



The Advent Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., January 21, 1908

No. 3

A Hymn for the New Year

My times are in Thy hands!
My future, present, past,
Are linked with golden bands,
And to Thy throne made fast;
The distant paths I do not see,
But this I know — they lead to Thee.

Day speaketh to the day,
Night answereth unto night;
They keep Thy time and way,
The darkness and the light;
The morn and eve which round my days
In their deep silence speak Thy praise.

The winter's frost and snow,
The song and bloom of spring,
The summer's golden glow,
The autumn's harvesting —
They all Thy faithfulness record,
And show the glory of the Lord.

Our years of health are Thine,
And Thine our hours of pain;
Thou bidst Thy sun to shine,
Thou sendest now the rain;
But on our changing skies we still
Can trace the lines of Thy sweet will.

— Selected.

Behold
The
Coming

Go to the
Sabbath
and
Testimony

Life and Health for February



COMES nearer meeting the ideal of a model health journal than any previous issue. The variety of subjects presented by editors and contributors in language that all can understand, is made doubly attractive through the manner of presentation by the highest skill of the printer's art.

Some of the leading articles are: A Faith That Works Against Disease; Cancer — Its Cause and Rational Treatment; Preventive Treatment of Sore Throat; When Baby Has the Croup; The Treatment of Tuberculosis; Children's Gardens — Their Value for Health, Happiness, and Physical Development; The Cooking Lessons, in which are given many valuable recipes for cooking proteid foods; Health Catechism, considering the subject of exercise.

Several of these articles contain simple, practical instruction that may mean not only improved health, but the saving of life.

How Its Value Is Estimated

The chief clerk in the office of Superintendent of Public Buildings, Albany, N. Y., under date of Dec. 16, 1908, writes: "Chance recently brought to me the current number of *Life and Health*. I have read it thoroughly, and I want it regularly hereafter. Please enter my subscription for one year, commencing with the January, 1909, issue. My opinion of the publication is perhaps best expressed when I assure you that if the price were double what it is, I should not be without it regularly hereafter."

A business manager of a sanitarium says in a recent letter: "In a little over four hours one day last week Miss — sold 126 copies of *Life and Health*, with a profit to herself of \$8.82. Many of our brethren and sisters are working hard a full week for less wages. Of course not every one can do so well, but I believe there are many who could do one half as well, and that would mean good wages."

Many words of appreciation for the improvements made this year have been received. Remember, *Life and Health* is now a 64-page magazine, and the price is \$1 a year. Same price to agents as before the magazine was increased one third in size: 2 to 25 copies, 5 cents each; 25 to 500 copies, 4 cents; special rates on larger quantities.

LIFE AND HEALTH

Takoma Park Station,

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Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 21, 1909

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

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REVIEW AND HERALD
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DURING all the time of man's journey through this world, the promise of salvation has been held before him. Nevertheless, during all that time the history of man shows the timeliness of such an admonition as this: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

A Wonderful Saviour

IN Jesus Christ there is help for the infirmities of body and mind, as well as for the tendencies to sin. He "took our infirmities, and bare our diseases." Thus could he be "touched with the feeling of our infirmities" as in no other way. To the man sick of the palsy he said, "Thy sins are forgiven;" to the infirm woman, "Thou art loosed from thine infirmity." He was "in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help in time of need." It is a wonderful thing to have a Saviour who saves from sin; but it is also a wonderful thing, a blessed, consoling thing, to have a Saviour whose joy it is to help and encourage and comfort in every experience in life—ever present in sickness as well as in health, in times of sorrow as well as in times of joy, in times of scarcity as well as in times of plenty, in night as well as in day, through the valley of death as well as on the mountain tops and the meadows of life. Such a Saviour, helper,

friend, and brother is Jesus Christ the Lord, who was bruised for our iniquities, and by whose stripes we are healed.

The Real Explanation

WHILE some of our friends are seeking to find the reason for the rapid progress of this second advent movement, it seems a fitting time to set forth the true explanation of this marvelous growth. It is true that earnest efforts have been put forth by those who believe this truth in their desire to make it known to others, and that the most approved plans of organization have been adopted to render such efforts most effective, but this is not sufficient in itself to account for the extension of this message into nearly every country in the world within a comparatively short time. The true explanation is that all this well-organized effort is put forth in harmony with the divine purpose for this time. Thus divine and human agencies co-operate in carrying forward successfully the movement which is to prepare the way for the coming of the Lord.

It is in the divine purpose, as made known through the prophecies, that in this last generation the threefold message outlined in Rev. 14: 6-12 should be proclaimed to all the world. Those who are willing to be used as instruments to accomplish this work will find themselves energized by divine power, and a prosperity due to more than human wisdom or human effort will attend their labors.

Thus it was in the days of John the Baptist, and the people were moved by an unseen power to confess and forsake their sins, and to accept the message which proclaimed, "The kingdom of heaven is at hand." The time had come for that voice to be heard in the wilderness, concerning which Isaiah had prophesied, and neither the civil nor the ecclesiastical authorities could suppress it.

So it was in the days of Luther. It was not the prestige of great names which insured the success of the Reformation. "The Reformer Zwingli emerged from a shepherd's hut among the Alps; Melancthon, the great theologian of the Reformation, from an armorer's workshop; and Luther from the cottage of a poor miner;" but the hour had arrived in the divine purpose for presenting anew God's gospel of free grace and salvation by faith, and it simply required willing agencies for the accomplishment of this

work. The Reformation of the sixteenth century succeeded because God was in the movement.

The same principles again find expression in this final proclamation of truth to the world. The great prophetic periods have been fulfilled. The hour of God's judgment is come. In a little time, He whose right it is to take the kingdom will appear in his glory, but all this must be made known to the world, and the call must be sounded forth, "Fear God, and give glory to him; for the hour of his judgment is come." The power of the divine purpose is in this proclamation, and those who give it to the world are assured of success in their co-operation with this divine purpose.

This is the only and the true explanation of the prosperity that has attended this second advent movement, which, beginning in weakness and under circumstances which to all human appearance would render its progress both difficult and slow, has in these few decades extended into nearly every country on the face of the earth, and has won adherents from all classes.

It is well to remember that there is more power in the divine purpose than in all merely human agencies combined, and that success is assured to those who are used of God in fulfilling that purpose.

The Meaning of the Second Advent

Two or three letters have appeared recently in the *Sabbath Recorder* (Seventh-day Baptist), drawing some comparisons between the prosperity which has attended the work of the Seventh-day Adventists and the apparent stagnation among the Seventh-day Baptists. As a probable cause of this difference, they have suggested the belief in the near second advent, and two of them have strongly urged that the Seventh-day Baptists ought to make a careful study of the advent doctrine, as found in the Scriptures, with a view of proclaiming it, if thorough investigation should show it to be well founded.

Another correspondent urged the editor of the *Recorder* "to proclaim the second coming of Christ as being near at hand," declaring that God was withholding his blessings because of the neglect of this duty. An editorial reply to this exhortation, which reiterates some of the well-worn arguments against the reliability of

prophetic interpretation, contains one statement which we have rarely seen surpassed for its brutal frankness:—

It was indeed better for them [the disciples] that he [Christ] go away; and we insist that it must still be better for the world that he stay away.

The reading of the Scriptures ought to convince any unprejudiced mind that the second personal advent of Christ to this world marks the climax of all his work in behalf of humanity, and that apart from this crowning event his mediatorship would fail of accomplishing the promised results. Thus to his disciples just before his crucifixion he said: "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." In his prayer immediately following this promise, Jesus expressed the idea of reunion with his disciples in these words: "Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." Setting forth more clearly the time and manner of this reunion, and teaching that those who were alive at the time of the second advent would have no advantage over those who had fallen asleep, the apostle Paul stated the case thus: "We that are alive, that are left until the coming of the Lord, shall in no wise precede them that are fallen asleep. 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 that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The same apostle at the close of his earthly experience again emphasized the fact that at the coming of the Lord the hope of the Christian would find full fruition: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." In the same strain writes the beloved John at the close of his record of that remarkable series of prophecies constituting the book of Revelation: "He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus."

Thus the promise of the coming Seed, which was given to our first parents before they were expelled from the garden of Eden, is developed with greater fullness and clearness in the succeeding ages, during which the main theme of prophets and apostles was the final overthrow of sin, and the triumph of righteousness,

when the Son of man should come in his glory, until in the most literal language Christ's second coming to receive his redeemed people to himself and to reign victoriously, is declared as the consummation of the plan of salvation. And yet in the face of all this plain teaching, the *Recorder* declares, "We insist that it must still be better for the world that he stay away."

This unscriptural and antisciptural statement is a good illustration of the way in which one error may vitiate the plainest teaching of the gospel. The belief in the natural immortality of man, and that heaven is entered at death, robs the second advent of its real meaning, and naturally leads to its neglect. When the central truth of the gospel is clearly apprehended; namely, that eternal life is the gift of God, and that immortality is bestowed upon believers at the second coming of Christ, the importance of the advent doctrine is clearly seen, and the blessed hope of the resurrection and of the glorious appearing of our Saviour becomes the comfort and the stay of the Christian through all his worldly pilgrimage. No; it can not be "better for the world that he stay away." The delay has been a long one; the world is rapidly growing worse; the limit will soon be reached, the only hope of a better order of things rests upon the promised return of our Lord. Every lover of truth and righteousness ought to do all in his power to hasten his appearing.

Sanitarium Training Centers

OUR sanitariums are coming to be a strong department of our training-school system for missionary workers. The Boulder (Col.) Sanitarium, for example, last month graduated a class of twelve. Already two of the class are abroad; one is on the way to the Foreign Mission Seminary, with India in view; and others, who for a time are entering home work, expect to get into mission fields in due time. Next year's class is a large one, and with almost one thought they have the mission fields in view. Boulder has made a strong feature of its nurses' training class, and is now represented in all parts of the foreign field.

With all our hearts we should rally round our sanitarium training centers, not only for the work they do in healing the sick and educating the world in the principles of health and temperance, but also for the strong work they are doing in training workers to go out into pioneer service in the mission fields. These conference institutions are training-schools as verily as our colleges. All these facilities, properly supported by our efforts and our prayers, mean quick work in the preparation of missionaries. No other missionary bodies have such a

complete system for the raising of recruits for service. It is because of the swift progress to be made with the last message that the Lord has so armed us for the work.

