation illustrated the same tendency when it had obtained commanding influence; and men and women went to their death for no other crime than exercising the rights of conscience in the realm of religion.

The church of colonial days was no whit behind the church of Luther, Calvin, and Henry VIII in forcing the consciences of men into the mold of an established creed; and she kept it up as long as she was permitted to hold and to wield the sword of temporal power.

The church of our day has shown itself a close follower of its predecessors in this particular wherever the civil power has pandered to its demands and put the power of law behind an ordinance of the church. In every epoch of the church's history since her love of power led her into that first great apostasy, there has been a company of people who have stood stoutly against that prostitution of the church's high function. That company, in each epoch, has been in the minority, and for taking the stand it did, has suffered fines, imprisonment, and death. Savonarola was but a prototype of the millions who went to the gibbet

or the stake in the Dark Ages for independence in matters of belief. Michael Servetus will stand as a type of those whose lives were snuffed out in Reformation times for following their own conscience in matters of faith, when the church of that day had eaten the forbidden fruit of political influence and temporal power. The church of colonial days is not without its martyrs, of whom Mary Dyer and William Leddra are types of those who paid the death penalty for conscience' sake, even as Anne Coleman and Roger Williams are types of those who suffered scourging and exile for the same cause.

As every fruit comes true to the seed planted, we need not expect that the history of our own day contains no records of religious intolerance and the fruits thereof. In all ages of the world God has had his witnesses; and no matter how intolerant the times, they have borne faithful witness, stood stoutly for the truth, and paid whatever penalty the oppressive power demanded. The forerunner of our Lord was not exempt from the penalty that so often follows the giving of a straight testimony for the truth. The blood that flowed from the thorn wounds in our Saviour's head, from the nail wounds and the spear thrust, bears its testimony also to the iniquity of religious intolerance. That divine sacrifice on Calvary ought to have taught the whole world—and certainly the whole Christian world—the lesson of religious liberty. How slowly we learn! While the Christian world to-day is celebrating the birth of our Saviour, laws are being made or executed designed to bind and oppress the consciences of those for whom that same sacrifice was made. While celebrating his resurrection from the dead, they strike hands with those who slew him, by bringing oppression upon those who follow him.

There is to-day, in this country, no law against those beliefs and practises for which Lutherans, Congregationalists, Presbyterians, Methodists, Baptists, and Quakers have suffered in the past. All that they stood for is now permitted in all parts of Christendom, without let or hindrance; and even the union of church and state, which made their oppressions possible, has been theoretically dissolved in this country. Along what line, then, can a power-blinded church practise her intolerance to-day? There is one road still open to the goal of religious persecution, and upon that she has entered. All along the history of the true followers of Christ, we find them suffering for some practise plainly taught in the Word, but not yet incorporated into the creed of the dominant church organization.

So it is to-day. The greater church organizations of the present time are unitedly importuning the state to put its

force behind an ordinance of the church, unrecognized in the Bible, that that ordinance, or practise, may be enforced upon all the people, and that, too, in spite of the fact that many conscientious Christians can not yield to it without violating conscience. That ordinance which the larger church organizations desire to have enforced upon all by legislative enactment and courts of law is the Sunday sabbath. Instituted by no divine authority, energized by no divine command, the ecclesiastical combination finds that institution a difficult one to enforce, even upon the congregations which the combination represents. A sabbath denuded of divine sanction, and of divine command for its sacred observance, turns to the state for that sanction and support which Heaven has denied it. Its adherents feel that they must do this or see the institution perish. To clothe the institution with a semblance of sacredness, the fourth command of the decalogue is misinterpreted to teach merely that one day in seven is sacred time. Then Sunday is arbitrarily declared to be the Lord's day, and that one-day-in-seven indefinite sacredness is made to apply only to the definite day, Sunday. Behind such a *cheval-de-frise* do the promoters of Sunday enforcement entrench themselves when called in question for overriding the consciences of fellow Christians who prefer to observe the Sabbath of Jehovah, in accordance with the divine command and the divine example. Behind that entrenchment the mightiest combination of religious forces the world has ever witnessed is now being marshaled. The one point of agreement is the necessity of enforcing the Sunday institution upon the people. For that object the National Reform Association and its allies, the American Sabbath Union, the Lord's Day Alliance of Canada, the Lord's Day Alliance of the United States, the Federal Council of Churches, numerous State organizations, the great American Federation of Catholic Societies, and the American Federation of Labor are now directing their great energies.

Will there be no persecution when this combination has achieved its object? Is America too liberal to-day, and too enlightened, and too Christian to fine and imprison and otherwise persecute men and women for conscience' sake? Let us see what has been done in this line already, even before these great organizations had bent their energies to a common focus. Between the years 1885 and 1896 more than one hundred observers of the seventh day of the week in this country were arrested, and either fined or imprisoned, for the performance of the most common and unobtrusive labor of the farm and home. These God-fearing, Christian men, and most of them poor

men, were mulcted of \$2,269.69 for fines, and compelled to serve 1,438 days in prison. Of this time 445 days were spent in the chain-gang. Since that time there have been other arrests, but definite information as to the exact number is not at hand. The States in which these arrests occurred are Alabama, California, Georgia, Maryland, Michigan, North Carolina, Pennsylvania, Arkansas, Florida, Illinois, Indiana, Massachusetts, Mississippi, Ohio, Tennessee, and Texas. That the prosecution of these Christian men was not in the nature of the ordinary enforcement of law was abundantly shown at the trials. In many cases the men who brought the indictment had labored on the same day upon which they accused the defendant of having labored, in fact, were themselves working at the time they saw him at work. That they were Christian men, law-abiding, and exemplary in all their relations with their fellow men, even their accusers could not deny. For instance, an observer of the seventh day, a minister of the gospel, J. W. Scoles, was arrested in the town of Springdale, Ark., in 1885, tried, and convicted, for painting on a meeting-house,—Sunday work that could in no possible way have disturbed any one in the observance of Sunday. His case was appealed to the supreme court of the State, and went against him. His indictment, as well as the indictments of five others, was obtained in this manner: J. A. Armstrong, of Springdale, was called before the grand jury and asked if he knew of any violations of the Sunday law. He testified that he did.

Grand Jury.—“Who are they?”

Armstrong.—“The Frisco Railroad is running trains every Sunday.”

G. J.—“Do you know of any others?”

A.—“Yes; the hotels of this place are open, and do a full run of business on Sunday, as on other days.”

G. J.—“Do you know of any others?”

A.—“Yes, sir; the drug-stores and barber shops all keep open, and do business every Sunday.”

G. J.—“Do you know of any others?”

A.—“Yes; the livery stables do more business on Sunday than on any other day of the week.”

So the record goes on, the grand jury asking for others, and Mr. Armstrong giving similar information; but the grand jury was not satisfied. It knew all this before, and did not consider the “peace and dignity of the State” threatened thereby; but there was one class of people whose violation of the State Sunday law it could not brook, a class of the most inoffensive and conscientious citizens of the State, a religious people, whose offense consisted not so much in working on Sunday, along with their neighbors, as in refraining from work and attending divine worship on the seventh day of the week. This was shown by the following question of the grand jury, and by the

indictments following the answer, the indictments being issued against seventh-day observers only:—

Grand Jury.—“Do you know of any Seventh-day Adventists who ever work on Sunday?”

Armstrong.—“Yes, sir.”

Mr. Armstrong was then compelled to give the names of five of his brethren whom he knew to have worked on Sunday, and all five, with himself, were at once indicted, and none of the other violators of the Sunday law were molested by the grand jury. Some of these Christian men paid their fines and trial costs, others went to prison. Some who were not able to pay had their meager possessions levied on and sold at sheriff's sale. The same experience has been met by these people in other States, notably in Tennessee, Maryland, and Georgia, and the vast combination above referred to is seeking by every possible means to duplicate those conditions in every State of the Union, and put under general indictment that class of Christians whose only offense is the religious basis on which their conduct rests. Again and again has it been demonstrated that men who had worked on Sunday without let or hindrance while professing no religion, or while belonging to some Sunday-keeping church, were quickly arrested when it became known that their Saturday rest and Sunday work were a matter of religious conviction.

The great principle of religious liberty, lauded to the skies by Americans, is being trodden in the dust to-day by an organized movement, in order that a man-made sabbath may be exalted above the Sabbath of Jehovah in the hearts of the people.

The next article will show how the great Catholic organization is relating itself toward this movement against the Constitution of the country and the religious liberties of the people.

C. M. S.

Finishing the Thanksgiving Ingathering Work

THERE are two important items in the Thanksgiving Ingathering movement that should not be overlooked. First, all the money collected should be sent to the fields for which it has been given, just as promptly as possible. Each brother or sister who has any contributions on hand should at once pass these to the church or conference treasurer. Then, all treasurers of churches and conferences should promptly send what comes to them to the general treasurer. It is hoped that none will be negligent on this point. All that has been gathered can reach the general treasury by the tenth of January, if all will act promptly.

The other item that should receive at-

tion is the matter of seeing that all the copies of the Thanksgiving number of the REVIEW are distributed. None of these copies should be allowed to lie on the shelves in either our homes or churches. They can do no good there. They have been printed at great cost of time, effort, and money, and every person to whom they have been sent should be faithful and conscientious in seeing that they are placed in the hands of the people. We hope that all church officers will give attention to this.

This good missionary number of the REVIEW is not out of date now, and will not be for weeks. It can be distributed now as well as during Thanksgiving week, and gifts can be solicited. But even if no gifts are asked for, all the copies printed should be faithfully distributed.

Many inquiries are being made regarding the amount received from this effort. It is impossible at this date to tell. We shall notify our people through the REVIEW, and other papers, just as soon as we have received fairly complete returns. From the reports received thus far, we find that our experiences were exceedingly varied. Some collected very little, while others had excellent success. But the success of the movement does not depend chiefly on the amount of the gifts received. The circulation of seven hundred thousand copies of that good number of the REVIEW will give the public a knowledge of the growth of this cause, which will be worth more than all the effort and sacrifice required to do the work. May the Lord add his blessing to what has been done.

A. G. DANIELLS.

Note and Comment

The Theater Indicted

A QUARTER of a century ago there were comparatively few members of the church who would defend the theater, or who regarded attendance at playhouses as consistent with the profession of a Christian. In recent years, however, there has been a marked change in this respect, until now it is probable that the majority of those whose names are on the church-books attend the theater more or less regularly. The claim is made that the theater has become moral, and that it is now an ally, rather than an enemy, of the church. One man who had always "opposed the theater as an institution" yielded to the arguments in favor of its present uplifting influence, and went to witness what were recommended as high-class plays. After a varied experience, during which he had many moments when he "abhorred the whole thing," he attended a well-recommended play which he declared was simply "abominable, low, suggestive, im-

moral, and highly inexcusable." This brought him to his senses, and to his old ground of opposition to the theater. His testimony is of value:—

As a whole, the theater is bad, bad, bad, through and through, and I believe, is growing worse. The perfectly good plays are very few, and can not save the wreck. The influences of stage life upon those employed are very dreadful, and I fear that very many, if not most of such, are sooner or later corrupted. One of the fearful dangers is to my mind the ease and complacency with which good people can learn to tolerate grievous departures from a New Testament standard of morality. The tendency is for the moral sense to become perverted, blinded. "For art's sake," positively repulsive immorality is quietly ignored. It is a strange and sad sight, far too common, to see cultivated and intelligent people sit calmly through performances that ought to shock the moral sense of their inmost soul. No, the church must let the theater alone. Christians must come out from it, and be separate, and touch not the unclean thing.

It is one of the marked evidences of the decadence of piety that so many professed followers of Christ can be habitual attendants at theatrical performances where the principles laid down by Christ are not only ignored, but are openly trampled upon. The theater is far from being an aid to any one in the battle against sin, and in the development of Christian character.

In One Year

HISTORY is being made rapidly. Events which formerly occupied decades are now crowded into a single year. The following paragraph testifies to this:—

This is an *annus mirabilis* [a wonderful year]. Persia gets a constitution; then Turkey; Russia maintains a Douma; Bulgaria and Crete become independent; and Germany puts a bit in her emperor's mouth; and the year is not over yet, and the death of the rulers of China may confirm a beneficent revolution.

These marked changes are most significant when considered in the light of prophecy, and in their relation to the proclamation of the gospel in all the world in the present generation.

A Startling Comparison

ALTHOUGH this nation has not been in existence a century and a half, it has yet passed through an experience which has often filled the history of many centuries in the case of some other nations. The transformation which has been wrought in the comparatively brief period of time since the founding of the nation has been well stated in this paragraph:—

The America of to-day is no more the America of Washington and Franklin "which so forcibly impressed all Europe with its marvelous simplicity and strength," than the Rome of the three

bosses, which Ferrero's third volume on "The Greatness and Decline of Rome" describes, was the Rome of Cincinnatus. It is true that we have created an extreme concentration of wealth, and with it much poverty and a highly differentiated social structure. We have "acquired an unbounded taste for luxuries," and "the luxuries necessary to satisfy that taste."

This view of the present condition of things in this country, which will appeal to every one familiar with the facts, is of much significance in its bearing upon the fulfillment of prophecy and the events of the near future. In its declining days the Roman republic sought the aid of the church to insure its stability, and the union brought ruin upon both the state and the church. The same course on the part of the American republic will bring the same result.

Urging a Sunday Law

CERTAIN bills now pending in Congress are enumerated by the *Christian Advocate* (Methodist), with the statement that "the moral sentiment of the country will force their enactment if they can be brought to vote." Among these bills the *Advocate* mentions "the Johnston bill, to give the national capital such protection against Sunday toil and traffic as State legislatures have given to all the States save one." Why should a New York paper be interested in the passage of a Sunday bill for the District of Columbia?—The answer is plain. It is expected that such legislation, although technically local in its character, will yet have a wide influence, and will be the first step toward a national Sunday law.

A Suggestive Claim

AND now a representative of the Roman Catholic Church comes forward with the claim that what is known as the Emmanuel Movement is really nothing new, but that the same principles and methods have been employed for centuries in the Church of Rome. No less an authority than Rev. Thomas E. Sherman, son of Gen. William T. Sherman, states this matter thus:—

There is nothing new to Catholics in the Emmanuel Movement, for our church has had, and used, the same method of healing through the mind for hundreds of years. Our confessional takes the place of suggestion. . . . For years and years the Catholic Church has used suggestion to ease the mind and mental troubles of our church-members.