W. A. S.

The Rise and Fall of Religious Liberty in America

A Recapitulation

FREEDOM of choice is the key-note of the gospel. The gospel invitation is the very antithesis of force. "Come unto me," is an invitation, not a command; and what Jesus would not compel, he has given no one authority to compel for him. We have seen in these studies how he himself first proclaimed the doctrine of religious liberty in these words: "If any man hear my words, and believe not, I judge him not." He found a condition of religious intolerance and a united church and state, and his teaching was a rebuke to it. He was lifted up upon the cross, a victim of the intolerance of his times. His followers were hunted in every country as the legal prey of the intolerant system. A time came when their increased numbers made them respected. That was the hour of the church's great temptation. The organized body yielded, as did Eve in Eden; and the great deceiver accomplished by stratagem and temptation what he could not accomplish by open threat and force. He induced the church as an organization to deny her Lord. She became an oppressor not of the heathen only, but of the true followers of the Lord she professed to serve, putting them to cruel deaths *in his name*.

Constantine's Edict of Milan, granting religious freedom to all, was repudiated by his sons in their acts, and the church he established relegated it to oblivion, so far as her interest in the edict's perpetuation was concerned. For fourteen hundred years the principles of that edict and the principles laid down by Jesus Christ found expression only among the scattered flocks of our Lord's fold in the mountains, the deserts, and the wilderness.

The Reformation broke the power of the papal church to a large extent, but the lessons of intolerance which Luther and Calvin had learned in the school of the Catholic hierarchy they practised upon those who differed with them when they had the power so to do. They left the church as they found it, in unholy wedlock with the state, and forged new fetters to bind the consciences of men. This is demonstrated in the persecution and death of those who perished with their sanction or by their orders.

In spite of bitter persecution, in spite

of death itself, there persisted, during all that dark time, a little band who would not yield their faith at the command of any earthly power. They were the Paulicians, the Albigenses, the Waldenses, and the Anabaptists. The first three named suffered all things at the hands of Rome, while the last named were the special object of attack by the established churches of the Reformation, as well as by the Catholic Church. It was these Anabaptists who became the real apostles of religious freedom for both the Old World and the New. Their blood flowed like water in Europe because they insisted on an unshackled conscience. That they were not exterminated in all Europe, as in Germany and Switzerland, was due to the championing of their cause by Prince William of Orange.

In 1647 the Westminster Confession of Faith was adopted, which authorized officials of the English church-and-state system to do all that Rome could have asked the state to grant her permission to do. In 1689 came the Toleration Act of William and Mary, which granted toleration to Quakers and Protestant dissenters, but left Catholics and anti-Trinitarians outside the scope of its beneficence. But for even this small measure of toleration we are indebted to the persistent agitation of the Anabaptists, many of whose tracts were written in prison. To these people we are indebted for the declaration that every man's worship should be in accordance with "the dictates of his own conscience." Through them the doctrine of religious liberty was transferred to America, and through their oppressors came the opposite principle in superabundance, so that in every colony save Rhode Island and Maryland the heavy hand of religious oppression was felt. Both men and women were whipped, fined, imprisoned, and killed on the soil of the New World for exercising liberty to believe the Word of God and practise its teachings. The state established the church, supported it by general taxation, and compelled the people, under pain of fines and imprisonments, to attend its services and accept its teachings. All religious instruction not authorized by the established church was put under the ban, and all unauthorized teachers of the Word were criminals, to be dealt with by the state.

In spite of these forbidding circumstances, the leaven of better things was working in all the colonies. Where existed a system denying religious freedom to all save those of the established church, there was to be established a system that would recognize the freedom of the soul from the control of the civil

power. Like the persecutions in the time of the apostles, the New England persecutions only served to spread the doctrine it condemned. The banishment of Roger Williams in 1635 planted a State which stood for the principles that caused his banishment. The history of all the different colonies where church and state were united reads very similarly in respect to religious intolerance. Though the manner of punishment for dissenters differed, the institution that fostered it was the same, and the church that persecuted dissenters in one colony had its own members persecuted in another. In each colony the fact was demonstrated that wherever a church is established by law, conscience is made an outlaw. In the midst of such travesties on true religion Roger Williams and his compatriots were making a "livelie experiment" which is still living, and the influence of which will never die. In the constitution, or charter, of Rhode Island we find the church disestablished, the principles of republicanism and the equality of man established, and the prohibition of all religious tests for the holding of public office—principles later incorporated into the Constitution of the United States, but logically lacking in the charters and constitutions of all the church-and-state colonies.

The uneasiness of souls in bondage, the leaven of a spiritual unrest, the persistent teachings of such believers as the Quakers and Anabaptists, and the inhuman punishments inflicted, were having their effect in all the colonies. The people were drifting away from their oppressive leaders. In New England the arrogance of the hierarchy was such that it resulted in its own downfall at the hand of the king of England, and the revocation of the colony's charter in the year 1685. In 1691 a new charter was granted to Massachusetts, which guaranteed religious liberty to all "except papists." But it was not until 1833 that church and state were finally separated in that State.

The same struggle went on in Virginia, where Baptists, Quakers, and Presbyterians felt the heavy hand of the established church. Not until 1774, two years before the Declaration of Independence, did light begin to break in Virginia. With the dawn of the Revolution came better days for the oppressed Christians of that commonwealth. The same year that the Declaration of Independence was adopted, the Virginia Convention adopted its famous Bill of Rights, whose sixteenth article declares the principle of religious liberty. The downfall of British rule in the United States was practically coincident with

the downfall of the established church in Virginia.

The great majority of the State constitutions, while containing many of the grand principles of the national Constitution, contained also some of the principles of church-and-state union. Some seeds of the old order of things were left, and are bearing evil fruit to-day. The opponents of religious freedom in the days of the Constitution's adoption have never lacked successors. An attempt was made in 1829 to have Congress committed to a career of religious legislation. The effort was brought to naught by the master defense of Col. Richard M. Johnson; but in the year 1864 the forces opposed to the freedom of conscience began an active, systematic campaign to re-establish religious thralldom in this country. That organization, the National Reform Association, has called to its aid the American Sabbath Union, the W. C. T. U., the labor unions, the Lord's Day Alliance, the Roman Catholic Church, and numerous State organizations, to insure the enactment of laws for the enforcement of a religious ordinance—the Sunday sabbath—the entering wedge to a union of religion and the state. These organizations, banded together for the accomplishment of that purpose, must be looked upon as one in spirit, actuated by one motive. That motive has been forcefully expressed by the prime movers in the undertaking. It is that religion shall be established by law; that the hand of oppression shall be laid upon non-conformists again as in colonial days. In 1888 Congress was besieged again by the same forces for the same purpose, and found an able champion in Senator Blair, of New Hampshire. In 1892 came the Supreme Court dictum that "this is a Christian nation," and the forces of retrogression and soul-thralldom had won a victory that meant much for them. Since that pronouncement, those forces have taken new heart, and redoubled their efforts to re-establish a censorship over religion in America.

To assist in the work outlined by the instigator of the undertaking—the National Reform Association—the various organizations named have pledged themselves. The most forceful and efficient ally of that organization is the Catholic Church—always and everywhere the foe of religious freedom. That the Catholic Church sees in this backward movement the abandonment of Protestant principles is plainly evident. That she plans eventually to lead the undertaking is shown in the recent declaration of her purpose to build here an enduring edifice "upon the ruins of decaying Protestantism."

Seeing in such movements as the National Reform Association has inaugurated an unmistakable evidence of an abandonment of Protestant principles, and seeing the success of that organization in winning other so-called Protestant organizations to its standard, the Roman Church rightly argues that Protestantism is no longer a power to be dreaded, but a force to be guided; and she, the Roman Church, will act as the guide. She declared her intention of being that guide when she declared that "all Catholics should do all in their power to cause the constitution of States, and legislation, to be modeled on the principles of the true church."

This religio-political combination, which already professes to hold the Congress of the United States in its hands, is even now beginning to come under the leadership of Rome. When that combination through its increased power and influence shall have actually accomplished what it now professes to have already accomplished, and when Rome accomplishes her purpose to be the leader of the combination, as she confidently expects to do, it is not difficult to foretell what the character of the nation and its legislation will be. The activity of the hierarchy in this country portends no good for the country; and the rapid abandonment of Protestant principles by professed Protestants is making Rome's victory easier with every new day. If Americans value civil liberty, if Christians value freedom of conscience and of worship, there is no more opportune time than now to let the fact be known. Religious liberty, without which all other liberties are valueless, is being attacked in front, flank, and rear—yea, even within its own citadel, by its professed defenders; and the horrors and hypocrisies of medieval and colonial days are in a fair way toward repetition in this country, so blessed of heaven, so forgetful of history.

C. M. S.

Now Is the Time

IN a letter from Inland China, Dr. A. C. Selmon says of the revolution of thought going on in that ancient land:—

It looks as if China would be able to carry itself through this crisis, and if it does, it means much to this empire. Now is the time to put in our best efforts here in China.

The reports from our missionaries in all lands bring that word, "Now is the time." The same message was sent us a little time ago by the spirit of prophecy. "Now, just now," was declared to be the time to press the work in foreign lands. The conditions in entered and unentered fields, amid old civilizations and new, cry to us, "Now is the time."

The hope of meeting this call, humanly speaking, depends upon the faithfulness of believers in every church in bringing in the weekly offerings for missions. If believers, led by church and conference officers, will only agitate and encourage, until from every church, month by month and quarter by quarter, there shall flow in an average of ten cents a week each, for missions, it will mean a mighty extension of our field of operations. We must see it, for, truly, "Now is the time."