If this analysis and estimate of the Emmanuel Movement is correct, it is sufficient to condemn it in the minds of all those who have any clear understanding of the place which the confessional occupies in the Roman Catholic Church, and of its fruits. There can be no justification of a Protestant confessional.

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.

Perfect Through Suffering

God never would send you the darkness,
If he thought you could bear the light;
But you would not cling to his guiding
hand,

If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true he has many an anguish
For the sorrowful hearts to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven
at all,
If pain did not guide them there.

So he sends you blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet —
For 'tis always so easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind
you,
Whose courage is sinking low.
And — well, if your lips do quiver —
God will love you better so.

— Selected.

A Habitation for the Spirit

MRS. E. G. WHITE

CHRIST is represented as dwelling by his Spirit in his people; and believers as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." "I therefore, the prisoner of the Lord," Paul says, "beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple.

God designed that the temple at Jeru-

salem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as temples for the divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced his mission to cleanse the heart from the defilement of sin,— from the earthly desires, the selfish lusts, the evil habits that corrupt the soul. "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver."

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul-temple. But he will not force an entrance. He comes not into the heart as to the temple of old; but he says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." He will come, not for one day merely; for he says, "I will dwell in them, and walk in them; and . . . they shall be my people." "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit."

By this beautiful and impressive figure, God's Word shows the regard he places on our physical organism, and the responsibility resting upon us to preserve it in the best condition. Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as his property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and corrupted his ways, God is dishonored.

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid

physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practises. Therefore the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practises?"

"Know ye not . . . that ye are not your own? for ye are bought with a price." What a price has been paid for us! Behold the cross and the victim uplifted upon it. Look at those hands, pierced with cruel nails. Look at his feet, fastened with spikes to the tree. Christ bore our sins in his own body. That suffering, that agony, is the price of your redemption. Know you not that he loved us, and gave himself for us, that we in return should give ourselves to him? Why should not love to Christ be expressed by all who receive him by faith, as verily as his love has been expressed for us for whom he died?

"Other foundation can no man lay than that is laid, which is Jesus Christ." "There is none other name under heaven given among men, whereby we must be saved." Christ the Word, the revelation of God,—the manifestation of his character, his law, his love, his life,—is the only foundation upon which we can build a character that will endure.

We build on Christ by obeying his word. It is not he who merely enjoys righteousness, that is righteous, but he who does righteousness. Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our Heavenly Father. Religion consists in doing the words of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of his love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. "As many as are led by the Spirit of God, they are the sons of God." Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God.

To live by the word of God means the surrender to him of the whole life. There will be felt a continual sense of need and dependence, a drawing out of the heart after God. Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul-life. It was in the mount with God that Moses beheld the pattern of that wonderful building that was to be the abiding-place of God's glory. It is in the mount with God,—in the secret place of communion,—that we are to contemplate his glorious ideal for humanity. Thus we shall be able so to fashion our character building that to us may be fulfilled his promise. "I

will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Sabbath Evening

A WORKER

WHAT a calm, restful feeling is conveyed to one in the two words, "Sabbath evening." Never shall I forget one Sabbath evening spent in the home of one of the elders of our church. I was taking a journey from one town to another, and paid him an unexpected visit. This did not seem to give the family any inconvenience. Everything was in readiness for the coming Sabbath.

As the sun was going down, the family settled around the table for worship. The children did not need to be called, as they had been taught that the beginning of the Sabbath is just as holy as any other part of it. Several hymns were sung, different ones calling for their favorites, and a holy calmness pervaded the place. The father then read an encouraging chapter from the Bible, after which all took part in prayer. I shall never forget the simple but beautiful prayer offered by the youngest child. Though she was only seven years old, her prayer gave me fresh courage, and inspired me to be more diligent in my work, as she prayed for me. And again, as the sun was going down, we gathered around the family altar, and felt encouraged and strengthened to begin another week, with its trials, conflicts, and victories.

How different was this from an experience I had several months later. This time I was away in the country, and felt a longing for Christian fellowship; so, knowing of a Sabbath-keeping family in the district, I hastened my footsteps that way. The days were short, and it was almost dark before I reached my friend's house. Here everybody seemed unready. The father had just returned from work, and was having a bath. Some of the children were rushing about looking for articles of clothing; others were drying or combing their hair. Then the evening meal was to be prepared and eaten, and when that was over, it was time for the youngest children to go to bed; and so holy time was entered, and no difference made between it and ordinary time. The same state of confusion existed at the close of the Sabbath; some were in one place and some in another; and the father hurried away to look after his business. Profane time was entered upon, and holy time left, without thanks to God for his blessing through the day.

The band of united prayer that gives strength and oneness to a family was wanting. With a little effort on the part of the father and mother, that need not have been, and need not be with other parents. Habits formed in early childhood are binding. Young minds respond readily to the sweet influence of prayer and music; the love of Jesus draws them to himself; and, if converted when young, armed with the sword of the

Spirit, they grow up strong in his service.

The following is from "Testimonies for the Church," Vol. VI, pages 355, 356:—

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure-seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things."

The Judgment

GEORGE I. BUTLER

THE first message of a series of three proclaims, "The hour [period] of his judgment is come." Rev. 14:6-12. This threefold message goes "to every nation, and kindred, and tongue, and people," "with a loud voice." It terminates with the appearing of the Son of man in mid-heaven, crowned with a golden crown, and having a sharp sickle in his hand, to reap the ripened "harvest of the earth." Christ himself says, "The harvest is the end of the world." Matt. 13:39.

The hour of his judgment come is the great, the leading point in the first of these three heavenly messages. It becomes, therefore, a very important factor in this proclamation to ascertain what is the nature of this judgment proclaimed with such authority, power, and grandeur. It certainly is an event of vast magnitude and most solemn interest, or it would not be proclaimed to "every nation, and kindred, and tongue, and people," really including every person living at the time it goes forth. It must take time to give this message to a world of about fifteen hundred million people. Nothing short of the time of a whole generation could answer for such a work. From the time it was first announced to the world, in the great advent movement of 1836-44, its proclamation must continue till Christ is seen coming in his glory. In previous articles we have seen that the great prophetic period of twenty-three hundred year-days brings us to this proclamation. That period began in 457 B. C., the time of the going forth of the decree of Artaxerxes to re-

store and build Jerusalem, and therefore must terminate in 1844 A. D.

What, then, is the judgment here brought to view? "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained," that is, Jesus Christ. Acts 17:31. To appoint is to fix the time and place of by a decree, command, or order of some competent authority. This statement, therefore, demonstrates that, before the time of the apostle Paul, God had already fixed the time of that judgment period; for Paul speaks of that appointment in the past tense. This appointed time for the beginning of the judgment must be at the close of the twenty-three year-day period. There is no other judgment period designated in the Bible. "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3:17. This scripture clearly states that the judgment occupies a period of time. It is not a momentary affair, and it must cover considerable time if it is to take into consideration "every purpose" and "every work," as the wise man declares.

Would you desire to take a glimpse of that grand scene, the supreme court of the universe in session? "I beheld till the thrones were cast down ["were placed," A. R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

Ten thousand times ten thousand are one hundred million. In Heb. 12:22, Paul calls them an "innumerable company of angels," that is, so many that it is impossible to number them. These are God's messengers, engaged with him in the grand work of salvation. In the scripture quoted above, concerning the judgment, the prophet declares that thrones of judgment were placed, and "the books were opened;" that is, the record of men's lives which have been preserved for this grand assize, are now brought forth from heaven's archives for their final examination. They have all been kept in the temple of God in heaven. It is in this critical, skeptical age, when vast multitudes are trying to make themselves believe there is no personal God anywhere in the universe, that this grand scene of the final judgment is taking place in the glorious heavenly temple above. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:19. This is the second apartment of "the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. The ark of God is seen in it. In that

ark was the original copy of the law of God, the ten commandments, which are brought forcibly to view in the last message of the three: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

When the temple of God was opened in heaven, revealing the ark of God, the most positive evidence is given that the cleansing of the sanctuary spoken of in the prophecy,—“Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (“justified,” margin),—had begun. Dan. 8: 14. On every day in the year, with the exception of one, the services in the earthly type were in the first apartment. On that day the service was transferred to the most holy place. It was the day of atonement, the day of the removal of sins from the sanctuary, to which they had been transferred in figure in the previous days of the year. Through the ministration of Aaron and his descendants, they were transferred from the sanctuary to the scapegoat, “Azazel,” a type of the devil, according to some of the best authorities. At the close of the great prophetic period in 1844, when the temple of God is opened in heaven, revealing the ark of his testament, the closing work of Jesus Christ, “a priest forever after the order of Melchizedek,” begins. His work is the removal of sins recorded in the books of record in the archives of heaven. These will be examined, and the final decision made in the case of each person. This is the same work as recorded in Daniel 7, where the Ancient of days, God the Father, sits, the Judge of all, and the books are examined with the ten thousand holy angels in attendance.

Every judgment has two important features: the examination of the evidence, and the execution of the sentence. So it is in every court of law on earth. It is so in the great judgment above. In the books are the record of men's lives, kept by the angels of God. Two books are brought to view: the book of remembrance, and the book of life. “Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.” Mal. 3: 16. The next verse is very precious: “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Rev. 20: 11, 12. Comment could not make plainer these wonderful facts. Much additional testimony might be given.

There is, then, a period of time called “the hour of his judgment,” imme-

diately preceding Christ's second coming, in which the records of men's lives are examined in the courts of heaven. The sins of the righteous, who have truly repented and have believed on the Lord Jesus Christ, are removed forever from the book of God's remembrance, their record thus standing as clean as though they never had sinned. These sins of the righteous are placed upon Azazel, that is, Satan, who, in the lake of fire at the end of the thousand years, receives the punishment for the sins he instigated. The sins of the wicked remain upon their own heads. Such receive in their own person the punishment their sins deserve. Thus the sins recorded in the book of God's remembrance are disposed of, and the destiny of each person is fixed. Then at the close of this period of the investigative judgment Christ's office as high priest closes, with the solemn words: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22: 11-14.

This closes the scheme of human redemption through the priesthood of Jesus Christ. There is no change of character after that. The investigative judgment is closed. Then comes the execution of the decisions of the judgment. Christ comes in his glory. His people are caught up to meet him in the air. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” 1 Thess. 4: 16-18.

At this point comes the eternal separation between the righteous and the wicked. When the righteous go up with Christ to the New Jerusalem above, the wicked remain on the earth to be destroyed by the brightness of his coming and the terrible judgments of the last days. Then the earth lies desolate during the thousand years when the saved are in heaven, sitting in judgment with Christ, judging the wicked dead, preparatory to the second resurrection, when all the unrepentant wicked of earth will receive their final doom in the lake of fire. 1 Cor. 6: 1-4; Rev. 20: 1-10.

Every thoughtful person must see that it is an absolute necessity for the investigative judgment to precede the second coming of Christ. Before he comes, it must be decided who are righteous, and who are wicked. When he comes, the righteous, both dead and living, are

caught up to meet Christ in the air, and go up to heaven with him. All the wicked remain on the earth, and are slain by the glory of his coming. The decision fixing their doom precedes Christ's coming. The beginning of the investigative judgment takes place at the close of the twenty-three hundred year-days, which is in the autumn of 1844, when the great announcement went forth with mighty power to the ends of the earth. How solemn the thought that we are living in the very period of the investigative judgment!

Bowling Green, Fla.

Mormonism—No. 4

D. A. PARSONS

WITH all this array of unscriptural teachings and practise before us, we are urged by the Mormon Church to have implicit faith in the truthfulness, holiness, and purity of her prophets, because, it is claimed, some of their predictions proved true. But it is a fallacy to argue that a successful prophecy is positive proof of divine inspiration. This important fact has evidently been overlooked by our Mormon friends, although it is so clearly stated in the following words of Scripture:—

“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods . . . thou shalt not harken unto the words of that prophet.” “There shall arise false christs, and false prophets, and shall show great signs and wonders.” “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . Then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” Deut. 13: 1, 2, 3; Matt. 24: 24; 7: 22, 23.

In these scriptures we are warned not to accept a “sign,” nor even the fulfilment of a prophecy, as final proof of a true prophet. We are counseled to take into consideration his life and the general trend of his teachings. If they are not in harmony with the Word of God, it is because the seer is not an ambassador of Christ. Were the doctrines taught by Joseph Smith and Brigham Young in accord with the Holy Bible? Did the lives of these men reveal the sweet and tender influences of the spirit of Jesus? Their own statements, quoted verbatim in former articles, have answered these questions in a positive manner, and have certainly borne witness against them.

“Be ye clean, that bear the vessels of the Lord,” is the counsel given in his Word. And in the light of this counsel, we ask you to read the following boast made in public by Brigham Young, and published in his church literature for the uplifting and edification of his followers:—

“The teasers who come all the time after women, and soon get tired of them and want to divorce them, I make pay ten dollars for each divorce; and that is

my individual bank."—*Journal of Discourses*, Vol. VIII, page 202.

Thus this leader, this "prophet," this champion of Mormon righteousness, encouraged the lust of vile men, and bartered with Satan the virtue and happiness of women, for the paltry sum of ten dollars each to supply his "individual bank"! Was he a servant of God? Will he stand the Bible test of a true prophet?

The Sabbath Binding

If it be asked, What are the Bible tests of a holy prophet? let it be answered: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. The application of this test alone is fatal to the proud and boastful claims of the Mormon seers, for upon the confession of their own "Compendium of Doctrines" they disobey the sacred law of God. We quote from the last-mentioned work:—

"The Sabbath was to be a perpetual covenant between the Lord and the children of Israel. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." Verse 16. In verse 17 they are commanded to observe it as a sign that they remember that the Lord made heaven and earth, and *rested on the seventh day*.

"In these quotations from Exodus 31, and in the decalogue, the most positive and weighty reasons are given by the Lord to the fathers of the house of Israel for keeping the Sabbath day. The obligation is evidently as binding upon the Latter-day Saints as it was upon their fathers, and they, in like manner, will reap the reward of obedience."—*Compendium*, page 244.

The essay from which this quotation is taken contains no hint of a change of day. It begins by showing that the seventh-day Sabbath was hallowed at creation, and given to the human race as a memorial of that event. The hallowed day is then skilfully traced through the patriarchal age to prove that it was not a new institution given Israel when they left Egypt; and much stress is laid on those verses which affirm that the seventh-day Sabbath was a sign between God and his people. Then follows the above statement, that it "is evidently as binding upon the Latter-day Saints as it was upon their fathers."

But the Mormon Church does not obey the fourth commandment. On the contrary, she teaches men to violate this portion of the sacred decalogue. It therefore follows that, tested by their own publications, the Latter-day Saints are either guilty of rebellion against God, or guilty of the deliberate intention to appropriate to Sunday his positive command to observe Saturday, the seventh day.

It matters not to us which horn of this dilemma the Mormon Church hangs upon. The one acknowledges rebellion; the other, the handling of God's Word deceitfully.

Consecration of Prophets

It seems almost unnecessary to add

proof to that already given of the spirituality and consecration of the Mormon prophets. However, the following confessions of "apostle" Lyman are so much to the point that we venture to give them. They were made on oath before the United States Senate Committee on Privileges and Elections, which convened in 1905 to consider the vigorous protest entered against permitting the Mormon senator, Mr. Reed Smoot, to retain his seat in the Senate.

We do not call attention to these confessions to unveil to public view the standing of one man before his Maker, but to show the spiritual attainment necessary to be an apostle of the Mormon religion, and heir to the title of Prophet, Seer, and Revelator in the Mormon Church. The testimony mentioned was, in part, as follows:—

"Senator Hoar: I am not asking you about that. You have said, more than once, that in living in polygamous relations with your wives, which you do and intend to do, you knew that you were disobeying this revelation? [that is, the manifesto of 1890].

"Mr. Lyman: Yes, sir.

"Senator Hoar: And that in disobeying this revelation you were disobeying the law of God?

"Mr. Lyman: Yes, sir.

"Senator Hoar: Very well. So you say that you, an apostle of your church, expecting to succeed, if you survive Mr. Smith, to the office in which you will be the person to be the medium of divine revelations, are living, and are known to your people to live, in disobedience of the law of the land and of the law of God?

"Mr. Lyman: Yes, sir.

"Senator Hoar: And that in disobeying this revelation you were disobeying the law of God?

"Mr. Lyman, Yes, sir.

"Senator Hoar: He says 'Yes.' That is all."

The above is taken from "The sworn Testimony Given in the Reed Smoot Case," page 219. On page 231 the following questions and answers are found:—

"Senator Hoar: I would like to ask one more question. Have you communicated to your associate apostles, or any of them, what you have stated to me, namely, that you disobeyed the commands of the Lord, and that you have not yet repented?

"Mr. Lyman: No; I have not told them.

"Senator Hoar: Any of them?

"Mr. Lyman: No; I have not told them.

"Senator Hoar: So far as you know and believe, is not the fact of your disobedience, which has been spoken of, well known in that community?

"Mr. Lyman: Yes, sir."

From these confessions, taken on oath, it is evident that the standard of Mormon righteousness will permit men to act as highest officials who are known to be living in violation of what they claim are the laws of God. Therefore

Mormonism is not the faith of Jesus our Saviour, nor is that church the true church of Christ.

Asheville, N. C.

The Robes of Righteousness

A BELOVED pastor once made use of a beautiful illustration. A naturalist one day was studying a cocoon, in which a butterfly was struggling to be free. He heard it beating against the sides of its little prison, and his heart went out in pity for the helpless creature. Taking a tiny lancet he cut away the fragile walls and released the little captive. But to his amazement it was not the beautiful creature that he had expected to see. It lay struggling upon the table, unable to walk, unable to fly, a helpless, unlovely object. In place of the gorgeously colored wings that he had expected to see, there were only weak, shriveled members.

What was the matter with this creature that should have been so fair?—The prison gates had been opened before the struggler had developed sufficiently through the struggling to be ready for its glorious flight into the sunshiny skies and among the perfumed flowers.

O God! when the walls seem to close about us, when we struggle and agonize to be free, when thou dost not cut away the barriers, is it not because, in thine infinite wisdom, thou dost see that we are weak and dost want us to become strong? Then, at last, when the struggle is finished, like the butterfly, we may come forth, not perhaps in glorious robes of splendid colors as it is, but in the everlasting robes of righteousness.—*Selected*.

The Value of Time

THERE was once a princess who had a string of pearls. One end had loosened, and every so often a pearl slipped from the string and was lost. A friend spoke to her of the loss of the pearls.

"O, the string is a long one!" she answered, carelessly.

"Do you know how many pearls it has?"

"No."

"Can you get any more when these are gone?"

"No."

"You bear your loss well; these jewels are priceless."

"I am going to believe that the string is a very long one," answered the princess; "besides, I do not use them."

Foolish princess!

This is a parable of the way we waste precious time. It is precious if invested wisely. If not, it just slips away, lost forever. We know not how much will be granted to us.

Queen Elizabeth is said to have cried, when dying, "Millions of money for a minute of time!" But "time" was not on the market. It could not be bought at any price.—*Exchange*.



Food for the Sick

MRS. EDITH E. BRUCE

"I HAVE been thinking," said Aunt Mary, thoughtfully, as she opened the meeting of the Good Housekeeping and Cooking Club, "that it might be well for us to-day to consider the subject of food for the sick.

"Oftentimes it is our privilege to visit the sick. Many times we find people in perplexity concerning the feeding of their sick, or find them giving foods that tend to intensify the illness. If we are able to prepare a wholesome diet for the sick, we certainly can be a great blessing to our families and neighbors.

"Of course there are many conditions to be taken into consideration, which would cover many lessons, and which we have not time to take up in detail; but I think we may be able to consider a few general principles that will be helpful to us and to them.

"First, we must remember that a person who is ill (in most cases at least) is without appetite, and can not relish food as when well; so the utmost care should be taken to have everything dainty and appetizing. The tray should be set with the cleanest, whitest linen and the daintiest dishes that the house can afford. A sprig of fresh flowers or a small bouquet laid on the side of the tray will often cheer the heart of the patient, and will actually stimulate an appetite. Only the freshest flowers should ever be left in the sick-room, and only the ripest fresh fruits chosen when fruit is used.

"Foods that are to be served hot, such as gruels, eggs, cream toast, etc., should not be allowed to cool before being served. To this end have all dishes that are to contain these foods thoroughly warmed, and have warm dishes to turn over them. Have the patient ready for the food, and everything ready on the tray except the hot foods, so that no delay may occur. By taking these precautions, the patient will have no occasion to turn in disgust from lukewarm, insipid food.

"Where there is fever to any extent, the food should be liquid, grape-juice, orange-juice, barley-water, plain cereals, and egg albumen being about the best. Grains prepared for gruels should be well cooked and strained, and may be seasoned with two tablespoonfuls of cream to the half-pint to make them more palatable, using care not to make them too thick. A good gruel should be as thin as thin cream. Rice, barley, oatmeal, cream of wheat, and gluten, also granose flakes or any wheat flakes, make excellent gruels if well cooked and seasoned. Eggs, too, are very nourishing,

and if rightly prepared, can easily be digested.

"Before closing, I will give you a few simple recipes for preparing eggs for the sick:—

Curdled Eggs

"Eggs prepared in this way are easily digested. Take perfectly fresh eggs, and drop into a vessel of boiling water removed from the stove, and let them stand about five or six minutes.

Poached Eggs

"Poached eggs are very wholesome if nicely done. Many cooks keep the water boiling when poaching eggs. This is a great mistake. Carefully drop the eggs into hot water (use plenty of water), and move the vessel to one side of the stove to prevent boiling. When done, remove with a skimmer.

Egg-Nog

"Beat the yolk and white of the egg separately. To the well-beaten yolk add the juice of one large orange, a little sugar, a little lemon-juice, and a spoonful of the white of the egg. Mix, place in a glass, and put the white, which has been beaten to a stiff froth, on top. Other fruit juices may be used instead of orange-juice, or milk may be used; in the latter case a little vanilla may be added to flavor. This is very palatable, and also nourishing and easily digested.

"These are only a few recipes for eggs. Perhaps next week we will again take up this subject, and talk of some other foods for the sick."

Mussoorie, India.

What Does It Mean?

It does not matter what it means, poor heart;
The dear Lord knows; to bear it is your part,
Nor think some strange thing happens unto you,
Which he would not allow so, if he knew.
He does know. In his all-wise Fatherhood
He knows it, and allows it for your good.
He is not hard; you do not think he is
When in the dark you find your hand in his.
When it was light, you tried to walk alone,
And thought the strength he gave you all your own;
You did not ask what that last blessing meant,
Just smiled and took it, satisfied, content.
You did not think it strange; you thought he knew,
And planned the sweet surprise that came to you.
Tried one, then do you take life's sweet and good,
Yet can not trust his loving Fatherhood,

But think he makes mistakes when'er he sends
Some hindrance which your eager haste offends?
Or when he lets the wicked plot you harm.
And stir a whirlpool when you seek a calm;
You think it strange, this trial swift and keen,
And in your weakness ask, "What does it mean?"

I think the language of God's heart would read:

"I love my child, I note his slightest need;

I long to prosper him in all his ways,
To give him quiet nights and peaceful days;

But if I do, he'll loose himself from me,
My outstretched hand he will not wait to see;

I'll place a hindering wall before his feet,
There he will wait, and there we two will meet.

I do it not in wrath for broken laws,
Or wilful disobedience, but because
I want him nearer, and I can not wait
For him to come, for he might wander late;

My child will wonder, will not understand,

Still, half in doubt, he'll clasp my outstretched hand;

But when at last upon my heart he leans,
He will have ceased to wonder what it means."

— Selected.

Kept, Hour by Hour

He was a tall, powerful Scotchman, and had held the position of "boss striker" at the steel works for years. Nearly all the men in his department were hard drinkers, and he was no exception to the rule.

But one day it was announced among the workmen that he had become religious; and, sure enough, when pressed to take a drink, he said: "I shall never take a drink mair, lads. Na drunkard can inhabit the kingdom of God."

A knowing one smiled, and said: "Wait a bit; wait a bit. Wait until the hot weather—until July. When he gets as dry as a gravel pit, then he will give in. He can't help it."

But right through the hottest months he never seemed to be tempted to drink.

Finally, as I was taking the men's time one evening, I stopped and spoke to him.

"Stowe," said I, "you used to take considerable liquor. Don't you miss it?"

"Yes," said he, emphatically.

"How do you manage to keep away from it?"

"Well, just this way. It is now ten o'clock, isn't it?"

"Yes."

"Well, to-day is the twentieth of the month. From seven till eight I asked that the Lord would help me. He did so, an' I put down a dot on the calendar right near the twenty. From eight till nine he kept me, an' I put down another dot. From nine to ten he's kep' me, and noo I gie him the glory as I put down the third dot. Just as I mark these, I pray: 'O Lord, help me; help me to fight it off for another hour.'"— Selected.

THE WORLD-WIDE FIELD

The Rich Young Ruler

MRS. EDITH B. GOODRICH

THE rich young ruler! how our sympathy
Goes out to him as e'en the Saviour's
did!

In fancy we behold the youthful form,
The graceful locks by silken turban
hid,
The velvet robe, token of wealth and
power,—
O rich young ruler! O momentous hour!

"What must I do eternal life to gain?"
This was the burden of his youthful
soul.

"If thou indeed the priceless pearl
wouldst win,
God's laws regard. Observe and do
the whole."

Two rulers—face to face—O touching
scene!
With holy angels hovering between!

"His precepts have I kept from youth
till now."

Then Jesus, gazing on him, loved him
much;
He yearned to break base mammon's
powerful snare,
And draw the rich young ruler by his
touch.

"One thing thou lackest; thy posses-
sions sell,—
Then come and follow me; and all is
well."

The ministering angels now their influ-
ence lend.

'Tis mercy's hour—'tis Christ himself
who pleads!

A universe awaits the drama's turn;
O rich young ruler! wilt thou sense
thy needs?

No! sad, sad hour! Behold, he turns
away,—

The prize desired, the price too great
to pay!

Rich rulers of the modern world to-day,
O men of rank, of station, wealth, and
power,

The gracious Ruler of the universe
Pleads with you now in mercy's lin-
gering hour!

What your decision? Choose, O choose
to-day,

Nor let base mammon o'er your lives
hold sway!

Meadow Glade, Wash.

En Route to Rio de Janeiro

H. S. PRENER

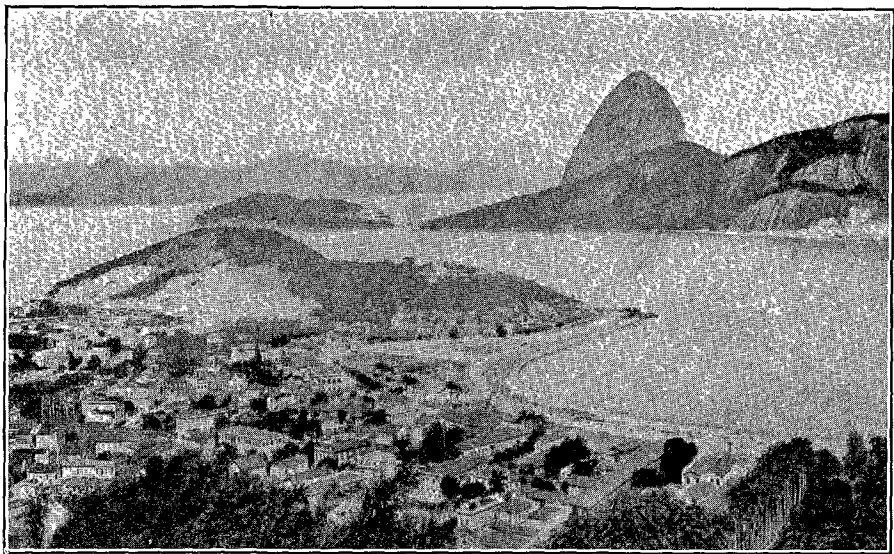
A GERMAN liner left the New York
City wharf on August 20, bound by di-
rect route for Brazil. The first eighteen
hundred miles of the trip brought us
close to the Lesser Antilles. The most
important to us was the island of Mar-
tinique.