W. A. S.

Note and Comment

Living Like Jesus

JESUS CHRIST is the Christian's example in all things, and it is incumbent upon all who unite themselves to his visible body on earth, taking upon themselves that name, that they should "walk even as he walked." If our Saviour's example means anything to his professed followers, it means that. To profess Christ and walk in the ways of sin, makes us hypocrites, and puts him to shame. It is a serious matter to make public profession of Christ, take part in the ordinance of baptism, and have one's name enrolled upon a church book. It is quite evident that this matter is lightly considered by many at the present time. A few years ago the question, "What would Jesus do?" was heard upon the lips of many who professed his name, seeming to indicate that though professed Christians, they had hitherto been living with small regard to the example of their Lord. The originator of the question won fame and financial prosperity by publishing a story-book with such a title. Recently there has sprung up in Cincinnati a movement of much the same character. The pastor of a large congregation at a mass-meeting induced eighteen hundred of his hearers to pledge themselves to live for two weeks as Jesus would. This is the program:—

Christ was a man of joy as well as a man of sorrow. He would have us lead a joyous life. Learn to smile. Quit your kicking. Go to work with a word of cheer on your lips. Be like a burst of sunshine. Don't go down to work ten minutes late sour. Jesus would have us be honest in business. There was no shoddy work done in Christ's carpenter shop. Let there be no shoddy work in your business. When the temptation comes to be dishonest, say no, no matter what comes. Let us be honest in our speech and in our social position. If you are worth only fifty cents, don't try to pass off for a dollar. For the next two weeks let us pass for what we are. If you would live as Christ lived, you would have an open Bible, you will pray. Jesus would have us live as gentlemen and ladies. Christ was no loafer. If you have no job, try hard during the next two weeks to find one. Lend a hand in loving service to those who need you.

Now, the real Christian will do all these things, and he will not do them as a two weeks' experiment either. The truly converted man understands, when he accepts Christ as his Saviour, that all that and much more is involved in his allegiance to Christ. To teach professed Christians to adopt that standard of life for two weeks, is to teach them that they can drop the undertaking at the end of that period if it is not to their liking—and still be Christians. This is merely playing fast and loose with religion. No man has a right to limit the term of service in the Christian warfare. It is not two weeks or two years—it is a life, a life of toil, of hardships often, of sacrifice always.

A Candid Admission

THE manner in which the Roman hierarchy believes in a separation of church and state in this country is explained by a Catholic writer in the *Pioneer Press*, of St. Paul, in pointing out what he calls a basic error in the Lutheran letter of protest to President Roosevelt. He says:—

Applying their conclusion as to general Catholic teaching, they absolutely ignore that necessary and fundamental distinction made by Catholic theologians in treating this subject of the mutual relations of church and state, the consideration, to wit, whether the state under discussion happens to be a Catholic or non-Catholic country.

For the Catholic country, this writer admits, all the Catholic teaching about the inseparableness of church and state is distinctly true. But he insists that it is beside the point for the Lutherans to class America with Catholic lands. As the United States is a non-Catholic country, the Catholic Church could not apply these doctrines here. In other words, Rome believes in the separation of church and state in all Protestant or heathen countries. She believes in the union of church and state in all countries where Catholicism is the dominant religion. She believes in the separation of church and state in this country *now*; but when she succeeds in making America Catholic, as she has declared her intention of doing, she will believe in the union of church and state. To unite church and state here now would be, she feels, to give an advantage to some non-Catholic "sects." That she does not want or believe in. To unite church and state when she has made America Catholic, will, she feels, give her an advantage over all the "sects." That is what she does want and does believe in. When Catholic priests declare their belief in a separation of church and state, it is always that kind of separation. Let not Protestants be deceived by such declarations. Rome has not changed, and will not change.

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.

In God's Care

I know not what beyond may lie,
When sunset tints illumine the sky;
To-morrow, be it dark or bright,
Is sealed and hidden from my sight;
When flowers fold, and shadows creep,
I lay me down in peace to sleep.

I know not what the day will bring
What lesson hold, what new, strange thing

In life's deep meaning I may trace,
Where light and shadow interlace;
My Father's hand the way doth keep;
I lay me down in peace to sleep.

I know not what the day will bring
Of joy or pain, what changes ring
Ere day and night complete the year:
I trust in God and have no fear;
For his great love is strong and deep:
I lay me down in peace to sleep.

—Julia E. Abbott.

Lessons From Christ's Labors¹

MRS. E. G. WHITE

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: that it might be fulfilled that was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

At the time of Christ's first advent the world was in a terrible condition. Men were being controlled by satanic agencies. The Majesty of heaven looked with pity on the human race. He saw that Satan was gaining control of the bodies and minds of men, and Christ knew that he alone could break the enemy's power. It was because of this that he laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to our world to meet the powers of darkness, and to hold in check the forces of Satan. This was his work. A counter-working influence, coming from the highest authority, was to hold the enemy in check, and resist his power.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they

straightway left their nets, and followed him."

Here were some whose minds were under the influence of Christ. At his call they came right to his side. "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him."

Just such a work as this is to be carried on in our time. Those who will work in harmony with Christ, God will use to accomplish a good work. If those who claim to be children of God will make an entire consecration of themselves to Christ, the mighty influence of the power of God will be with them.

The Saviour saw a great work to be accomplished, and he clothed his divinity with humanity that he might impart his healing power to mankind. He was the Great Physician. As those who have consecrated themselves to the work of God go into foreign countries to labor, they will meet the sick and suffering. Know that the best way to reach the hearts of such is to come close to them, to kneel down and pray with them and for them. The time has come when we must carry in our lives the influence that the Saviour carried in his life. We are to instruct and educate the suffering ones how to resist disease, by teaching them how to eat and drink and live healthfully, and how to love and fear God. By reading and studying the Word of God, those who in their hearts desire to serve God will learn to discard the habits that are ruining the health of body and soul.

The light has come that there are to be sanitariums provided for the sick, and we have been trying to provide these institutions for the carrying on of the work of God. As a result of our sanitarium work we have seen wonderful conversions. The salvation of God has been revealed. Through this instrumentality souls have become intelligent in regard to the faith, and many have been converted to the present truth. The work is extending, and we have had to establish sanitariums in many places.

Our schools and sanitariums should be in close co-operation, that our youth may be educated in a knowledge of the truth, and at the same time be enlightened in regard to the care of the sick. Wherever there is an important training-school, there, if possible, should be a sanitarium. The students are to be educated in right habits of living. It means a great deal to establish a school and conduct it in such a way that it will meet with God's approval.

We are to understand the importance of this work, and to reason from cause to effect. We are to work as Christ worked. We are to learn to talk to the people intelligently and with power. Then they will call upon Christ, recognizing in him the One who came to our world to do the work of healing for soul and body. Those who are suffering

with disease will be aroused to take hold of the light of health reform. They will leave off their wrong habits, and will stand in a position where they can reach others.

The disciples who were called from their nets to follow Christ did not have a college education. Christ did not have it. He lived his human life in simplicity, — living and preaching the truth. The light of the gospel was shining upon the pathway of those who heard him. We are to teach our children and youth the importance of simplicity. The straining that is often done to reach a wonderful height of learning, — let it not be encouraged. I have seen many a youth destroyed before his education was completed because of this desire for knowledge.

If we would keep well, we must let reason guide us in our manner of living. If we will place ourselves in right relation to God, our beings will respond to his instruction. God would have us connected at all times with the Great Physician; then his salvation will be revealed to us, and we shall know that there is a God in Israel.

We have a living Healer to-day. We need not depend upon drugs, but upon the Great Physician. If every sanitarium in our land were in living connection with God, the truth would go forth from our institutions as a lamp that burneth. They would carry mercy and light and compassion to the people, until men and women would realize that this is the religion of Christ, and that it reaches to suffering humanity.

It is time that we were putting on the armor of light. It is time that we were comprehending our duty to the world at this stage of its history. O, such wickedness exists in our cities, and yet many of the people are asleep! Professed Christians are asleep. They do not understand that there is a work for them to do.

The Saviour's work of ministering to the suffering was always combined with his ministry of the Word. He preached the gospel and healed infirmity both by the same mighty power. He will do the same to-day; but we must do our part by bringing the sick in touch with the mighty Healer. The Saviour left the courts of glory and came to our world to bear temptation and resist evil, that men might have power to take hold of his strength. The soul that comes to Christ by living faith receives his power, and is healed of his disease.

Christ would not take a position in life where he could not associate closely with the people. During the days of his ministry all classes of people flocked about him to hear his words. We read of one occasion when five thousand men, besides women and children, formed the company about him. The time came when the people should have something to eat, and where was food to supply so many? In reply to his question, "Whence shall we buy bread, that these may eat?" one of the disciples replied, "There is a lad here, which hath five

¹ Sermon preached at Oakland, Cal., Sabbath morning, Sept. 5, 1908.

barley loaves, and two small fishes: but what are they among so many?" And Jesus said, "Make the men sit down." Then Christ imparted the food by his miraculous power to the hungry multitude.

When all had sufficient, he commanded, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

We stop short of exercising faith. We need the simplicity of godliness that will take hold of the work and come right down to Christlike practises with a spirit willing to help where help is needed. The Majesty of heaven, the King of glory, came to our world to preach the gospel of salvation. He invites you to listen to his words. He was so filled with his mission to men that his own mother could not draw him from his work. The sick and suffering were before him, and he must labor for them.

This is the work we are trying to do. It has been a hard work sometimes, but the need of this kind of labor has been presented to me in clear lines, and we are determined to do it wherever it is possible. We have sought to labor in every place where we could preach the Word of God.

Wherever we have a school, there we should also have a sanitarium. We must work the works of God in these institutions. The youth are to be instructed regarding what God requires of them in the work of leading souls to the light. The blessing of God will come upon every true worker.

Letters come to us from many parts of the world telling what the truth is doing in other lands. I am so thankful that we can have a part in this work, that we can be laborers together with Christ in the upbuilding of the kingdom of God in the earth. I am so thankful that the light of truth is shining. The light is to continue to shine. Do not let it go out. Do not shut it up, but let it shine to all that are in the house.

Study how you can speak the truth to those with whom you are brought in contact. Take hold of God by living faith. Do your duty simply day by day, and you will constantly advance until you are qualified to hold a position of trust in the work. We need to carry pure religion into our lives. Let us show an interest in the sick. Christ gave his life for these souls. It is our privilege to bring them to him and teach them how to take hold of his divine nature. Then the afflictions with which Satan has beset them, will be overcome.

We need helpers. Souls should be coming to take the places made vacant by those who are sent to labor in foreign fields. They are going all the time, and the blessing of God is coming upon his people. Some are departing from the faith and giving heed to seducing spirits, but let us not weaken our efforts.

In the name of Jesus Christ of Nazareth let us lay hold of divine power. God will work with us mightily if we will do this.

My brethren and sisters, we need the truth as it is in Jesus. We need to teach the people how they may become partakers of the divine nature, that they may escape the corruptions that are in the world through lust. We need the manifestation of true godliness in every line of service.

Let us follow all the light. Let us resist temptation as Christ resisted it. In the day when every case will be forever decided, there will be many who will wish that they had studied their Bibles more, and more fully met its requirements. Will you not lay aside the story magazines, and study the Word of God? At such times angels of heaven are right around you to strengthen your understanding. We need to have God come into our families; we want our children to be saved. Our schools that are established should be giving an education in the things of God. The students should be learning how to escape the corruption that is in the world through lust.

My brethren and sisters, I want you to reach up to God by living faith. Christ wants you to be living workers, communicating light to the souls who are perishing around you. Keep your eyes on God until you reach the kingdom of heaven. Then the pearly gates will be thrown open for you, and you will receive the welcome given to those who have been laborers together with God.

Victory is before the faithful worker. I can not lay down the armor. I trust in the Lord to be my strength. I want to see Jesus. I want you to see him. I want to see the One who endured temptation in my behalf, and who wore the crown of thorns for sinners. Then he will be crowned with glory, and we shall see him as he is. We shall fall at his feet in worship. He will place the harp in our hands, and our voices will be raised in such music as we have never heard on earth.

I am so thankful for the privilege of saying these words to you. I invite each one of you to take hold by living faith of the divinity of Christ. This is the gift that Christ came to the world to bestow. In him humanity may take hold of divinity and share in the joy of the Lord.

The Sacredness of Church Services

E. K. SLADE

OUR church services should be characterized by a sacredness far above anything of an earthly nature. The distinction between the sacred and the common should ever be borne in mind. The exact manner in which the services are conducted is of less importance than a keen sense of the sacredness of the worship and the place of worship. "There should be rules in regard to the time, the place, and the manner of worshipping.

Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference."—*Testimonies for the Church*, Vol. V, page 491.

"From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God, *are fast losing their hold upon our minds and hearts*, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary, where they met with God in sacred service, has largely passed away. Nevertheless, God himself gave the order of his service, exalting it high above everything of a temporal nature."—*Ibid.*

Those who have charge of the work in our local churches will, on reading the words just quoted, fully sense the fact that there is much in connection with our church services that is not pleasing to God, and that is not conducive to the uplifting influence that should prevail. The fact that services are many times held in private houses, schoolrooms, or other places not dedicated to the worship of God, may in some measure account for our shortcomings in these things; but the lack of reverence is not wholly chargeable to that fact. It will be freely admitted by all, we believe, that we are deplorably at fault in these matters, and that a decided reform should take place. There are to be rules in regard to the time, place, and manner of worship, and it is of great importance that they should be observed; but evidently the thing most needed is a keener sense of the sacredness that attaches to all connected with the services of the house of God.

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers."—*Ibid.*, page 492.

"In the minds of many, there are no more sacred thoughts connected with the house of God than with the most common place. . . . There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, *God has often turned his face away from those assembled for his worship.*"—*Ibid.*, page 490.

We are nearing the end, and we shall

be subjected more and more to the attacks of the enemy. In all our experiences we need to come nearer to God, and we must have every privilege granted us, in connection with the church and with the work of God, avail for us all that is possible. The way should be open for the presence of God in our church services more than in the past, and it is a sad thought that our attitude in worship should at any time be such as to forbid his presence.

Holly, Mich.

A Striking Prophecy

GEORGE I. BUTLER

"AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roar-eth: and when he had cried, seven thunders uttered their voices. . . . And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:1-11.

This most striking parenthetical prophecy is worthy of careful study. At some length we have considered the glorious announcement which we call "the first angel's message." After a little study, it must be evident that this view in chapter ten, and the message of Rev. 14:6, 7, cover the same ground. Both bring to view the same work, and the close of a grand prophetic period. In chapter ten we find the declaration that [prophetic] time has closed. In the first message the statement is made, "The hour [or period] of his judgment is come," which takes place, as we have seen, at the end of the twenty-three hundred year-days. Both heavenly messengers bring to view the great God and his work of creation, and his connection

with the great crisis when prophetic time closes, and the grand assize of the final judgment begins. Both also clearly show that another important work connected with the closing epoch of earth's history follows the announcement of the close of prophetic time and the judgment proclamation, as is brought to view in the second and third angels' messages, and in the statement, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." There can be no doubt that these both refer to the same work.

But we will notice additional points of interest in the scripture quoted at the beginning of this article:—

"The little book open." Doubtless multitudes in past ages have read of that little book open in the angel's hand, without the slightest comprehension of its meaning. What idea could they gather from the expression? Yet to the Bible student familiar with the great system of present truth, it has a wonderful force. We must not forget that the Bible is a composite volume, made up of sixty-six smaller books. Out of all this number of comparatively small books there is only one which was said to be "sealed" up for a specified period. That is the book of Daniel the prophet. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Dan. 12:4, 9. How clear it is that the "little book open" in the angel's hand is none other than the book of Daniel! It follows, therefore, that when this proclamation made by the angel in Rev. 10:6, went forth, "the time of the end" was reached.

Another interesting point is this: in the book of Daniel all the great connected prophetic periods are found. By connected prophecy we mean that in which the events predicted occur in consecutive order, as in Daniel's great empires brought to view in the image of chapter two, and in the vision of the beasts in chapter seven. When one event has been fulfilled, we know what is coming next. In the book of Daniel we have the time periods of twelve hundred sixty year-days, the twenty-three hundred year-days, and several others. This book was said to be sealed up in the sense that it could not be fully understood till a definite time was reached, called "the time of the end." Then God sends a flood of light upon the sacred page, and his servants who have an earnest desire to understand what had been recorded for their instruction, by prayerful, reverent study can ascertain the meaning. When the time comes for the message to be given, the heavenly messenger comes with special light to the Lord's people, even as Christ proclaimed in the early period of his ministry, "The time is fulfilled." Mark 1:15. The prediction made by the angel (Dan. 9:25) was now completed, and the Messiah entered upon his wonderful work. So it was in

the great advent proclamation, when the twenty-three hundred year-days were fulfilled, beginning B. C. 457, at the going forth of the decree by Artaxerxes, king of Persia, to restore and build Jerusalem, and terminating in A. D. 1844. The great advent message was fully entering upon its work of warning the world of Christ's coming.

The little book was now unsealed. That book, more than any other of the books of the Bible, furnishes the clearest evidences of the advent faith. Other writings corroborate them. The experiences of the advent people are wonderfully portrayed in the scripture we are considering — Revelation 10. "The voice which I heard," says John, "said, Go and take the little book which is open in the hand of the angel. . . . And he said unto me, Take it, and eat it up." Here John stands as a representative of God's people in the last days, personating them. His experience in eating the little book represents theirs in the fulfilment of the prophecy. The eating of the little book represents the absorbing interest with which its contents were appreciated and digested. Jeremiah passed through a similar experience: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16. None but those who were living in 1844 can ever understand the joy of the believers at the soon coming of Christ, as revealed to them in the great advent movement, which went to all portions of the globe at that time. Perhaps there never was a more ardent, devoted people than those who loved and longed for the coming of their dear Saviour. Their hearts were full of his praises. The world of unbelievers and the formal churches, who hated the advent message, despised them and derided them, but the believers were longing for the appearing of their Redeemer. The message to them was sweet as honey.

The time passed, and a wonderful change came over the large number of believers. The world and cold-hearted professors rejoiced. They ridiculed and taunted the disappointed ones. All sorts of lying stories were set afloat concerning them. That old falsehood about the believers making ascension robes was told everywhere, and generally accepted as truth. Although a five-hundred-dollar reward has for many years been offered for a single instance of the kind, the money has never been called for, as no proof from disinterested persons could ever be obtained.

The writer was about ten years old at the passing of the time. Never will he forget the night the coming of the Lord was expected. The believers in Waterbury, Vt., were assembled in a religious meeting, most earnestly seeking God in solemn worship. A host of scoffers surrounded the house, firing guns, screaming, and blaspheming. No such thing as an ascension robe was ever dreamed of. To the believers it was indeed a most bitter experience. The cup of disappointment had to be

drained to the very dregs. For days, weeks, months, and years the believers had to endure the opprobrium cast upon them because of this disappointment. But those true believers who had drunk in the precious advent truths, and felt the blessedness of the advent hope, could never give it up. Their heavy cross only made the hope of his coming dearer to them. They felt that they had served the Lord in proclaiming these grand truths, and they clung to their hope, earnestly studying the blessed Word, and praying for light. And they prayed not in vain. The last verse of chapter ten shed light upon their minds: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." This same advent people had a further work to do. So in the prophecy of Rev. 14:6, 7, they found another message followed the one proclaiming the hour of his judgment come. When they saw this connection, their hearts revived. God's truth shone out brighter than ever. Their work had been no failure. It would yet prove a grand success.

Bowling Green, Fla.

Support of Gospel Workers

WILLIAM COVERT

The Creator Owns All

ALL things in heaven and in earth belong to God, who created them. To impress man with this thought, the Lord moved upon David to say, "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. Again, he says, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. . . . The world is mine, and the fulness thereof." Ps. 50:10-12. Not only does the Lord own all things in the animal kingdom, but the minerals also belong to him. "The silver is mine, and the gold is mine." Hag-gai 2:8.

Man Especially the Lord's

As for man, he belongs to the Lord in a twofold sense. First, man is the Lord's by creation. Relative to this thought we have the following admonition: "Know ye that Jehovah, he is God: it is he that hath made us, and we are his." Ps. 100:3. Second, man is the Lord's by redemption. The apostle says, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. The price paid for man's redemption is the life of the spotless Son of God, and through this purchase price God has "obtained eternal redemption for us" Heb. 9:12. Nor is this redemption limited by race or nation: for the anthem which the glorified ones sing declares, Thou "hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10.

God Still Sustains All

Not only did God create all things, but he is the sustainer and keeper of all things. It is said that he is "upholding all things by the word of his power" (Heb. 1:3), "and by him all things consist." Col. 1:17. Now that God created all things, his ownership and relationship demand that he shall manage all things. So when man prepares the ground, sows the seed, and harvests the crop, it is because "his God doth instruct him to discretion, and doth teach him. . . . This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." Isa. 28:26, 29.