Mt. Pelee

Martinique came within sight on our
seventh day out. Our first view showed
us the northern end, with a heavy

growth of tropical trees, shrubs, and
sward. The famous Mt. Pelee could be
seen in the distance, piercing the clouds,
and hiding its summit. Little huts, here
and there, dotted the landscape. Imme-
diately behind the green hills alongshore
were mountains, which plainly showed
volcanic disturbance. A survey of the
ground revealed death reigning on all
sides of the crater. Great flows of lava
could be traced their full length to the
sea. Although years have passed since
the noted eruption, the grass and trees
are sparse.

A large, dry river-bed was plainly
seen, the course of the waters having



A PORTION OF THE RESIDENTIAL SECTION OF RIO DE JANEIRO

been diverted by the upheaval and led
into other channels. To the right of the
immense lava flow and shore impressions
in the layers of pumice made by the
washing of the breakers, we passed the
forsaken harbor and ruined city of St.
Pierre. The marine glasses revealed
dismantled houses and crumbling walls.
The many buildings of the once crowded
city still stand without roofs. All is
silent; all teaches the utter insignificance
of man. Above, a majestic mountain,
below, a crushed city.

Prosperous towns and villages, amid
luxuriant tropical foliage, may be seen
within a few miles, and on the very edge
of a vast area of wilderness.

Barbados, British West Indies

The break of day, one week from our
departure, found us in an English har-
bor—Bridgetown, Barbados, British
West Indies. The ferryman arrived
early, soliciting passengers. Pickanin-
nies were anxious to dive for coins. We
went ashore, glad for an opportunity
to set our feet on land again. The
houses are low, quaint, wooden struc-
tures, covered with cement. The pre-
dominant colors are pink, light-blue,
gray, and orange. The small island is
thickly populated by poor, but very in-

telligent negroes,—two hundred persons
on an island lacking enterprise,—a mul-
titude without work, with a wage scale
as follows: carpenters, twenty-four to
fifty cents a day; masons, forty-five to
ninety cents. Some women work all day
for six cents. The street railway is nar-
row-gauge. The cars are drawn by two
little mules. Fares are charged accord-
ing to distance. Instead of numbering
the cars and dwellings, pretty names are
displayed. Fire brigade and police de-
partment are manned by prim black
men. Rich, gorgeous flora, ebony-trees,
breadfruit-trees, bananas, tamarinds,
cacti, etc., abound. Colored women are
seen unloading a coal steamer, with lit-
tle tubs perched on their heads. These
are some of the many odd sights seen
on this little island in the tropics.

Burial at Sea

One of the passengers, a Greek, after
several days' illness, died on the second

Sunday out. The officers, desiring to
give him an immediate burial, called at
midnight, and asked us to attend the
service.

The body was wrapped in two small
berth mattresses, and iron bars, weigh-
ing about three hundred pounds, were
placed at the feet. It was then covered
with heavy canvas, sewed at the ends,
and the whole was tied up with rope,
and, draped with a German flag, was
placed upon a plank which extended be-
yond the side of the ship. All was done
very quietly, with few words spoken.
The light was dim, and the few chief
officers in full dress added to the impress-
iveness of the scene. Mrs. Prener was
the only woman present. The captain's
shrill whistle broke the silence. All un-
covered their heads, as the machinery
gradually slowed down. The ship
stopped. All present listened intently as
we bowed in prayer. Then the plank
was tipped, causing the heavy load to
disappear in the black ocean.

Brazilian Cities

Pernambuco, Bahia, and Rio de Ja-
neiro were the three other places where
our ship stopped. These cities are the
New York, Philadelphia, and Washing-
ton of the Brazilian republic, respect-

ively. Pernambuco lies in a strategic position for commercial intercourse with the European and American ports, situated as it is on the extreme eastern portion of the South American continent. Bahia, meaning "The Bay," has a most beautiful horseshoe harbor, and is built the full length of a range of hills facing the water. Rio, the capital city, in the Federal District, with a population of nearly a million, is favored with one of the most beautiful harbors in the world. This, with its natural surroundings and recent improvements, makes it a surprisingly beautiful city for so undeveloped a country.

Visit to the American Mahratta Mission

GEO. F. ENOCH

ON being graduated from one of our collegés some twelve years ago, the writer thought that, for him, the day of examinations

and examination papers was past. It was accordingly with strange feelings that he found himself, after so long a time, seated at a school desk in the roomy high-school building of the American Board Mission in Ahmednagar, India, with pen in hand, and large sheets of foolscap before him, and a professor writing a

list of examination questions on the blackboard. Were it not for strange-looking Mahratti characters, so unlike anything of the old school-days, one might almost imagine that time had actually slipped backward in its flight. But as one proceeds with the questions, having to write (or more properly speaking, to draw) the answers in the strange character, expressing one's self backward and in a roundabout way, as compared with the mother tongue, to decline nouns and pronouns in eight cases, to conjugate verbs in the fourteen tenses of the indicative mode, not to mention the tenses of the four other modes,—well, it would seem easier to have an examination as in the old days. The matter was made a little more difficult as the writer had had only seven months in which to prepare the year's work.

Some may wonder why such an examination is necessary. Our Indian committee, as well as almost all Indian mission committees, has found it best to outline a course of study for the first two years of missionary life in India. Those who have been years in the field know what will be required of the newcomer before he can do his work properly. That no time might be wasted, a syllabus is drawn up, and an examination is held at the end of each year.

From the standpoint of the learner, this is a great help. He has a standard to work to. In the first days of discouraging struggle with the difficult language; it is helpful to have the work so outlined that one can see that he is making progress. Then a mission committee places a worker many miles away from the committee, where the only thing the worker can do is to study, and it is just that the committee shall require evidence that substantial progress is being made.

As we are the first of our workers to enter the Mahratti-speaking country, it was necessary to take the examination from some board operating in the field. Accordingly, the American Board kindly consented to allow the writer to sit with their missionaries who were taking their first year's examination. There were five of us, and all passed successfully. One of the examiners who has been on the board for years, said that it took



TEACHERS OF THE NORMAL SCHOOL AT AHMEDNAGAR

much courage to try the examination after only seven months' study, as a full year's work was outlined. I felt that the work was accomplished in so short a time only by the special blessing of God, through the principles of healthful living, and in answer to our daily plea for the language of the people.

There are four tests in the examination as held by the American Board, with four hundred possible marks, two hundred of which are required for passing: Test (1) in ability to write; (2) in ability to pronounce and understand; (3) in ability to use matter studied; (4) in ability to converse, in which the one taking the examination must carry on a conversation, in the presence of the examiners, with a native who does not understand English.

I was glad for the opportunity of meeting the missionaries of the American Board. They were most friendly and cordial to me. Ahmednagar is their headquarters. Here they have a high school, with an enrolment of five hundred; a girls' school, with an enrolment of four hundred fifty; a normal school, with an enrolment of one hundred sixty; and a theological seminary, with a smaller enrolment. Connected with these educational institutions are industries, which were of great interest to the writer. In the heart of the native

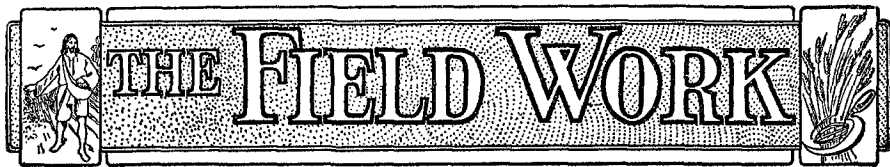
city they have a fine new church building, with over one thousand communicant members. In the entire Mahratta country they have nearly seven thousand communicant members. It was a great encouragement to see these fine-looking young men and women of India so enthusiastically engaged in training mind, and hand, and heart, and what has been accomplished here is an earnest of what can be done even in the darkest lands by faithful toil and sacrifice in the Master's name.

It was a pleasure to attend the graduating exercises of the theological seminary, at which the principal address was delivered by Prof. E. D. Burton, of Chicago University. The faculty, graduates, and alumni marched while singing a Mahratti tune in native meter, accompanied by the Indian little brass cymbals. It seemed a little odd to see the graduates deliver their addresses and receive their diplomas barefoot, and dressed in *dhotars* (the Indian substitute for trousers).

By conversation with the missionaries, I learned that the great political agitation that is now in progress in India, of which those in other lands may have heard something, is creating a state of mind that is rendering mission work more difficult year by year. The same ferment that is unsettling the minds of all the East, is working rapidly even in the recesses of these mountains. The powers of evil are intensely busy, preparing even the remote portions of earth for the last great struggle. O that God's people would so surrender to him that the power from above could make itself felt mightily just as far, and before it is too late!

Poona, India.

THE first Protestant missionary to enter Chang-sha, the capital of the long-closed province of Hunan, China, was a Mr. Dick, who, in 1886, actually succeeded in entering the city, but was compelled to leave a short time afterward, under official escort. No other foreigner visited this city again for ten long years. Christianity first obtained a foothold in the province of Hunan at Hankow. Here, in 1892, a church was organized, and Dr. Griffith John baptized about twelve Hunanese. Among these converts was a very wild and wicked native of Chang-sha, named P'eng. He returned to his home in Chang-sha, and began work for his relatives and friends. So remarkable was his conversion and the fruits from it, and so earnestly did he labor, that he was likened unto Paul by his brethren, and so effective was his labor and influence, that one of his old companions in vice, a publisher of vile pamphlets, left Chang-sha and journeyed to Hankow expressly to make inquiry of Dr. John what it was that had produced such a great change in his friend. It matters not what the past life may have been, if the conversion is genuine, the greater the sinfulness, the greater the redemption, and more the glory to come to Christ.



THE FIELD WORK

The Work in Japan

It was my privilege to spend a few weeks with the brethren in Japan. I arrived the second day of October, and left the first day of November. I found the laborers in good health, and anxious to plan for the progress of the message in Japan. It has been twelve years since Prof. W. C. Granger came to this field to start the work. From time to time new workers have been added to those who first came here.

Brother Granger died in Tokyo only three years after coming to this country. It was with keen regrets that he was compelled to lay down the work to which he had so joyfully consecrated his life. It was my privilege, in connection with Brother W. D. Burden's family and other brethren and sisters, to visit the grave of this highly esteemed brother who now sleeps in Jesus.

Our work in Japan has progressed but slowly during these twelve long years. The Japanese are Buddhists in religion. Shintoism is also either a part of their religion or is a respect for the spirits of the dead, which is most difficult to separate from religion itself. At one time many supposed Japan looked with great favor on the Christian religion. To-day Christianity is tolerated, liberty of worship is maintained, any creed is free to preach its gospel and to propagate its religion, but a combination of Shintoism and Buddhism is the prevailing religion, from the emperor to the humblest peasant.

The educated classes are fast becoming agnostic. The Higher Criticism is rapidly destroying faith in the infallibility of the Scriptures. Many of Japan's best scholars have finished their education in the higher universities of Europe and America. Thus Japan, instead of rapidly turning to Christianity, is really becoming more and more difficult to reach with Christianity.

Our force of workers in Japan is very limited. For a population of forty-five million people, we have but six American families for all lines of work, with three lady workers. These few workers are compelled to carry on evangelical, medical, publishing, and educational work. It must be patent to all that the work is greatly crippled because there are so few workers.

There are several promising Japanese who are engaging in the work, and rendering valuable help; but the forces in Japan must receive new recruits. The field work is greatly crippled because of the scarcity of helpers.

We had a council meeting for twelve days at Kobe, which was attended by most of the Japanese and foreign workers. The Lord blessed us much, and many actions were taken, some of which were as follows:—

As the lease on the Kobe Sanitarium property expires the last of next May, it was voted that this property be surrendered at the termination of the lease, and that the committee look up a suitable site in or near Tokyo for the accommodation of the sanitarium. It was

decided that the new sanitarium should be primarily for the Japanese, rather than for foreigners; that the building be furnished in Japanese style, with a few rooms fitted up in foreign style, in which guests may be accommodated without elaborate service.

A resolution was passed requesting the Mission Board to send to Japan, at the earliest possible date, another earnest Christian physician to connect with this work.

It was also resolved that in connection with this sanitarium, a suitable school building be provided for the accommodation of Japanese students, and that the school be conducted according to the policy of the Seventh-day Adventist denomination in the United States, modifying it to meet the needs of the work in Japan.

Elders F. W. Field and H. Kuniya were selected as delegates to the General Conference, and Elder W. D. Burden as Elder Field's alternate, and Elder T. H. Okohira as Elder Kuniya's alternate, in case they should not be able to attend.

Action was also taken that in securing grounds for the sanitarium and school, sufficient ground be obtained to accommodate the publishing work, and that the Mission Board be requested to send to Japan, at the earliest possible date, two bright, capable, Christian men, one to act as business manager of the enlarged publishing and institutional work, the other to take charge of the circulation of our literature in Japan. It was also requested that an experienced, capable man, not too far along in years, be sent to act as superintendent of the Japan mission field, so that Elder Field can devote his time to the school work.

While working and praying with these dear brethren and sisters, our hearts were bound to theirs by chords of sympathy and esteem. We could appreciate their burdens and responsibilities as never before. The laborers were of good cheer, and all took hold of the work with enthusiasm. The utmost harmony prevailed during the entire council. The future progress of the third angel's message in Japan is promising. The needs are great, and the laborers are few, but our God is a "God that performeth." The time has come for the outpouring of the Holy Spirit. For this refreshing we prayed daily, that with great power the Word may be preached throughout this needy field. We hope all readers of the REVIEW will unite in earnest prayer that God's work may prosper in Japan.

I. H. EVANS.

HIROSHIMA.—Five members of the Kobe church are residing in Hiroshima, and as three of them were new converts, I visited them in October, celebrating the ordinances with them. Dr. Tatsuguchi and his wife have been in Hiroshima for about four years; and as he is the only foreign trained dentist there, he has had a good opportunity to preach our truth to the most prominent natives as well as foreign residents. As the for-

eign population, about thirty in number, is composed mostly of missionaries and practically all of them are his patients, he has been able to reach a class of people doubtless the most reserved when approached with the special message for this time.