Man Appointed to Till and Oversee

The Lord put the newly made man "into the garden of Eden to dress it and to keep it." Gen. 2:15. And in truth the earth, with all on it, was given to man for his own use, with the exception of one tree and its fruit. Concerning this tree the Lord said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

This tree was reserved by the Lord to stand as a monument of his ownership, and man was strictly forbidden to use it. This tree stood near the tree of life, "in the midst of the garden," and its prominent location was to be a perpetual reminder of the Lord's proprietorship. But Adam and Eve disregarded the restrictions which had been thrown around that tree, and braving the penalty, they ate of its fruit. In doing this they not only disobeyed God, but took that which God had reserved to himself, and to which they had no right.

When man in the garden took possession of that tree which God had reserved, it became necessary for the Lord to send him forth to till the ground outside of the garden.

The Tithing System Introduced

After man was removed from the garden, the tree of knowledge could no longer serve him as a reminder of God's ownership; so the tithing system was introduced, and through this system the principle of God's ownership was still maintained. By this God claimed one tenth of all that the ground and the herds would yield, also one tenth of the value of all man's income from labor.

The design of the tithing system was to serve the purpose of keeping men informed upon the subject of God's ownership, and also to provide a fund for the support of the Lord's servants, who were to labor for the salvation of sinners.

Tithing Very Ancient

These deductions indicate that the tithing system was taught and practised by the people of God in very ancient times. We learn from the book of Genesis, chapter fourteen, that the great-grandfather of the Jewish patriarchs, a score of years before Isaac, the son of promise, was born, was paying tithe to Melchizedek, a priest of the most high God. When Abram paid the tithe, Mel-

chizedek pronounced a blessing upon him, and said, "Blessed be Abram of the God Most High, possessor of heaven and earth." Gen. 14:19. And Abram, in returning the spoils of war, which he had retaken from an enemy that had invaded the land, said to the king of Sodom, when the goods were returned to the original owners, "I have lifted up my hand unto Jehovah, God Most High, possessor of heaven and earth, that I will not take a thread nor a shoe latchet nor ought that is thine, lest thou shouldst say, I have made Abram rich." Gen. 14:22, 23. But Abram did take one tenth of the restored property, turning it over to the Lord's cause. He simply put the goods into the hands of the rightful owners. In this distribution the Lord received his share, and the people received that which belonged to them as stewards of the Lord.

The account plainly shows that Abram counseled with the Lord, and paid a tithe of the goods which came into his hands unto the Lord, because the Lord was the possessor of all things, both in heaven and in earth. He would not keep any of the goods himself, but he felt that, the property having fallen into his hands untithed, he must give the Lord his share of it, and afterward turn the remaining nine tenths over to the rightful owners.

(To be continued)

Chicago, Ill.

Human Wrecks

S. N. HASKELL

WHEN men and women who once were strong and vigorous lose their minds, we call them human wrecks. It does not necessarily follow that this great misfortune is because of some sin that they have committed, for often this condition is caused by trouble or sickness.

There is another class of human wrecks which may be studied with profit. I refer to those who once held prominent positions in the cause of God, but have departed from the faith. Judas was one of them. For three years he was with Jesus, saw his wonderful works, unmistakable evidence of his Messiahship, his unselfish life; and yet love of money so blinded his mind that he could sell his Lord for thirty pieces of silver. He afterward threw down his money, declared Christ an innocent person, and then went out and hanged himself—a human wreck.

Of the six hundred thousand men who came out of the land of Egypt, only two entered the promised land. The rest disbelieved God, and died. The wilderness was strewn with human wrecks.

Ezekiel, looking down to our time, prophesied concerning God's people as follows: "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond

of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." Eze. 20: 35-38.

In this chapter idolatry and Sabbath-breaking are the principal sins mentioned, causing spiritual wrecks. It is the same with modern Israel.

Over sixty years ago the great advent proclamation called forth a people from all denominations, and from the world, and even from the ranks of infidelity, to look for the glorious appearing of our Lord and Saviour Jesus Christ.

The observance of the seventh day as Sabbath drew a dividing line in Israel. "Moreover," said the Lord, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." But, like Israel of old who rebelled against God in the wilderness, some walked not in God's statutes, but despised his judgments, and his Sabbaths were greatly polluted. They became spiritual wrecks; but the end is not yet. Many a bright star will set in darkness, and lesser lights will come to the front. This is God's work. "Let him that thinketh he standeth take heed lest he fall."

In looking over the *General Conference Bulletin* for 1897 I find some significant facts. The volume contains three hundred ninety-two pages. Two hundred seven pages contain sermons and Bible studies given by those who are now out of the truth for these last days. There are also many other pages filled with the writings of those who are now taking no active part in the work. Why has there been such a change in twelve short years? A quotation from "Early Writings" will answer:—

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it, will obey it and be purified."

Whatever may be the faith of the reader of these lines, one thing is certain: God has revealed three steps in Rev. 14: 6-12—the first, second, and third angels' messages—to prepare a people to stand when Christ appears upon the great white cloud. A true understanding of these messages is of vital importance. The manner in which they

are received will determine the destiny of souls. These messages are a solid, immovable platform for the people of God. Those who are connected with the Lord's work during these three messages have an experience which costs too much to be carelessly thrown away in the time of battle. Some will approach the platform of the messages of the three angels and readily step upon it; others will examine it, and step off and find fault with it, and wish improvements made in it; some will declare it to be laid wrong. But God is its Master Builder, and in the end it will be found to be laid in wisdom. The faithful will recount the victories of the past, and will look forward to the bright and glorious future, a most glorious triumph of the people and work of God.

Oakland, Cal.

The Heathen Know That There Is a God

T. E. BOWEN

God says that it is because men do not glorify him *as God* that their hearts become darkened. It is not that men do not know of God, that there are so many who pass as heathen in the world today. They do know of God; but because they fail in glorifying him by following the light and knowledge God puts into every man's heart, they go into darkness. Then because of their continual refusal to heed the light, they go into that condition of gross darkness now termed heathenism.

Somehow God has a way of placing in every mind a seed-thought regarding himself, his greatness, his creative attributes, so that every one is left without excuse, because in that which is *seen* about him, in earth and sky, there is enough to convince every one that there is a God.

In evidence of all this, we cite the testimony of Dr. Robert Nassau, for forty years a missionary in Africa, who says that he has never yet been asked the direct question, "Who is God?" "He has never met any one who did not understand at once the distinction between God and all others, however great. 'He is the All-Father,' his auditors would invariably say. 'He made these trees, that mountain, this river, these goats, and us people.'"

Some one may then say, "If this be true, why spend so much to take the gospel to such people? Why not let them alone?"

But what a pity to grope about even with this remote idea of God and be perfectly ignorant of *his character*, so full of goodness and love, or of his last message of mercy.

In common with other missionaries, Dr. Nassau, mentioned above, has found that beyond having a name for the God that made all things, and faintly grasping this fact, they are in ignorance. He says: "They know nothing of his love, his benevolence, his impartial justice, his infinite and intimate concern for every man. 'Yes, he made us; but hav-

ing made us, he is far from us. Why should we care for him? He does not help nor harm us. It is the spirits who can harm us, whom we fear and worship, and for whom we care.' Thus reasons the poor benighted heathen.

Consequently some one who has experienced the love of God in his own soul, must go to these who have never had a taste of his goodness or his love and reveal God unto them. They need the warm touch of God through some other human soul, that they may see God as he is, not the "unknown God," but he that "so loved the world, that he gave his only begotten Son" to us.

No one who has not experienced the love of Christ in his own heart can therefore become a true missionary. No amount of learning can make up this lack. God has so planned it that the connection with the lost, those who are without God in the world, must be made by that human soul who has experienced the touch of divine love. For this touch the heathen wait.

Takoma Park, D. C.

The Only Thing of Importance

G. B. THOMPSON

ON the tomb of a celebrated English sculptor, designed by himself, the following original inscription is said to be chiseled: "What I was as an artist seemed of some importance while I lived; but what I really was, as a believer in Christ Jesus, is the only thing of importance to me now."

How true! And it is sad that any allow the sordid things of life to obscure the great truth here expressed. Character, not reputation, is the essential thing. What we *are*, not what people *think* we are, is the important thing.

To be right with God should be our chief concern. To believe in Jesus, and know that his blood atones for our transgressions, is worth more than all the empty baubles of the earth.

We may deceive ourselves; we may seek the approbation of man more than the favor of God; we may hide in the heart some secret sin; we may cherish some evil propensity unknown to even our dearest friends; we may neglect some plain duty enjoined by the Lord in his Word, but in the judgment of the last great day, when the Lord looks into the records of men, it will be found out. Many, as a result, who passed as Christians, as believers in his name, will find the door shut.

The approbation of man may seem to be of value to us here, and many strive to win this at all cost. But the approbation of Jehovah is of more value. When the record of life is made up, when our life-work is done, and our hold on the treasures and fame of earth is palsied by the hand of death, the only thing which will be of value to us will be an abiding faith and trust in Jesus Christ as our Redeemer and Saviour. Let us not be faithless, but believing.

Takoma Park, D. C.



A Friend or Two

THERE'S all of pleasure and all of peace
In a friend or two;
And all your troubles may find release
With a friend or two;
It's in the grip of the clasping hand
On native soil or in alien land,
But the world is made—do you under-
stand?—
Of a friend or two.

A little laughter, perhaps some tears,
With a friend or two;
The days, the weeks, and the months
and years
With a friend or two;
A vale to cross and a hill to climb,
The prose of life takes the lilt of rhyme
With a friend or two.

The brother-soul and the brother-heart
Of a friend or two
Make us drift on from the crowd apart
With a friend or two;
For come days happy or come days sad,
We count no hours but the ones made
glad
By the hale good times we have ever had
With a friend or two.
—W. D. Nesbit, in *The Advance*.

Dress and Adornment

U. PRESTON LONG

By yielding to the tempter, our first parents became subject to him, and to the evil influences of his spirit. They obtained a knowledge of sin, and became subject to evil natures, dispositions, and inclinations. "And they knew that they were naked." They were startled by a sense of their downfall, with the appetites and passions which it brought. They did not indulge in outward adornments, but, oppressed by a sense of their dreadful condition, and actuated by shame and modesty, they availed themselves of the first means at hand to form garments for themselves.