Dr. Tatsuguchi has taken several young men into his family, and is giving them a training in dental practise; three of these have accepted the truth, and one of them is now ready to go out and set up in practise for himself. Besides this, the doctor is holding weekly health lectures for the teachers in the higher normal school; this gives him an excellent opportunity, which he is improving, of acquainting these men with the gospel that is able to save their souls as well as preserve their bodies. When we celebrated the ordinances, we had with us the former elder of the Nihon Kurisuto Kyokwai (native Presbyterian Church) and his wife; this was the first time they had ever observed the command regarding the ordinance of humility, but after a study with them upon the subject, they were ready to take part willingly and intelligently. Because this man and his wife have been attending the Friday evening meetings which the doctor has been holding, the church to which they belonged appointed another to take the eldership; but the church attendance and membership have dwindled down to almost nothing since he has ceased to be their elder. This man accepted Christianity about twenty-five years ago; at that time the conditions in Japan were much different from the present. He was persecuted by the people of the town in most cruel ways; his house was attacked, and his life was more than once in danger. He says that Christianity is dying out in Japan because there is no longer strong persecution.

Hiroshima is a city of one hundred fifty thousand inhabitants, situated on the famous Inland Sea of Japan, and is the point from which all soldiers and supplies are shipped in the event of an invasion of a foreign country. The hospitals,—countless low, one-story frame buildings with metal roofs,—which were filled to overflowing during the late war, and the thousands of small, thickly set stones in the military cemetery, tell an awful tale of destruction of life. In the harbor lies the island on which the Russian prisoners were kept, and in one corner of the military cemetery a few stones bear an inscription in Russian, and a cross,—all silent reminders of the terrible struggle between the armies of two great nations for the possession of the Liaotung Peninsula.

One of my purposes in going to Hiroshima was to look over the place with the view of locating there (since returning it has been voted that we make Hiroshima our field of labor). The city is one of the most formidable Buddhist strongholds in Japan, and without doubt there will be some time between our arrival and the baptism of our first convert. But many honest-hearted souls are waiting for the truth, and will accept it when it is presented to them in the right way; and as the violent, Christian-persecuting Pharisee, Saul, became the meek, non-resisting, persecuted Christian, Paul, so we may expect to see some of these most zealous Buddhists become staunch Christians. The work in Hiroshima needs your prayers.

H. F. BENSON.

An Explanation

I WISH to send a word of explanation through the columns of the REVIEW to my beloved brethren and sisters in Christ.

I lost several years from active service in the ministry on account of poor health. While laboring in Indiana, and more especially in Michigan, I got along quite well; but when I was transferred to Kansas, my health began to fail. I labored there for three years in the ministry.

When I came to the General Conference in Battle Creek in 1901, I was very much discouraged, and was told by our doctors that my only chance to live was to find a quiet retreat, and take absolute rest, with probably no hope of ever engaging again in the ministry. I accordingly went onto a farm, and worked as best I could for seven years. During that time my friends wondered what had become of me. Some supposed I was dead, and others thought I had given up the truth. But I can say that during all that time the truth lost none of its sweetness and power to me. As I noticed in the REVIEW the reports of the rapid progress of the message, my heart was filled with gratitude to God.

I am now living at Cedar Springs, Mich., and am laboring in the West Michigan Conference. The Lord has greatly blessed me, both physically and spiritually, and has made my work a blessing to others. It has been my privilege in the last three months to see more than twelve men and women accept this blessed truth. We hope soon to see these dear souls, with some of the children and youth, organized into a church. Truly the work is onward.

JOHN W. COVER.

A Worthy Institution

WILL you kindly give a little space for me to say a few words to the readers of the REVIEW? I have been a reader of its columns for many years. I am nearly eighty-two years old, but am still trying to do a little good. I have come to the Toluca Orphans' Home to assist in sewing, making clothing for the children. I had an accident nearly five years ago, and now have to use crutches to get around, but I feel so thankful that my health is good, and I have an opportunity to do something for my Heavenly Father, whom I have tried to serve these many years; for he has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I am glad to be able to help here in this home, which I had heard so much about. The half has never been told, but seeing with my own eyes is believing. It does my soul good to see these children from different families live together so harmoniously, forming a Christian character. I feel that it is a work that many of our people could enjoy. I have been acquainted with Elder D. T. Shireman many years; he is not able to work any more as in bygone days, and his means is limited, but I believe the Lord, whom he and his wife have served so many years, will impress the minds of many to assist him in his noble work. If you can not take the poor into your own house, or make a home for the homeless, you can assist those who are doing this work, and thus become

a partaker of the blessing promised. I hope to hear from some of my home church-members at Mount Vernon, Ohio. Be assured that all donations sent to Elder Shireman will be used to the glory of God. His address is Toluca, N. C.

MARY A. MOESMER.

From Peru to Chile

FROM Peru to Valparaiso we had a pleasant trip. I arrived at the school in Pua, October 22, to attend the canvassers' class, which closed the last of the month. There were six in the class, and they seemed to be filled with the Spirit of God, and were anxious to begin their work. Some of these have already had some experience in canvassing. The last Sabbath of the meeting will long be remembered because of the manifestation of God's Spirit among us. About the close of the Sabbath the canvassers met again to seek God under the dense grove back of the school building.

Soon after Brother Bishop and I arrived here in 1894, several accepted the truth, and to see some of these firmly planted on the solid rock has filled my heart with unexpressible joy. Chile bids fair for a good corps of workers in the near future. I expect to stay for a few weeks in the southern part of Chile, to see that the canvassers get well started in their different fields, then to go farther north to interest others in this work. After the Chilean conference my plan is to make a trip into Bolivia and Peru, and to return in time to spend about two months instructing the canvassers at our school before they begin their work. The school is getting a good start. Elder F. H. Westphal seems much encouraged with the native workers already in the field. We expect a quick work to be done.

THOS. H. DAVIS.

Russia

RIGA.—Elder J. T. Boettcher and I arrived here a few days ago, and are to leave this evening for the tour among the fields, where we expect to have the annual meetings in East Russia, in the Caucasian and South Russian conferences, and in the West Russian Mission.

We had a good Sabbath and Sunday in Riga, where there is now a growing church of one hundred eighty members, the majority of whom are Lettonians, with a large number of Germans, and a few Russians. Services for strangers are being carried on with a good interest. It is surprising how the people come out to hear, even where we are so well known as we are in this place. There is an excellent class of people in the church, and among those who are deeply interested are some talented men and women, such as lawyers, teachers, officers in the army, etc., as well as prosperous business men.

We have a brother here who is in the electrical business, employing eighteen men. He has other departments, aside from the electrical work, and has more to do since he accepted the truth than ever before. As his employees are not Sabbath-keepers, it is sometimes a little hard for him to get them to stop their work just at the beginning of the Sabbath. Before he was an Adventist, sometimes his men wanted to work on

Sunday; but he would not let them. Now he has told them they may do so, but they will not. Such is human nature.

On Sabbath I was also able to visit the young and growing church at Mittau. They had just had fifteen additions through baptism. It made my heart glad to see how happy these people, mostly Lettonians, are in the faith. Nothing cheers one's heart more than to be out in the regions beyond, and have actual, visible proof of the way the Lord is doing his work in these needy fields. I find that an Adventist among the Lettonians is the same as one in Norway, Denmark, Sweden, England, Germany, or America.

GUY DAIL.

Turkey

SMYRNA.—The prospering hand of God is with us here. All our brethren rejoice in the liberty which prevails throughout the country; though we regret that the spirit of freedom which has been felt since the granting of the constitution has not always led the people to act wisely, and at times they put on a boldness which formerly they did not dare to do.

The other day we had the election for the members who are to form the new government; and the Greek element in this city, being dissatisfied, assembled the next day in large numbers, with many of their nationality from the surrounding country, armed with revolvers, and demanded what they considered their rights. The principal thoroughfare where they had gathered was lined with Turkish soldiers, with fixed bayonets, and the bazaars and shops were all closed, in expectation of trouble. The Turkish officials seemed to show a commendable forbearance in dealing with the loud and threatening manner of the Greeks, and apparently are determined not to do anything which might bring them into disrepute abroad, during this present crisis. While the government has its hands full in dealing with many perplexing questions, we, in the Lord's name, are trying to draw people's attention to things which are more important than those of this earth.

As one or two of our brethren have moved into Smyrna, we have been able to organize a small company of six members, with two other Sabbath-keepers who attend our little gathering regularly. Formerly one of these, who has kept the Sabbath for years, was not fully in harmony with us on the tithing question and the spirit of prophecy. But I think it was mostly through lack of knowledge; for now he is doing very well, and has requested baptism. He is able to earn only about twenty-five or thirty cents a day, but a short time ago he paid eighty-two cents as tithe. When we remembered how hard this brother has to work, and how his meals must often consist of but a piece of bread with a few grapes, we looked upon this money as indeed sacred to the cause of God, and could not help contrasting his case with that of some of our brethren in America, who, while having a greater abundance than this poor man has ever dreamed of, yet think they are too poor to pay their tithe.

About two weeks ago it was my privilege to baptize two of our sisters, who, though they have observed the Sabbath for a long time, had never had the op-

portunity of obeying this command of the Lord. We found a quiet spot on the bank of a clear river, and the divine presence was certainly with us as these dear souls were buried in the water. Our little company attracted the attention of a soldier and a boy, who came up, and, standing on the opposite side of the river, witnessed the ordinance. Perhaps it all seemed very strange to them; but I hope the scene may be recalled by them whenever they hear the gospel. One of those who recently accepted the truth has had to leave Smyrna, but I hear he is doing a good work where he is now living, and has the missionary spirit to labor for others.

I hope to see a mighty movement sweep over this country, with its millions of unwarned souls. Just how or when it will take place I do not know; but as we have only a few more years, the work must be done quickly.

My wife and I are trying to do what we can in spreading the glad tidings of a soon-coming Saviour. I should have to write a longer article than this were I to tell of all the blessings we are enjoying; but among them are good health, the Lord's presence with us, and glad and thankful hearts for the privilege of a part in the work here.

Sister Kalfa is helping us, and is very useful in interpreting, as she speaks several languages. We are getting on nicely with the Greek language, but we feel the need of the Lord's help, in order that we may learn quickly, and thus be of more use in the work. In the past we have been greatly blessed in many ways, and feel that much of this has been due to the prayers of our brethren. For these we are grateful, and shall be very thankful for their continuance; for our hope and joy is to see souls saved for the kingdom. It is for this purpose we are here; and when we hear how the message is spreading in other parts of the earth, it increases our happiness, and we give thanks to our kind Father, who has given us this oneness of spirit in his work.

ROBT. S. GREAVES.

Selling "Great Controversy" in Louisiana

A Worker's Experience

WE are pleased to note a change for the better in the last two years all over the South in the selling of our large books. The experience of one of our workers with "Great Controversy" reveals God's willingness to assist those who are willing to work in harmony with his plans in carrying this precious message to the world. This brother had for some time been selling books, but had never sold "Great Controversy." Below we give a part of his experience:—

"I had felt for some months past that I ought to take up the sale of 'Great Controversy.' Realizing that if anything was accomplished through me, the Lord must do it, in much weakness and prayer I looked over my prospectus for some points to interest others.

"All who saw the book seemed interested, and those who felt able gave their orders. As a result, in six days' work in that vicinity the Lord gave me two hundred dollars in orders. Two weeks later I returned to make the delivery, taking in one hundred fifty dollars in three days. Some orders were postponed, and some lost.

"A few days later I visited a Baptist minister who had purchased a copy of this book, and he had made up his mind to keep the Lord's Sabbath. Another minister said that, with the exception of the Bible, it was the grandest book he ever read."

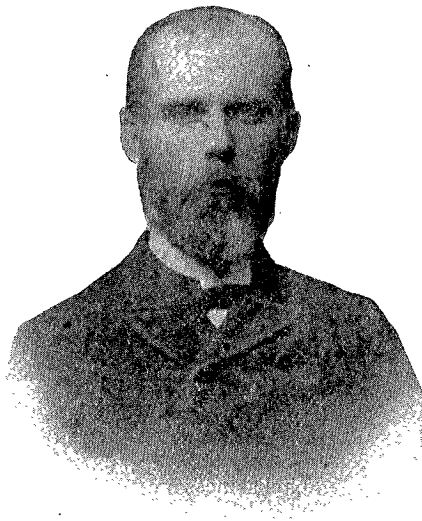
Are there not many in this State standing idle in the market-places, while the Master has work to do? Are you unwilling to be laborers together with God?

Any who desire a part in the closing work in Louisiana should write me, and plan to attend our canvassers' institute, January 18-28. My address is Pineville, La.

I. T. REYNOLDS.

The Death of Elder M. D. Mattson

ELDER MILES D. MATTSO, son of Richard and Lydia Mattson, died of heart-disease, at Blockville, N. Y., Dec. 5, 1908. He was born in this same town



ELDER M. D. MATTSO

Nov. 20, 1858, and was, at the time of his death, but fifteen days past his fiftieth birthday.

Elder Mattson received his early education in his home district school. In his seventeenth year he entered the high school in Jamestown, interspersing his course of study with teaching in a neighboring district school. July 1, 1882, he was married to Miss Mary A. Wing, daughter of Winthrop and Cynthia Wing, of Blockville, N. Y. Three sons were born to this happy home; one died in infancy, the other two, Roy L., now of Joplin, Mo., and R. Vincent, of Lincoln, Neb., together with their mother, survive him.

Brother Mattson was naturally of a thoughtful mind, and gave careful study to religious questions. For some years he considered himself a Unitarian, but when he came to view his position in the light of a critical study of the Word of God, especially of the prophecies, he became convinced that they were unscriptural. His study of the Word resulted in his thorough conversion, and he became a man of a remarkably beautiful and simple life, and with a strong, pure faith in all that pertains to the Christian religion.

Becoming thoroughly established in the third angel's message, he was advised by his brethren to enter the ministry, and he was ordained to this sacred work.