Now for sixty centuries the "prince of this world" has been training Adam's descendants in rebellion, violence, and sin. Impurity, adultery, degradation, disease, and death have made sad havoc with our fallen race. Shall we bedeck ourselves with ornaments, and boast, and plume ourselves, and exhibit our fragile bodies for admiration?—No, no! we are less pure, less beautiful, than were Adam and Eve; and if we sense our real condition, as our first parents did theirs, we shall be actuated by the same principles in selecting our apparel.

A Simple Raiment Provided

Adam and Eve were removed from Eden, and to protect them from heat and cold and other injury the Lord made them coats of skins and clothed them.

Man and woman were the most precious beings on earth. All other lives and things in this world, and the earth itself, were made for man. But now man was fallen! The earth and all things earthly had fallen with him. If necessary for his life and comfort, anything on earth might be sacrificed. So the skins of innocent animals were taken to clothe Adam and Eve. This must have occasioned the first death in the universe, and this was caused by sin. We have heard of the "original diet for man." Here is the *original dress* provided by a merciful Father for his fallen children, the parents of our race.

These garments, worn daily, must have been a constant reminder of their humiliation and of their dependence, as well as of God's forbearance and merciful provision for their protection and comfort. Was there not also in this a pledge that the Lamb of God, himself an innocent, submissive victim, should be slain because of their sins, that they might be clothed with the garments of righteousness in this present life, and with immortality in eternity?

God did not clothe man with showy apparel, or adorn him with gold or pearls. He was clothed comfortably, modestly, simply, soberly, humbly. Change of climate or vocation may justify, or even require, a change of material or style, but never a change in the character or purpose of our apparel. Because of our humiliation and dependence on Christ, our raiment should ever be characterized by the principles illustrated in the dress given by the all-wise Father to our first parents.

The Lesson of Joseph's Bondage

In the experiences of Jacob (read Gen. 37:1-3) also we see these principles forcibly illustrated. Jacob was one of the Lord's chosen servants, but like many others, even in our day, he was in some respects an unwise parent. He loved Joseph more than he loved his other sons, and made him a costly, showy coat of many colors and many pieces, such as was worn by persons of distinction. This act led to envy, hatred, falsehood, and even to thoughts of murder on the part of Joseph's brothers. It also had a tendency to make Joseph vain, proud, exacting, to develop a love for luxury, and to arouse the baser passions. He was unprepared to meet the serious responsibilities and temptations of life. But the Lord had a watchful care over Joseph. He saw the evil effects of Jacob's indulgent course, and the ruin it was bringing upon Joseph. So the hatred of Joseph's brothers was overruled for his good. Joseph's brothers sold him into Egypt, but the Lord sent

him into Egypt. Gen. 45:5. His flashy, showy clothing gave place to the prisoner's garb. His life of petted indulgence was succeeded by the rigors of bondage. His experience proves the folly of indulging children in costly, showy clothing.

The Cause of Solomon's Downfall

The experience of Solomon contains much that is profitable for us in this connection. His prayer for wisdom was granted, and wisdom was given him beyond that of other men. Riches and honor were also given him in greatest abundance. So long as he used these bounties to the glory of God, they were reflected in blessings on himself. But after a time he became so absorbed in outward display and adornment that he neglected to secure fresh supplies of the "tried gold," the true riches, the wealth of character, "which is in the sight of God of great price." Read 1 Kings 10:18-21, 26, 27. Solomon became so vain of his appearance that the glory of his apparel is proverbial to this day. Matt. 6:29. His love of display led to gratification of sensual inclinations, which finally resulted in his apostasy from the true God and his worship of false gods.

The Lesson of Lucifer's Fall

But let us look at the career of one wiser even than Solomon—Lucifer. Of him it is said that he sealed up the sum, "full of wisdom, and perfect in beauty." He was first of the covering cherubs. Next to Christ he had been most honored of God, and was highest in power and glory among the inhabitants of heaven. Sin originated with him, and through his sin he lost his first estate. He possessed glorious brightness and perfect personal beauty, and his heart was lifted up because of his beauty. His wisdom was corrupted because of his brightness. With this condition came haughtiness, a superior attitude, a desire for pre-eminence. But the Lord did not look with favor on this spirit of self-exaltation. Lucifer was cast out of heaven, and now awaits destruction.

An Example to Christians

Probably in no other than the Master himself were the principles of holy living more fully and faithfully illustrated than in the life and teaching of John the Baptist. Jesus said of him, "What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. . . . Among those that are born of women there is not a greater prophet than John the Baptist." John preached faithfully the doctrine of repentance. He taught by precept and example.

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins." He went forth in the spirit and power of Elijah to prepare the way of the Lord. John separated himself from friends and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests and the people generally. He was a representative of those living in the last days,

to whom God has entrusted sacred truths to present before the people to prepare the way for the second coming of Christ. Those who give this message which is to prepare a people for the second coming of Christ are to have the same spirit that animated John the Baptist in his message that was to prepare a people for the first advent of Christ. Luke 1: 17; Mal. 4: 5.

Will we learn the lesson of Lucifer's fall? These lessons are written for us. If Jacob, the father of the favored nation, erred in clothing his beloved son, may not we err in adorning our children? If Solomon, the wisest of men, from the loftiest faith and the most exalted communing with God, was cast down into the most abominable idolatry,—if Solomon fell through pride, glorious apparel, ivory, gold, pearls,—may not we fall before similar temptations?

Let us sense our real condition, our fallen state, our great need of Christ, our dependence on him, and clothe ourselves with humility, simplicity, and sobriety, as becometh the children of God.

A Woman's Best Compliment

THE finest compliment we have ever heard given a woman was by her husband, who said, in speaking of her, "We always think of her as a morning-glory, because she looks so bright and cheery and pretty at the breakfast table." Very many breakfast tables are presided over by women who make no effort to be dainty, and there are a great number who are at once untidy, and even uncleanly to look at.

The claim that household duties keep women from looking well in the morning is easily disproved; for in many a household where the lady gives a helping hand in the kitchen, a big apron will thoroughly protect her dress, and then, too, cooking, unless one makes it so, is never dirty work.

That woman commits an error who looks uncared for and badly dressed in the morning.

The other woman, who wears any old dress to the breakfast table, is also making a mistake; for that is the time when the members of the home ought to see a woman at her best, and not specially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—*Selected.*

"'ONE of the things that I am thankful for every day that I live is for my share in the world's work,' said a wise and busy woman. 'I am thankful that my hands are full.' The blessing of the full hands and the full days is one that we sometimes fail to appreciate until illness or some misfortune forces us to stand aside for a time, while the eager, useful procession passes by without us. A vital part of the world we live in, a head and a hand for its work, a heart for its needs, its joys, its burdens, and faith for its outlook—these are the best gifts that can be ours for healthful and happy days."



From the "Far East"—Japan

WALTER L. FOSTER

DAI-NIPPON, or Nihon, is "the great kingdom of the rising sun." To the Japanese it does seem great. They say, "Japan of yesterday is not Japan of to-day." Certainly it is not great in size, for its area is a little less than that of California. To get a picture of Japan, let us consider it a range of mountains, with four large peaks and hundreds of little ones appearing above the waters of the Pacific. Fuji-san, Mt. Fuji, is the sacred mountain of Japan. It is considered by tourists to be one of the most beautiful mountains in the world, and is regarded by the people the same as the sun and many other things in nature—an object of worship. The beautiful little islands and the low ranges of mountains clothed with luxuriant green, present a pleasing picture to the eye; but all is not beautiful, and all is not good, for the curse of sin rests heavily upon the people.

For more than two thousand years the most degrading influences of heathenism have filled their sad lives with darkness. Their religions are Shintoism, the national faith, which is largely a worship of ancestors and of the emperor; Confucianism; and Buddhism, whose temples, some of which are very magnificent, are found everywhere, upon every high hill and in every fine grove in the country. Truly, a messenger bearing the last gospel invitation to a fallen world, finds much in this dark land to call forth his deepest sympathy, and cause him to strive more earnestly for the reward that fadeth not away.

One of the great difficulties that immediately confronts a missionary in Japan is the language. To say the least, it is one of the most difficult languages used in the world to-day. Japanese is an interesting study, however; and while it resembles other languages somewhat, it is, on the whole, widely different. With a few exceptions, the words have no accents, and the nouns are without gender or number.

Japan has a large commercial and tourist population. These people are very much disliked by the Japanese, and their influence has a demoralizing effect upon the work of the missionaries, and it serves to sink the people deeper and deeper in sin. At present over thirty societies are at work to evangelize Japan, but only a little has been accomplished. Our work has only a beginning. Climb with me on a clear day to the top of a neighboring peak, and you will see the tile roofs of the simple abodes that contain a million souls without Christ—people that go each day to the temples to make an offering, to bump their heads on the stones, and to offer their prayers

to the great Buddha, or perhaps to an idol of wood or stone.

If our brethren in the more favored America could only realize the needs of these dark lands, the greatness of the work, and the shortness of time, they would double their efforts to finish the work. May it be in the near future that the angel of Revelation 18 will unite his voice with the voice of the third angel, and the world be flooded with light.

The South Russian Conference

GUY DAIL

EVERY Russian field in which the third angel's message is spreading, has its own problems and peculiarities. The South Russian Conference dates from Jan. 1, 1908. It is composed of the governments of Bessarabia, Kherson, Kharkow, Yekaterinoslaf, Taurien, and Don District No. II, with over fourteen million of "Little Russians," Cossacks, Germans, Armenians, Jews, and Bulgarians. It is in the "black soil" district; and is one of the most productive parts of Russia.

Of the fifteen churches and companies in this field, thirteen were represented at the first annual session of the South Russian Conference (Oct. 21-25), held in Alexandrovsk on the Dnieper. There were one hundred forty of our brethren in attendance. The week preceding the conference was occupied by a workers' institute, conducted by Elder J. T. Boettcher, assisted by Elders H. J. Loeb sack and D. P. Gaede. As there has been little opportunity to give the laborers and church officers such teaching in the past, the institute was beneficial and was appreciated. Church organization, order, and discipline, and methods of work were given careful consideration.