For eight years he labored in the State of Pennsylvania. In 1897 he was chosen as Bible instructor in South Lancaster Academy, where he labored eight years. In the year 1905 he engaged to take the Bible work in Union College, Neb. He was permitted to work here but eleven months, when he was obliged to stop on account of a complete failure of health, caused by disease of the heart, which had come upon him in his youth. In April, 1907, his faithful wife brought him to his childhood home, for which, while sick, he had continually longed.

Other complications, however, because of the heart difficulty, set in, and made his recovery more doubtful, and he went to the sanitarium at Melrose, Mass. Here his health was benefited, and he was encouraged to believe that, while it might be impossible for him to recover sufficiently to resume his loved work of teaching, he might be able to write some for our papers. He regained strength sufficient to permit him to do some work of this kind.

The immediate cause of his death was a slight cold, which, because of his weakened condition, resulted in uremic poisoning. He was conscious until the last, patient and full of gratitude to God for his mercies.

Elder Mattson was a loyal friend and a wise counselor. He entered most enthusiastically into all that pertained to the welfare and success of his associate teachers, who came greatly to love and esteem him. He was as an affectionate father to his students. Bible teaching was Bible living with him. He had the gift of teaching, and when he spoke, his words were rich, mighty, and full of thought. He thought less of the form than of the life, but he greatly loved and vigorously taught the doctrines of the third angel's message, and it was a constant pleasure to him to be engaged in its promulgation, and in the preparation of others who were to proclaim it.

Brother Mattson is dead, and we feel sincere sympathy and sorrow for those who, because of the strong ties of nature, loved him most dearly; but all who knew him also have real sorrow, for we all loved him. He is dead, but he builded well, and his work stands. Into the hearts and lives of a host of young men and women there entered a power from the sweetness of his pure life, from the strength of his teaching, and from his simple and yet firm belief in the message so dear to him, which gives to these men and women courage and strength in the final battle for truth and right. We love, and honor, and bless his memory.

FREDERICK GRIGGS.

Jamaica

It was recently our privilege to spend a day with our workers in this beautiful island, as our steamer had freight for Kingston. This island is indeed the garden of the sea, but the city of Kingston is still in ruins from the terrible earthquake of Jan. 14, 1907. Being here at that time, our short visit brought back many memories of that dread visitation. The ruins are still standing as a witness to the fact that the things of this earth are but temporary.

Restoration is going on rapidly now, as insurance has just been secured for those in the fire district. The city will be rebuilt on a much better plan than be-

fore. All the houses on King Street are to be built according to a standard set by the government, with a special view to beauty.

In the evening Elder S. A. Wellman and I visited our training-school at Riversdale. Far up among the hills of this beautiful island we have six hundred acres of fertile land, which will gradually be subdued and cultivated or made into pasture. But clearing land in the tropics is much slower work than in the temperate zone. The ground is so full of live roots that it takes considerable time to get rid of them all.

This estate has a large Spanish-wall house on it, which is probably very old, but still in good repair. This is now utilized for class-room and living quarters for the students and some of the teachers. Other quarters have been erected for teachers near by, and a boys' dormitory is in process of construction. A large reservoir has just been finished on an elevation above the buildings, from which they are supplied with water. The water is from a spring in the valley, and is elevated to the reservoir by a windmill.

The location being elevated, the temperature is moderated; and amid luxuriant tropical vegetation, and surrounded by valleys and high bluffs, cut off from the evils of city life, the conditions are ideal for a training-school. And with hands and minds kept busy, the students should form habits of industry and symmetrical characters, and thus become useful laborers in the work of saving souls.

This school has a great mission among the millions of the West Indies. The influence of these consecrated instructors will in time be felt in all parts of the field, and in all departments of the work. With this school to train workers, and the new publishing house at Colon, Panama, this field is equipped for aggressive mission work. It has a large Spanish, French, English, and Dutch population, and much of the territory is still unentered.

A. N. ALLEN.

South Africa

KOLO, BASUTOLAND.—We are in Basutoland, at the foot of Kolo Mountain, having arrived here September 10. The mission house is in fairly good shape; but in course of time it will be necessary to replace it with a new one. The house has four rooms, and is quite nicely furnished with such furniture as would be necessary in any house. The church seats about eighty persons. We have a good, three-room house, built of stone, for my native helper; also a good stable and shop, besides other smaller buildings, all in fairly good shape.

About eight acres of land are fenced in at the mission. There is also an eight-acre patch a little distance away, which has been given to us, making, in all, sixteen acres belonging to the Kolo Mission. On the fenced-in land we have a nice garden, a small vineyard of about two hundred grape-vines which are bearing, a strawberry and raspberry patch, and a small orchard of peach-, apple-, plum-, fig-, pear-, and apricot-trees. The water from a nice spring on the side of the mountain has been piped down close to the house, where is a reservoir having a capacity of one hundred twenty-five barrels. By this means we are able to water most of the plot.

The mission owns two good horses, one yoke of cattle, two cows, and some young stock, also one new American farm wagon, and an old spring wagon. For all these material blessings we feel thankful to God, but long for the time to come when the truth will find a deeper hold in Basutoland.

Basutoland has a population of about two hundred fifty thousand. Many of these are honest in heart, and are waiting for the precious truth to be proclaimed to them. Some tracts on the Sabbath question and the soon coming of the Lord, and "Steps to Christ," have been published in the Sesuto language. These will give great strength to our work in this place. A native brother who lives on the mission place understands the English language well, and is able to do much good among the natives.

Elder Hyatt came here with us, and will remain several days. He has given us much valuable instruction, for which we are thankful to God and to him. My wife and I are of good courage in the work God has seen fit to lay upon us. But we feel our weakness and inability to do anything of ourselves, and so we pray that he will give wisdom in all things and at all times. We also ask his people everywhere to remember us before our Heavenly Father, who cares for his people and his work.

M. E. EMMERSON.

Rarotonga

We have been here just one month. Brother W. H. Pascoe remained with us about ten days. He gave us, as best he could in that short time, an insight into the work here, and then took his departure for Auckland. We are pleased to be here, and to have a part in giving the third angel's message to the natives of the Cook Islands.

This island is a beautiful place. Flowers and prettily marked leaves in bright colors, show us on every hand the work of the Master Artist. The coral gives to the sea a remarkable clearness, and also a greenish-blue color, which greatly add to the beauties of the place. The constant roar of the waves, night and day, breaking over the coral reef, deadens almost every other sound in nature, but to the listener for truth, speaks of the power of God, whose voice is "as the sound of many waters." Mrs. Lyndon thinks that this is the most beautiful place that she has ever seen. We are hedged in with nature all around. These wholesome surroundings have greatly blessed us with a fresh sense of God's presence and goodness, and have drawn us nearer to him.

It would not be right to have all blessings and no troubles during our probationary life. The greatest thing we have to contend with is the mosquito. Our beds are all well equipped with netting. Before retiring for the night, we hunt all the mosquitoes out from under the nets, and tuck the netting well under the mattresses, and then quickly crawl under the netting. By doing otherwise we could get but little sleep.

Next to the mosquito for trouble is the cockroach. When the lights are all out, this large insect begins its nightly prowling. Into the pots and pans and ovens it penetrates, to find, if possible, a trace of food; and woe to the flour if the lid of the bin is not securely fas-

tened. Cockroaches are like the frogs of Egypt for zeal, for nothing in the form of food escapes their notice.

All our tables, and boxes for food storage, have their legs standing in small tins of water, to protect our food from the vigorous attacks of the little black ants. Sometimes a table with food on it, gets pushed, by mistake, against the wall, thus making a road for the ants to run onto the table. In an hour or two that table will be covered with the busy little creatures hurrying off with the food.

Soon we shall have the red ants, which devour the black ones, and also become an enemy to the mosquito. The red ants are carnivorous, and are therefore not troublesome in the house.

Wasps are troublesome when the hot season is over. In search of warmth, they enter the house in swarms, get behind pictures, make their way into the wardrobes, and finally get satisfaction, if possible, in the sleeves of blouses, coats, etc.

We are studying the new language under a tutor, and hope that within a short time we shall be able to speak to the natives in their own tongue.

We love the people, and our greatest wish is to get many of them, in all the islands of this group, to stand wholly for Christ and his commandments.

The warm weather is quite an agreeable change, after the cold of a New Zealand winter. Mrs. Lyndon and our two girls are putting on flesh rapidly.

We ask an interest in your prayers that we may be successful in our work for the Master in this part of the vineyard.

F. E. LYNDON.

Field Notes

BROTHER M. B. BUTTERFIELD reports two new Sabbath-keepers at Baldwin, Mich.

ELDER V. B. WATTS reports: "Monday, November 30, I baptized nine souls at Prescott, Ark."

ON Sabbath, November 7, seven new converts to the truth were baptized at the Chicago (Ill.) South Side church.

FIVE persons have begun keeping the Sabbath in the copper country, Michigan, as a result of efforts put forth there.

SABBATH, November 7, three persons were baptized at Pittsburg, Pa. All three have united with the Allegheny German church.

THREE persons were baptized on Sabbath, October 31, at Columbus, Ohio. Four others are ready to go forward in this ordinance.

ON Sunday, December 6, a church of twenty adult members was organized at Arkansas City, Kan. Others are interested who have not yet identified themselves with the church.

AN all-day's temperance convention, representing the Adventist churches of Eaton County, was held at the church in Charlotte, Mich., on a recent Sunday, in the interest of the coming campaign for county prohibition.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

Experiences in the Publishing Work — No. 14

As our people neared the close of publishing Volume II of the ADVENT REVIEW, a new era began in the advent cause, which had struggled from its very beginning with poverty. Men were coming into the ranks, who, though not classed with the rich men of the world, had means to spare, and willing hearts to use it where most needed in the cause. These, with clear perception, saw the necessity of having the printing done with type and press of our own. With the close of Volume II, measures were therefore adopted for the accomplishment of this purpose.

About that time Hiram Edson, of Port Byron, N. Y., sold his farm for thirty-five hundred dollars, that he might have ready money to aid in the work. As he learned of the plan to purchase a printing-press and type, he at once advanced the necessary money for the purchase of the same, so that there need be no delay in the matter. Of this sum he made a liberal donation, and was to receive the rest of the money as donations should come in from the friends of the truth. In No. 12 of that volume of the REVIEW it was announced that the cost of fitting up an office with a press and material was \$652.93, and the receipts for that purpose up to that date (Oct. 14, 1852) were \$655.84.

It was decided to equip an office for the printing in Rochester, N. Y. Those of our people who volunteered to labor in the office were inexperienced in such work. So at once there arose a necessity for some one to act as foreman, and instructor of others, until they could learn to manage the work. This was made a subject of earnest prayer, when, lo, a young man who worked in the office in Saratoga where they had had the REVIEW printed, learning of their desire for a foreman, offered his services. He was not a Christian, but had a very pious mother. He had taken a great liking to our people, and not being addicted to tobacco habits, looked with pleasure to an opportunity to be in a "clean place," with good people. His offer was accepted, he even consenting to receive a comparatively small wage, and also to refrain from labor, etc., on the Sabbath.

A house was rented in Rochester, N. Y., No. 124 Mt. Hope Ave., which was to serve as printing-office, meeting-room, and home for all the workers in the office. Luman Masten, the young man from Saratoga, was to be the foreman, Stephen Belden an apprentice at type-setting, Warren Bacheller roller boy, and Oswald Stowell, of Maine, the man to work the hand-press, and Sister Annie Smith a literary assistant. And so an office was installed in one of the rooms of the rented building in Rochester.

In that building the first number of Volume III of the ADVENT REVIEW AND SABBATH HERALD was printed on a hand-press, which, with type, were owned by

Canvassers' Summary for November, 1908

	AGENTS	HOURS	ORDERS	VALUE
Canadian Union Conference				
Ontario	4	320	142	\$ 382.90
Maritime	6	478	415	669.45
Quebec	3	226	31	114.15
Totals	13	1024	588	1166.50
Atlantic Union Conference				
Central New England	12	624	161	793.40
Southern New England	5	122	100	85.00
Maine	6	93	...	57.45
Vermont	7	395	96	225.80
Western New York	7	225	102	176.35
Greater New York	5	350	187	528.85
New York	6	407	46	134.90
Totals	48	2216	682	2001.75
Columbia Union Conference				
Ohio	13	1007	576	874.10
Chesapeake	14	952	429	777.60
Eastern Pennsylvania	23	1180	267	663.45
West Pennsylvania	10	856	188	573.45
West Virginia	9	386	172	569.50
New Jersey	8	523	124	425.50
Virginia	9	455	60	139.40
Totals	86	5359	1816	4023.00
Lake Union Conference				
West Michigan	8	253	49	229.35
East Michigan	15	582	184	337.60
Southern Illinois	17	1077	346	883.35
North Michigan	4	296	53	200.50
Wisconsin	17	1292	277	893.35
Indiana	4	112	27	50.95
Northern Illinois	6	353	101	351.05
Totals	71	3965	1040	2956.15
Southern Union Conference				
Alabama	24	672	425	632.25
Tennessee River	13	859	489	582.05
Kentucky	8	466	153	267.20
Louisiana	10	450	250	625.05
Mississippi	8	350	280	525.45
Totals	65	2797	1597	2657.00
Southeastern Union Conference				
Cumberland	16	1099	430	777.10
Georgia	6	966	177	393.60
North Carolina	10	882	212	328.30
South Carolina	13	796	383	659.78
Florida	10	315	192	322.85
Totals	55	4058	1394	2481.63
Southwestern Union Conference				
New Mexico	2	248	164	256.55
West Texas	2	143	...	19.15
Arkansas	8	905	224	671.15
Texas	8	694	251	751.60
Oklahoma	8	655	73	265.35
Totals	28	2645	712	1963.80
Pacific Union Conference				
Arizona .....	...	...	...	.....
California	18	1038	604	1763.50
Southern California	13	619	384	619.60
Utah	2	165	233	113.75
Totals	33	1822	1221	2496.85
Western Canadian Union Conference				
Alberta	1	52	26	90.60
British Columbia .....	...	...	...	.....
Manitoba	3	189	93	172.50
Saskatchewan	3	...	12	59.20
Totals	7	241	131	322.30
North Pacific Union Conference				
Montana	2	120	32	50.00
South Idaho	4	...	...	321.85
Upper Columbia	4	140	45	117.05
Western Oregon	5	372	106	421.30
Western Washington	9	295	180	504.30
Totals	24	807	331	1414.50

	AGENTS	HOURS	ORDERS	VALUE
Central Union Conference				
East Colorado	5	144	72	148.70
West Colorado	9	202	147	253.60
Kansas	13	784	274	1037.25
Nebraska	9	405	119	473.50
Wyoming	3	331	101	353.25
North Missouri	11	411	115	423.00
South Missouri	10	355	120	382.85
Totals	60	2632	948	3072.15
Northern Union Conference				
Minnesota	8	975	196	620.05
South Dakota	5	381	68	275.20
North Dakota .....	..	..	..	..
Iowa	2	110	38	116.75
Totals	15	1566	302	1012.00
Latin Union Conference	12	1966	2666	1587.45
Natal-Transvaal Conference	5	..	174	395.00
Scandinavian Union Conference	101	12322	8448	5747.31
British Union Conference	74	6817	2854	5948.64
West Indian Union Conference	14	617	365	482.13
German Union Conference	250	..	..	8585.72
South American Union Conference ..	28	..	..	908.77
Mexican Mission	7	168	158	251.65
Australasian Union Conference	55	3885	1551	5514.51
Total, North American union conferences				\$25,567.63
Total, foreign union conferences and mission fields				29,421.18
Grand total				\$54,988.81

Comparative Summary

	1906	1907	1908
January	\$21,000.00	\$26,325.50	\$25,929.06
February	15,000.00	26,369.61	30,466.40
March	18,000.00	36,253.65	36,390.09
April	23,700.00	35,276.76	43,858.29
May	36,800.00	51,097.51	67,445.44
June	46,300.90	65,317.23	82,878.67
July	52,218.04	75,691.57	120,973.89
August	36,555.39	46,590.68	66,946.38
September	22,038.63	32,503.48	51,029.06
October	26,382.61	40,646.45	62,719.91
November	43,733.16	30,016.77	54,988.81

Seventh-day Adventists. The first number bears date of May 6, 1852. Some persons may think that a "small beginning," and hardly worthy of mention. Small as it may appear, it was looked upon by the Sabbath-keepers at that time as a new era in publishing the great truths of the third angel's message. As we now look at the proportions of the printing business in this denomination, and think of the steady and continual growth of that work, we may say, in the language of one of old, "Who hath despised the day of small things?" Zech. 4:10. On another occasion, when everything looked forbidding to any great advance, the question arose, "By whom shall Jacob arise? for he is small." Amos 7:5. God's answer to this question was, "Who art thou, O great mountain [mountain of apparent difficulties]? before Zerubabel [the chosen builder] thou shalt become a plain: and he shall bring forth the headstone thereof with shouting, crying, Grace, grace unto it." Zech. 4:7.

In a Methodist work published some forty years ago, called the "Footsteps of an Itinerant," it is stated "that every great work of God on earth has had a small beginning." This has been true of the printing business connected with this message. It was, however, a time of new courage and much rejoicing with the "little flock," when they could praise God that they had a printing-press of their own. A new impetus was thus given to the work.

J. N. LOUGHBOROUGH.

Current Mention

— According to the navy year-book, compiled by the clerk of the Senate navy committee, the United States navy now stands second only to that of Great Britain, having passed both France and Germany.

— The federal grand jury has begun an investigation of alleged rebating by the packing-houses of Chicago. One hundred subpoenas have been issued, following an investigation by the three agents of the interstate commerce commission. It is understood that this action is part of President Roosevelt's plan to send some malefactors of great wealth to the penitentiary.

— Cipriano Castro, the now deposed president of Venezuela, who is at present in Germany for medical treatment, has issued a statement which virtually admits the loss of his position. The former vice-president, who has now assumed the presidency of the republic, has firmly established himself, and is making earnest efforts to bring his country again into friendly relations with the other nations of the world, especially with the United States, France, and Belgium. A number of American war-ships are now in Venezuelan waters, and the American minister is on his way to the Venezuelan capital to facilitate the resumption of diplomatic relations.

— The Russian ambassador to Italy died recently at Rome, under circumstances which indicate that he was the victim of a nihilist plot.

— December 23 Secretary Root signed an arbitration treaty with the representative of the government of Argentina, and also exchanged ratifications of the arbitration treaty between this country and Switzerland.

— The British government has found it necessary to pass a stringent law for India in an effort to stamp out the activity of certain native organizations whose purpose is the systematic assassination of British officials and the release of the country from British rule. Already a number of influential, wealthy Indians have been sent into exile because of their activity in stirring up discord.

— Seven councilmen and two bankers of the city of Pittsburg, Pa., have been arrested on charges of bribery and acceptance of bribes, and there are indications that others may be involved before the investigation is closed. Those who are in charge of the campaign of investigation state that a second raid will soon be made against councilmen and business men who are charged with corrupting the council. It has been practically established that \$176,000 was paid councilmen for the selection of certain banks as depositories of the city's funds.

— The supreme court of the State of Missouri issued a decree, December 23, ousting from that commonwealth the Standard Oil Company of Indiana, the Republic Oil Company of Ohio, and the Waters-Pierce Oil Company of Missouri, because of conspiracy between those companies to monopolize the oil business of the State. In addition to this, each of these companies have been fined \$50,000. The last-named company will be given the privilege of continuing to do business in the State, if by March 1 it can show to the court that it has taken steps to operate as an independent concern, and has satisfied the judgment against it.

— Never since the history of labor unionism have its ranks been so stirred as during the past week, over the result of the trials of Pres. Samuel Gompers of the American Federation of Labor, John Mitchell, one of the vice-presidents, and Frank Morrison, secretary of the organization. Mr. Gompers was sentenced to twelve months in jail, Mr. Mitchell to nine months, and Mr. Morrison to six months. The defendants were tried for contempt of court in violating the order of the court respecting the attitude of labor unionists toward the Buck's Stove Company of St. Louis, Mo. As a result of a strike of the employees of that concern the company had been blacklisted by the federation. In spite of the court's order, the blacklisting and boycotting of the stove company continued. Resistance of the court's order was encouraged by the leaders of the federation. Since the sentencing of these men, labor organizations all over the country have been voicing their protests, and the spirit of the organizations would indicate that in case their leaders were actually imprisoned, there would be great likelihood of serious trouble. The case has been appealed, and will be carried up to the Supreme Court if the next higher court does not reverse the decision of the sentencing judge.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL
W. A. COLCORD,

Chairman
Secretary

Religious Liberty Campaign in California

To meet the situation here, we have gotten out a Religious Liberty edition of the *Signs of the Times*, entitled "The Present Issue." It contains very timely information regarding the religious liberty situation in California, has thirty-two pages, besides cover, the design of which is in three colors. This periodical is furnished at 2½ cents a copy.

The petitions against the proposed California Sunday law are pouring into our office in large numbers by every mail. One aged G. A. R. veteran has just sent us a list containing 1,732 signatures, and another brother in the same district writes as follows:—

"I have sent you a few hundred names on the petition against the proposed California Sunday law. Two of us secured eight hundred signatures in three days. This is a busy time with me, but if you see that you lack one or two thousand names, I can secure them in about one week's time or less. Hope they will not be needed."

We need all the signatures we can get, and hope to roll up a list of at least fifty thousand signatures to present to the legislature in January.

The following interesting experience by one of our workers in one of the large Bay cities will be of interest:—

"I called on a very prominent attorney, presented him with a copy of *Liberty*, and requested him to read the petition. After looking it over, he said, 'Please leave the magazine, and call again.' One week from that day I called, but he was away. Later I called again. He was out, but I waited his return. Presently he came and invited me to have a chair in his private office. He said, 'I can not sign your petition; for if I were a member of the legislature, I would frame a bill to close all saloons from 12 P. M. Saturday night until 12 P. M. Sunday night, if it could be done on a civil basis, leaving out the question of religion altogether.' He then took from his library several books to investigate the Supreme Court decisions regarding a secular Sunday law. He failed to find just what he wanted. After he had read and talked over the subject for about thirty minutes, he sat back in his chair, saying, 'If a Sunday law can be made on a civil basis as a legal holiday, I am in favor of a Sunday law.' Then he seemed to have finished.

"During this time my heart was uplifted to God that I might say only that which would be to his honor and glory. I then said, 'If you will allow me a few minutes, perhaps I can clear your mind.' He listened attentively. Briefly I stated: 'The keeping of a sabbath is a religious question, and never can be a civil question; and religious legislation has always ended in persecution, and if a Sunday law is passed in this State, it will open the way for religious bigots to per-

secute those who differ from them in religious belief.' I also told him that 'when Congress made the appropriation to the World's Fair in 1892, it was made on condition that the gates be closed on Sunday, the fourth commandment being read as authority for their demand, which proves that this lawmaking body viewed it from a religious standpoint.'

"He picked up the petition, sat in deep study for several minutes, then said, 'If that is so, I will sign it.'

"During part of this time there were several persons waiting to see him; he had not been to lunch; I had started to leave twice, but he had detained me.

"This man was a former superior judge, also district attorney, and is, I understand, well known to members of the coming legislature. To my mind this is sufficient proof that the Spirit of the Lord is impressing men of high position, and it is time for us to work.

"This is one of about fifty calls. Several told me they would defend us against a Sunday law. Some said it was no man's affair what day a man should keep."

Would it not be a good plan for some of our brethren in every city to call on the lawyers, also to get *Liberty* before the ministers? See "Testimonies for the church," Vol. IV, page 390.

A. J. S. BOURDEAU, Sec. Cal. Religious Liberty Assn.

The Camel's Nose

It is our privilege to preserve our liberty. There is, however, a band of so-called National Reformers going about spying out our liberties as citizens of the commonwealth and as Christians, with the thought of depriving us of those liberties. He who is deprived by force of one God-given liberty is thereby placed in bondage, at least in civil bondage.

The "Sunday-rest bill," as framed by the National Reformers, is ready to be presented to the California Legislature this winter in altogether a new dress. Should this bill pass the legislature, it is only a stepping-stone toward the veiled object of their aim, which is a stringent Sunday law, as both they and we very well know. Should this bill pass, and thus become law, others similar, except as they are unveiled,—made stronger by the lapse of time,—and thus appear in their true color, will follow, and stringent legislation in behalf of Sunday sacredness will be forthcoming. Then results similar to those of the prophecy of Revelation 13 will be seen.

But, in the meantime, it is our privilege to protest against such craftiness as will bring, in the end, much evil upon the nation.

Note the cunning of certain portions of the bill: "Those who serve the public in doing necessary work on Sunday are entitled to a day of rest at some other time during the week. And, conversely, those who regularly observe another day of the week as their rest day should be permitted to engage in works of necessity or private labor on Sunday. This would remove the objections of those who set apart Saturday as their day of rest and worship, yet without reference to religious matters. This is in no sense a religious statute. Yet it will promote public morals, the chief object of government."

Notice their liberality is apparently

unbounded in this quotation. Watch for the camel's nose. California has no Sunday law.

God calls us to service. Let the petitions against the evil of religious legislation be scattered freely. From the Bible view-point, we have seen; we have heard; we know. *Let us act now.*

Our concern, dear brethren, to enlighten the minds of the people regarding this great evil, and incidentally to preserve our religious liberty, should certainly be greater than their ardor to obtain the power of the state for oppression. Sign and circulate the petitions both to the California Legislature and to the United States Congress.—H. W. Cottrell, in *Pacific Union Recorder*.

Now Is the Time

Now is the time to circulate petitions against the Johnston Sunday bill, which will, without doubt, be taken up for passage during the early part of the next session of Congress. This session begins December 7 and closes March 4. Petitions blanks may be secured from the conference office; and when the work with them is finished, they should be sent to the representative of the district in which they were secured. Faithful work with the petitions may result in postponing the passage of this and similar bills a little longer, thus facilitating the giving of the message, and hastening the close of the work.—*Northern Union Reaper*.

Religious Liberty Notes

FOUR hundred thousand pages of religious liberty literature were recently distributed in Pittsburg, Pa., the home of national reformism.

At the end of one hundred fifty days the Missouri religious liberty campaign conducted by Elder J. S. Wightman closed at Macon, Mo., October 31, with a meeting attended by nearly three hundred persons.

The *West Michigan Herald* gives expression to the right thought when it says: "The magazine *Liberty* should be placed in the hands of all lawmakers, ministers, and other prominent men in every locality."

The secretary of the New England Conference says: "We have had a religious liberty secretary the past year, who has done much to encourage the circulation of *Liberty*. Many copies of this paper have been sold by our agents throughout the conference."

Sister E. H. Morton, secretary of the Maine Conference, writes: "Brother Howe, our religious liberty secretary, although not able to be in the field to any great extent, is improving every spare moment in devising ways and means to circulate the magazine *Liberty*, and to attract the attention of our legislators to the truth."

The *Atlantic Union Gleaner*, reporting for Western New York, says: "Elder T. B. Westbrook has appointed secretaries for the religious liberty work in Corning and Elmira, and is making an effort to have one in each church who will take an active interest in this work. This week he sent in forty orders for *Liberty* to be sent to the leading citizens of Corning and surrounding towns."

NOTICES AND APPOINTMENTS

Notice!

WILL our brethren please inform us of the whereabouts of Sister Dorothy A. Burger, a member of the church at Joplin, Mo.; and also send us the name and address of the clerk of the Seventh-day Adventist church at Battle Creek, Mich. Address W. H. Brown, 212 McCoy St., Joplin, Mo.

Mount Vernon College Meeting

THERE will be a meeting of the patrons of the Mount Vernon (Ohio) College in the Seventh-day Adventist church, Ohio and Fair Sts., Columbus, Ohio, in connection with the annual meeting of the State conference, Jan. 25-29, 1909. The purpose of this meeting is the election of trustees, and the transaction of such other business as may properly come before the meeting. The first meeting will be held Tuesday, Jan. 26, 1909, at 7:30 P. M. C. V. HAMER, *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*.

Ohio Conference Association Meeting

THE annual meeting of the Ohio Conference Association of the Seventh-day Adventist Church will be held in the Seventh-day Adventist church, Ohio and Fair Sts., Columbus, Ohio, in connection with the annual meeting of the State conference, Jan. 25-29, 1909. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Tuesday, Jan. 26, 1909, at 3 P. M.