In view of its natural advantages, this field offers many inducements favorable to the location of the Russian union school within its territory. There has already been some attention given to this matter here, and two places were visited by several of the leading men, to ascertain if they would answer our needs. At this meeting, the South Russian brethren raised about nine hundred fifty rubles in pledges and cash toward the enterprise. The young people here are deeply interested in the proposed school, and are showing their earnestness by actual missionary work in the circulation of our literature. Six regular colporteurs are in the field, and four others will devote a part of their time to this department of the Lord's cause. At the Sabbath afternoon meeting the solemn ordination of our first native Russian minister took place. This is an event we hail with joy, for we have

been looking forward anxiously to such an occasion for years. Besides Brother C. Schamkow, who was thus set apart to the gospel ministry for the Russians, there are four other evangelical workers here, and five hundred sixty-two members, one hundred thirty-eight of whom have accepted the truth during the last nine months. A number were baptized at this meeting. The advantages gained for the message by first thoroughly spreading our literature is well illustrated in the experience of our brethren in Sebastopol. The orthodox missionaries came to the people with publications calculated to create prejudice against us, but as some had already read the truth, and tested it by the Scriptures, they did not care to accept the false teaching: it is much better first to sow good gospel seed in the heart than to wait until the tares of unbelief and prejudice have been scattered. We have a young, live, growing Russian church in Sebastopol.

The eagerness of the people to drink in the Word spoken at Alexandrovsk aroused the orthodox clergy to do all they could against us. From three hundred to

seven hundred fifty persons not of our faith were in the hall each evening, many of them compelled to stand, and they gave the most earnest attention. The government had approved the subjects we asked permission to consider, but the governor stated that the slightest deviation from the program would warrant the closing of our conference. The four priests and one missionary who came to the public lectures wished to force us into a debate, knowing how easily they could put questions to us that would involve us in trouble, perhaps create a turmoil, and make necessary the closing of our meeting. The third evening they demanded the privilege of addressing the people. This being refused, they tried to compel the already dismissed audience to sit down and listen (they had no legal right to reopen a closed meeting), but were unsuccessful, and so were compelled to take up a discussion of our work in their regular Sunday services. While they were doing this, we held our closing public lecture, at the end of which the strangers warmly thanked the brethren for thus breaking to them the bread of life. One of the officers who had been at the meetings, in addressing small squads of men who had surrounded him, enthusiastically spoke of the difference between our meetings, where the Bible is intelligently

expounded, and the formality of the orthodox religious routine.

The owner of the hall we had used was at first rather unfavorable to our having the place, evidently fearing a repetition of the revolutionary experiences the city had in the troublous times through which Russia has been passing; but at the close of the Sunday afternoon service he reduced the rent ten rubles, and told us to come any time we wanted the hall again.

All these omens show that God is at work for his message, and that just now is the time for his people to push the battle to the front more vigorously than ever before.

Brother D. Isaak was again chosen president of the South Russian Confer-



WORKERS ATTENDING THE CAUCASIAN CONFERENCE

Brother Schamkow, the first Russian to be ordained, is the third from the right, standing in the rear

ence. He, with suitable help, will follow up the interest awakened in Alexandrovsk. The brethren and workers leave this place, feeling that this meeting has been a blessed experience to them, and they are encouraged to do more than ever to carry the message to those in darkness. May God be with them by his Spirit, and give them still richer rewards for their labors among these people.

Lodz.

Panama

H. C. GOODRICH

ONE year ago last May I landed in Colon, with my wife and daughter Mildred. We had heard so much of the unfavorable condition here that it was with a great deal of fear and trembling that we accepted the invitation to come to this field. But the work of improvement was well begun when we came, and has gone steadily forward, till the whole town has been changed from a filthy mud-hole, where diseases of every kind were very common, to a clean, healthy city, with streets well paved and lighted, and well filled with earth from the canal-cut. Old houses have been torn down or rebuilt, and all have been put in the best sanitary condition. And with a good system of sewerage there is but little standing

water, and that is kept covered with crude oil, so there are no mosquitoes, and very few house-flies. Yellow fever is unknown, and there is very little malaria.

Then the Panama Railway, crossing from the Atlantic to the Pacific side, has made this the great business center of the whole West Indian field. A great many ships from America, England, Germany, France, Spain, and from South American ports come into this harbor with cargo and passengers for the Canal Zone or the Pacific coast.

The digging of the canal has brought together thousands of laborers from different nations. The Frenchman, the Spaniard, the Greek, the Chinaman, the negro of the West Indies, and the American, are all here to reap a portion of the benefit from the golden stream that must continually pour into this country till the canal is finished.

This has made Panama a very interesting field of labor, and we have tried to take advantage of conditions to place as many books in the hands of the people as possible. But the conditions for the sale of books and papers are not so favorable as they were several months ago. Much of the canal work, such as house-building and railroad-making, is nearly finished, and, besides, rigid measures of economy are being put in operation all along the line. The wages of the laborers have been cut down, thousands of men have been discharged, and because of this the cry of hard times is heard everywhere.

Still the book work is moving, and our workers are of good courage. The book sales since Jan. 1, 1908, at retail rates, have amounted to \$7,812.50 United States currency. This might have been greatly increased if we could have had books, but several cases of books were delayed six and eight months in transit. Yet all arrived safely at last, and now we have plenty of books.

This work has not been followed up as it should have been, as we have no one who could specially labor in the Canal Zone. But we have many faithful brethren and sisters, who are zealous for the Lord's cause, and faithfully do what they can. With God's blessing upon these efforts, during the past year nineteen have been baptized, and ten or twelve are now awaiting baptism in the different churches of the Canal Zone.

There is an opening in several places for labor, but during the rainy season we can not use the tent, and a hall is not to be thought of, as the rent of a room twelve by twelve feet is ten dollars (gold) a month. But we shall soon have a building of our own, where we can give the people of Colon and Cristobal the present truth. A lot was assigned us one year ago by the Panama Railroad Company. Six weeks ago we began the construction of a building thirty by eighty-two feet, two stories high. The front half will be for our chapel, thirty by forty-one feet. The rear, which opens on another street, is to be the home of our *Caribbean Watch-*

man and *El Centinela*. Above will be four suites of rooms for the workers. This is made necessary because of the excessive rent here. We hope to have this building ready for occupation by the first of January.

There are many calls for evangelical effort all along the Panama railway, but at present we have no one to send. We pray that God will raise up laborers for the Canal Zone.

While visiting Costa Rica and Bocas del Toro some weeks ago, both Mrs. Goodrich and myself contracted malarial fever by staying in a house where one died of the disease. The fever ran very high, and we both became very weak, but we are able now to resume our work, and hope soon, by the blessing of God, to be as strong as ever. We thank the Lord that we are still able to have a part in his work.

Cristobal.

The Kolo and Maranatha Missions

W. S. HYATT

EARLY in September, in company with M. E. Emmerson and wife and my daughter, I left Cape Town for the Kolo Mission, in Basutoland. We were two days by rail and one by wagon in reach-

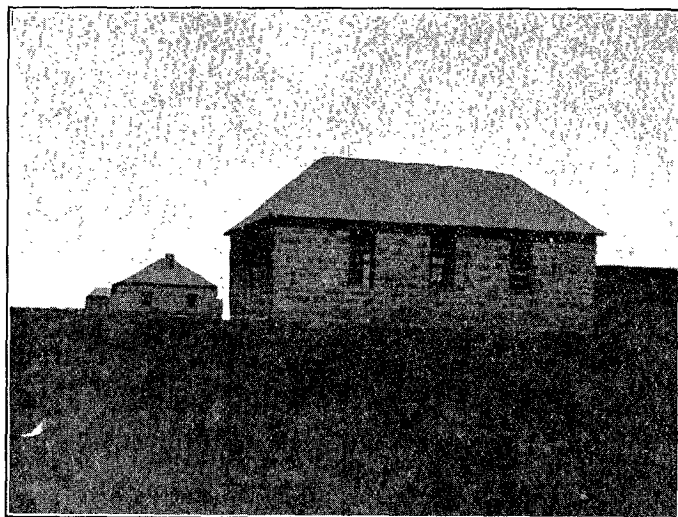
near having a government conducted on civilized methods. We are sure that zeal and consecration, with the blessing of the Lord, will yield an abundance of fruit in that country.

Brother H. C. Olmstead was compelled to leave Barotseland on account of the climate, so we invited him to assist Brother Emmerson for a time. Basutoland being a healthful place, he could help in the work, and regain his health at the same time. We trust that the blessing of the Lord will attend the labors of these brethren as they enter upon the great work before them.

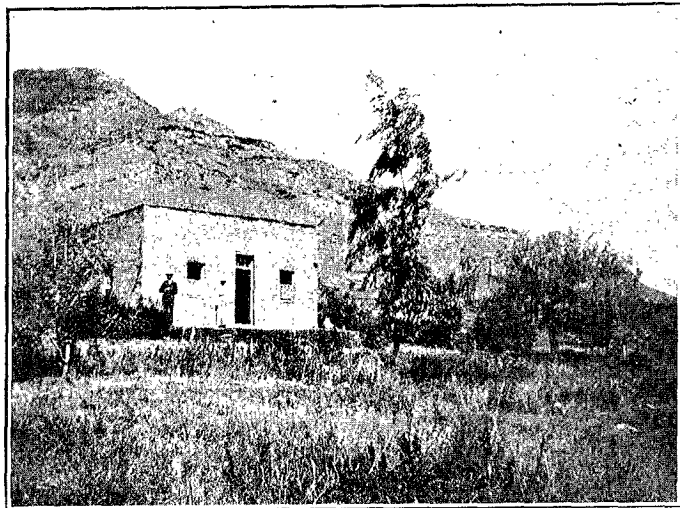
October 4 I left Kolo, and started for the Maranatha Mission, to assist in the dedication of the church which was recently completed. For good reasons the dedication was postponed two weeks, so Elder F. B. Armitage and I took the

strengthened his work, and many said they were sure that we told them the truth. Brother Moko writes that many of these people are now under deep conviction as the result of our labors in that vicinity.