H. H. BURKHOLDER, *President*,
C. V. HAMER, *Secretary*.

A Good Time to Enter Walla Walla College

A NEW term, or semester, opens in Walla Walla College, Wednesday, Jan. 13, 1909. This will be shortly after the holidays, and is a good time for new students to take up their studies.

At that time new classes will be organized in various subjects. We shall also organize classes to meet the needs of the students who enter at that time. By enrolling at the beginning of the next semester, you will be able to get a half-year of schooling. A whole loaf is best; but a half loaf is better than none.

The cause of God is in need of workers in every line, and our young people should now earnestly enter upon the work of gaining a preparation; for time is very short, and a quick work will the Lord do in the earth, and he will cut it short in righteousness.

The Lord is greatly blessing Walla Walla College this year with a large number of earnest, devoted young men and women, whose purpose is to prepare themselves speedily to act their part in the closing work of the message. The present enrolment is 242 in the college, and 106 children in the normal training department, making a total enrolment of 348, which is the exact enrolment of last year. We are expecting several more

students at the beginning of the next semester, and shall be glad to hear from those who are planning to come, and also those who desire to come, but do not yet see the way open. It may be that we can help such in some way. A college calendar will be sent on application. Those wishing a calendar or any information concerning the college and its work may address the undersigned at College Place, Wash.

M. E. CADY, *President*.

Ohio Conference, Notice!

THE forty-seventh annual session of the Ohio Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, Cor. Ohio and Fair Sts., Columbus, Ohio, Jan. 25-29, 1909. The opening meeting will be held on Monday, Jan. 25, 1909, at 7:30 P. M. The meeting is called for the election of conference officers, and the transaction of any other necessary business.

Let all our churches plan to be represented at this conference, and if possible, by a full delegation. The basis of representation is one delegate for the organization, and one additional delegate for every twenty-five members. H. H. BURKHOLDER, *President*.

Important Announcement

BEGINNING with January, 1909, the *Signs of the Times* weekly will be published in its original form,—sixteen pages, fifty numbers in the year,—entirely independent of the monthly magazine. This decision was arrived at after careful consideration, and after hearing from many of our workers in the field. The price will be the same as it was before the monthly was started; namely, one year, \$1.50; six months, 75 cents; three months, 40 cents. Club rates will be the same as before, except that no rate will be less than two cents a copy. The monthly magazine will continue just as it started, but the two journals will be entirely separate and distinct.

For those who wish to read or use both the weekly journal and the monthly magazine, a combination rate has been made, as follows: one year, \$2; six months, \$1; three months, 50 cents.

The monthly magazine alone can be had as follows: one year, \$1; six months, 50 cents; three months, 25 cents. Special terms in clubs and to agents. All the above rates apply to Canada as well as the United States.

A little booklet outlining some of the good things these journals will contain during the coming year, giving club rates, terms to agents, etc., can be had for the asking. Address *Signs of the Times*, Mountain View, Cal.

A Word About the Self-Denial Boxes

FOR several years self-denial boxes have been sent to a number of people who have not requested them. The same is true this year. This is done because of the following words from Sister White:—

"Many should become interested in the work of placing these boxes in homes. Ask old and young to aid in the work for the colored people by placing these boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master."

If, therefore, you receive a self-denial box without having ordered it, know that it comes to you as an invitation to join the ranks of those who are using these boxes to raise money for the colored mission schools. The contents of these boxes should be sent monthly or quarterly to the Southern Missionary Society, Madison, Tenn., either direct or through the regular channels. If money is sent through the regular channels, be sure your church treasurer understands that it is for the colored mission schools operated by the Southern Missionary Society. It is not enough to say that it is for the work in the South.

C. P. BOLLMAN,
Secretary Southern Missionary Society.

Signs of the Times Monthly for January, 1909

THE January number of the *Signs of the Times* magazine will be the first of the new series. Hereafter the magazine will be published entirely independent of the weekly journal, but its plan and policy will remain the same.

Only a few weeks ago the whole country was stirred over the shooting of Francis J. Heney in a crowded court-room in the city of San Francisco. The January number has a very interesting article in regard to this matter, entitled, "The Shooting of Francis J. Heney, and the Events That Led up to It."

This article is written up from numerous personal interviews had by one of the editors with Mr. Spreckles, Mr. Burns, and others, and the statements can be relied upon. They reveal an alarming state of things, not only in San Francisco, but in all the large cities of this country.

In the Current Topics Department will be found an account of "The First Catholic Missionary Congress in America." This article is of special interest and significance just at this time.

In *The Watch Tower*, the article on "Distrust, Dissatisfaction, and Unrest," gives a striking array of the unsettled condition in the world; while the article on "Japan," from our own correspondent, furnishes information on matters over which there has been much discussion and difference of opinion.

In the Temperance Department the article by Mrs. S. N. Haskell, entitled, "Fermented and Unfermented Wines," will be read with special interest as showing very clearly the error of the claim that is being put forth that wine-drinking is taught in the Bible.

The article by Mrs. E. G. White, entitled, "A Saviour Which Is Christ the Lord," is one of a series that she has been furnishing for the monthly. These articles are intensely interesting, and can not fail to do a world of good.

In the Home Department Dr. D. H. Kress gives some valuable suggestions in regard to proper breathing and its relation to health.

On the whole, we believe that our readers will pronounce the January number the best yet. The cover design in colors represents the "prodigal son" returning to his father's house, and is a very attractive picture.

Subscription Price

Single copy, 10 cents; 5 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy; 500 to 1,000 copies, 3½ cents a copy; 1,000 copies and over, 3 cents a copy. Regular subscription price, \$1 a year. Foreign subscriptions, \$1.25.

Agents wanted in every city and town. Send for sample copy with suggestive canvass. Address your tract society, or *Signs of the Times*, Mountain View, Cal.

Eastern Pennsylvania Institute

THE Eastern Pennsylvania Conference has decided to hold its canvassers' institute January 20 to February 1, at Lebanon, Pa. All who attend with the purpose of doing regular canvassing will receive their board, room, and tuition free. The railroad fare will be paid to place of institute, and thence to place of territory, by allowing five per cent additional on all books sold until the fare is made up in this way.

The art and genius of canvassing will be thoroughly taught. Able teachers will be in attendance. Brother I. D. Richardson, the union general agent, will be with us during the entire time. Elder W. H. Heckman, president of this conference, will also be in attendance.

All who came to our institute last year can speak only well of it; and every one who went out into the canvassing field and devoted full time to the work, met with excellent success.

This meeting opens immediately after the close of our conference session at Lebanon; all who feel a desire to learn how to become

successful canvassers should plan to remain.

Let all who intend to go to this school correspond promptly with the writer, at 808 Prangley Ave., Lancaster, Pa., so the proper arrangements may be made before the above date.

G. W. HOLMAN, *State Agent.*

A 1909 Book-Mark

THE General Conference Sabbath-school Department has some very pretty book-marks for use during the year 1909. They are of satin ribbon, nine inches long, upon which are printed the Lord's prayer and the memory-verse texts for the children's Sabbath-school lessons for the entire year. Sabbath-school teachers can make their pupils no more appropriate gifts than these book-marks. Parents can encourage their children to learn their Bible verses by providing them each with a book-mark. They are appropriate for any one who uses a book-mark. A little remembrance of this kind is a token of esteem and kindly interest which any one would appreciate. Sabbath-school attendants, including home department members, should each

have one. The price is six cents each; on all orders of five or more to one address, five cents each. Cash should accompany each order. Address Sabbath-school Department, Takoma Park Station, Washington, D. C.

Address

THE permanent address of Elder J. K. Humphrey is 1693 Dean St., Brooklyn, N. Y.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

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.

FOR SALE.—Near Lyons, Colo., seven acres land near church-school, English and German. Good water. On main road from Longmont to Lyons. Daily mail. Want to go in the work. For particulars, address W. H. Moore, R. F. D. 1, Lyons, Colo.

WANTED.—A competent shoemaker would like to secure a position in one of our schools, or in some place where his children can attend church-school. Can give references in regard to character and ability. For further information, address Tobias Hicks, Tell City, Ind.

HYGIENIC VEGETABLE COOKING OIL.—Best shortening known. Guaranteed under pure food law. Keeps sweet and choice. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

MIDGET MASSAGE VIBRATOR.—Patent applied for. The only true massage machine ever invented that will run without electricity. Will last a lifetime. \$3 to Adventists only. Send for folder. We make medical lamps for office and home use. Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

WANTED.—Adventist country home, in New Hampshire or Vermont, for obedient boy six years old. Must be trained strictly according to Bible and Testimonies. Has been with unbelievers three and one-half years. Request terms, surroundings, references. Address George Judd, Box 74, Imperial, Cal.

FOR SALE.—320 acres of land 2½ miles from Borden Springs, Ala.; 75 acres in cultivation; 5 acres orchard, which never fails; 3 kinds of minerals on place. Land rolling, and strong; well watered. Two good houses, and one not so good. Price, \$720; terms, cash. For particulars address Day Conklin, Borden Springs, Ala.

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.

ETHAN A. BROWN, *Nut Food Specialist.* Des Moines, Iowa, who has manufactured Nut Foods for years for our people, and owns several patents, has developed a *substitute for flesh*, easily and cheaply made at home. This recipe, with full directions for making Economy Fireless Cooker, samples of vegetable cooking oil, and some foods, prepaid, for 50 cents. Send to-day.

To Adventists, North or East, who desire a warmer climate in best location and soil, of southern Texas, an opportunity is given to locate and introduce the truth in a new irrigated country, lately opened. \$2,300 has been subscribed for a \$3,000 church and school. Building to begin December 15. Crops every month. Useless to come with less than \$2,000. Apply for reading-matter. Address Andrew Hanson, Mercedes, Hidalgo Co., Tex.

FOR SALE.—640 acres in Trego County, Kan., near Union Pacific and Missouri Pacific railroads. Splendid farming land. Family estate of Elder C. A. Washburn. Land increasing rapidly in value, but as I am in the work, I desire to sell at once. For a limited time, price only \$10 an acre for whole section; \$12 for pick of quarter sections. Excellent climate. Purchaser's railway fare paid. Write to J. S. Washburn, 665 Decatur St., Memphis, 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. 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

BERD.—Ellen Josephine, daughter of Brother and Sister F. Berd, died Oct. 17, 1908, in Battle Creek, Mich., aged 1 year, 4 months, and 17 days. Words of comfort were spoken at the funeral in French and in English by the writer, assisted by Brother Paul E. Gros. A. C. BOURDEAU.

FRIED.—Sallie K. Fried was born Sept. 6, 1887, and died Oct. 26, 1908, at the home of her foster father, Daniel Fried, 1135 Turner St., Allentown, Pa., aged 21 years, 6 months, and 20 days. A little over a year ago, Sister Fried gave her heart to the Lord, and united with the Seventh-day Adventist Church. Since her conversion, she has lived a consistent life, and felt a special burden for the young people, who showed her great love and respect. The funeral service was conducted by the writer, who spoke for Rev. 14:13.

W. H. HECKMAN.

CHAPMAN.—Died at Los Angeles, Cal., Nov. 11, 1908, of typhoid fever, Sister Alice Laura Chapman, aged twenty-two years. She was born in Mitchell County, Kan., in 1886, and was converted while attending the Fernando Academy. She gave promise of being an able worker in the cause. Her mind was directed to the foreign work, especially in China. She died with a bright hope of a part in the first resurrection. Her father was with her in her last sickness. Words of comfort were spoken by the writer, from Rom. 8:28, assisted by Elder C. E. Ford and Prof. J. L. Kay. J. W. ADAMS.

McLAFERTY.—Brother A. C. McLafferty was born at Jumas, Seneca Co., N. Y., April 18, 1823, and died at Aberdeen, Wash., Nov. 29, 1908, in the eighty-fifth year of his age. He first accepted Christianity about five years ago, and was a consistent and devoted member of the Seventh-day Adventist church at Aberdeen. He found great comfort in studying his Bible, and rejoiced in the soon coming of Christ. He was confined to his bed but a short time, and quietly fell asleep on the afternoon of November 29, to await the call of the Life-giver. Three sons, with seven grandchildren and other relatives and friends, are left to mourn. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18. S. W. NELLIS.

CRISP.—Arthur Gibson Crisp was born near Rayton, Shropshire, England, Aug. 29, 1823, and fell asleep in Jesus at his home near Mansfield, Mo., Nov. 17, 1908. "Thou shalt come to thy grave at a full age, like as a shock of corn cometh in in his season," can truly be said of him, he having passed away at the age of 85 years, 2 months, and 19 days. He leaves two sons and a daughter, all of whom are in the truth, and are preparing for more active service in the Lord's work. During his illness Brother Crisp talked often of "the blessed hope" and the glories of the earth made new. He died in full assurance of a part in the first resurrection. In the absence of any of our ministers, and by the earnest request of the family, words of comfort were spoken by the writer. Mrs. JESSIE AMES.

COURSER.—Henry Elkins Courser was born in Sutton, Quebec, Canada, Jan. 9, 1853; and died of heart-disease at his home near Arvilla, N. D., Nov. 29, 1908, after an illness of about eight weeks. He was married to Elma McClaffin, May 11, 1877, and accepted present truth under the labors of Elder O. A. Olsen twenty-three years ago. He was the father of six children, five of whom are living, and share with him in the blessings of the third angel's message. Four were present at the funeral; the other, Mrs. F. L. Perry, is in Peru, South America, with her husband, giving the truth to that people. The loss falls most heavily upon Sister Courser and Brother Courser's aged father; but these mourn not as those without hope, for Brother Courser lived a quiet, consistent, Christian life, and was beloved by all who knew him. His faith failed not all through his illness, and his hope remained bright to the end. The funeral was held at the family home on November 30; and though a severe blizzard prevailed throughout the day, friends and neighbors filled the house, coming from as far as eight and ten miles. Few of these had heard the truth on the subjects of the state of the dead and the second coming of Christ, and listened with marked attention to Scripture evidence on these subjects, presented by the writer. N. W. LAWRENCE.