The dedication at Maranatha was a profitable occasion for that mission. The church is built of stone, and is twenty-four by thirty-six feet. Considerable interest was shown in our work by the European farmers living near. The building was crowded with both white and native people, who listened eagerly



THE NEW CHURCH AT MARANATHA MISSION



KOLO MISSION HOUSE, BASUTOLAND

ing the mission. The mission is a comfortable, homelike spot, located on the western slope of Mt. Kolo. To the west is a beautiful, undulating plain extending far over into the Orange River Colony, while to the north is a large range called the Maluti Mountains.

The mission is well provided with fruit, and has an abundance of good mountain water. Two horses and a new American wagon are a great help to the workers as they travel from place to place in their labors for the people, or scatter literature, which is read with deep interest by many of the natives.

I remained one month with Brother and Sister Emmerson, and did all I could to help them get started in their new field, which is a vast one. There are over two hundred fifty thousand Basutos, and perhaps no tribe in South Africa is further advanced, or comes so

near having a government conducted on civilized methods. The native minister who was in charge asked me if I remembered him, and I replied that I did not. He said that he met me in Cape Town about nine years ago. He told his people that the way we had treated him was quite different from the way white people usually treat a native. He urged his people to listen to what we had to say to them.

It seemed strange that we should meet the results of our influence after so many years, and so far away. The native never forgets, and he is always searching for what he considers to be true Christianity. We held four services with the people, and had good congregations. Many were deeply impressed with the truth. Brother Moko had labored there before, and our efforts


covered spring as we told them of our work and the wagon and six purpose for which this mission was located among them. In the evening we started out on a conducted a successful lantern service. The Bible scenes deeply impress the native mind. Many of them think that the gospel story is only a white man's lie.

We arrived at the Cape, November 2, and went directly to the docks to meet Elder R. C. Porter and wife. Their boat from Australia arrived that morning, and we were thankful to God that he had given his faithful workers a safe journey, and had sent them to assist in the work. We believe that heaven's blessing will crown their labors with success.


Kenikworth, Cape.

Opening Tibet

THE late visit of the dalai-lama (the high priest, and really highest civil power in Tibet) to the late empress dowager of China, is full of significance as to the opening up of Tibet to the missionary. Dr. H. W. Miller writes that the empress had ordered that the dalai was not to be consulted with reference to the organization of the government to be formed for Tibet, as that would be arranged for by the grand council at Peking, and that they were already proceeding with the formulation of plans for the governing of Tibet. This will place the heretofore closed country, which was really without government, in the hands of China; and this will mean that missionaries in Tibet will have the same protection they have now anywhere in China itself.



THE FIELD WORK



Another Forward Step for Japan

THE time of Elder I. H. Evans's stay with us was crowded full of interesting meetings, which all enjoyed. The various needs of the work were carefully gone over, and plans were laid which will, I believe, help very much in carrying on the work.

One thing in which I feel especially interested is the plan for a training-school. Such an institution we have needed for a long time; but for lack of means and facilities, the work has had to wait. It is now planned for the school to begin one year from this fall; and for the present year we have arranged a three months' special school, to begin December 7.

As soon as plans were agreed upon, we sent out notices to a number who would, we thought, be glad to attend, and also put a notice in our missionary paper. We hoped to be able to gather in as many as sixteen for our first class. Brother H. Kuniya and I visited some of the believers in the southern part of the country, and talked the school question to them. We were surprised to see how readily they took hold of it. Not only our own people, but several from outside, who came in to attend the special meetings which we were holding, became interested, and decided to attend, for the sake of the advantages that would be given them for Bible study. Some whom we have never met have written that they are coming. Already we have thirty prospective students, and there may be yet others before the time to begin arrives. Surely the people are arousing to study the Bible. The Lord has gone out before us; and if we do not follow his leadings, the blood of souls will be on our garments. We thank him for the present prospects, and expect to see greater manifestations of his Spirit in the future.

W. D. BURDEN.

Canadian Union Conference

IN many ways the year 1908 has been a prosperous one for the work in our field. There has been a gradual increase in membership. Some who were indifferent to the truth have been revived, and all seem of good courage.

Our two academies are well equipped, and with the assistance rendered by the General Conference, and the efforts made in the conferences where the schools are located, we hope soon to liquidate the indebtedness. We have a good class of students in both schools, and the work is going on well. During the vacations our students go out into the field with books, and in this way, wholly or in part, pay their way through the school. We are looking to our schools for workers in the various departments of the conference, and we are sanguine that we shall not be disappointed. Already two have positions as conference workers, and others are preparing to enter the work. Some will, no doubt, make canvassing their regular work, some will take up

Bible work, while others will go out as teachers, and some will prepare for the ministry. Our church-schools, though few in number, are being successfully carried on, and we hope to organize several more this year.

The publishing work has enjoyed a successful year, and we are organizing for still more aggressive work. Our sales for the year amounted to nearly eleven thousand dollars, a gain of about four thousand dollars over 1907. We have set our stakes for an output of twenty thousand dollars' worth of literature this year, and we shall try to enlist everybody in its distribution. We are gratified to know that the reading-matter placed in the hands of the people is doing much good, and many will be brought to a knowledge of the truth, and saved in the kingdom of God, as the result of the work of our faithful canvassers.

We are pleased to report that we now have a provincial canvassing agent in the Maritime Conference, Brother G. W. Miller, who will give his whole time to field work. Brother Miller is a native of Nova Scotia, and has had several years' experience in the book work. His headquarters will be at Moncton, New Brunswick, but he will work both in New Brunswick and in Nova Scotia. At the close of the school at Williamsdale, he will conduct an institute, and then place the canvassers in the field and join them in their work for the summer. We are also negotiating for a provincial agent for Ontario.

Our publishing house has been moved from Toronto Junction to Ottawa. We are well located here, and have put in a good stock of books for the summer trade. We are considering the question of buying a lot in Ottawa and erecting a building of our own for our publishing work, as we are fully convinced that Ottawa is the place for our headquarters and for our publishing house. The treatment-rooms at Ottawa and at Lindsay, Ontario, are prospering, and giving satisfaction to the public.

The program for the special REVIEW campaign was carried out quite fully, and considerable money was received. As a result of this effort, several persons became much interested in our work. We believe that number of the REVIEW is doing great good.

One church building has been erected; two others are under construction, and will soon be ready for dedication.

Our ministers are working mostly in the cities this winter, encouraging the believers, and holding public services evenings. Through sickness and removals to other fields our corps of laborers is somewhat diminished at present, but it will be reinforced soon.

From our mission field, Newfoundland, come interesting reports of the work. Several have been added to the number of believers, and others are interested in the truth. A goodly number of the special REVIEW were used in the island with good results.

Our tithes and offerings are gradually

increasing, and our people are coming to realize more and more the importance of giving not only their means, but also their sons and daughters to the Lord's work. We are pleased to report progress from our part of the field, and are claiming the promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

W. H. THURSTON,
President Canadian Union Conference.

West Pennsylvania

PITTSBURG.—The second church of Seventh-day Adventists of this city is holding its ground in the midst of the difficult financial conditions through which the city and the country have been passing, as the following report will show: The church is about three years old. Starting with a membership of ten, it has grown to forty-one. Six, however, have been dropped for various causes—leaving thirty-five.

It has a live Sabbath-school, a growing Missionary Volunteer society, and a Dorcas aid society. The total offerings for the year 1908 amount to \$1,082.32. The value of literature sold and given away by members of the church is nine hundred fifty dollars. Some of the members have been active in the distribution of literature, and much Bible work has been done both at the church and from house to house.

We hope to purchase, through the conference, a piece of property offered us, to use as a chapel and treatment-rooms. If any wish to help us, they may send their offerings to A. V. Williams, secretary and treasurer, Corydon, Pa., or to W. H. Green, 11 Conklin St., Pittsburg, Pa., for the work among the colored people.

W. H. GREEN.

Bolivia

COCHABAMBA.—I have just returned from a six-weeks' trip to La Paz, the capital of the republic, and to Puno, on the southern border of Peru. During this time I received many blessings from the Lord, and in the little time I could devote to colporteur work I had good success. In La Paz in eight days I obtained one hundred fifteen subscriptions to the *Señales de los Tiempos*, all yearly but one. I also sold many single copies, and some books and tracts. Among the subscribers are many prominent persons, including several high military officers, the governor of La Paz, government employees, congressmen, etc., and many prominent business men. A gentleman paid me also for a yearly subscription for the president of Bolivia, Mr. Ismael Montes. All this shows that the Lord is working.

In Puno is a little band of new believers. I was invited there by Brother F. L. Perry, superintendent of the Peru Mission, and stayed a little more than two weeks, holding a meeting every night, and three each Sabbath. The Lord began the work there, and I hope a church may soon be organized. A Sabbath-school of more than twenty is already organized. One sister, a widow, fitted up a good hall, and gave it for our meetings. The hall was dedicated Sabbath, September 26, forty-two persons being present.

Near Puno is an Indian school-teacher,

who has accepted the truth, and is teaching what he understands of the gospel to his sixty students. These Indian boys who received the gospel through him seem as earnest and truth-loving as any people I ever saw. Some of them come twelve miles to attend the Sabbath-school in Puno. This is a good lesson for some in other countries who live only a few miles from the church and yet think it too far to go in order to meet with other believers.

On my way from La Paz to Puno I spent half a day in Guaqui, a new port on Lake Titicaca. I used the time as well as I could, and before the boat started, I had nineteen subscribers to the *Señales*, and had also sold a great many single copies, some books, and a few tracts—altogether amounting to about thirteen dollars in United States money. One can see by this and the experience in La Paz that colporteurs could easily be self-supporting missionaries here. In Puno I canvassed twenty-five hours, and sold about thirty-seven dollars' worth of literature. I would be very glad if two or three consecrated, faithful, persevering colporteurs would come here to help. The time I can devote to this work is so limited that it does not amount to much; but whenever I can get to it, the Lord blesses so that I think colporteurs should take courage by it to come.

ED. W. THOMANN.

Field Notes

FIVE persons were baptized at Carthage, Mo., recently, and united with the church at that place.

As a result of work done during the week of prayer, eleven were baptized on a recent Sabbath at St. Helena, Cal.

Two persons have united with the church at Northfield, Ind., as a result of meetings recently held in that place.

MRS. ANNIE SUFFICOL, of Madison, Wis., reports that she has eleven interested readers, and two have made a start to obey the truth.

FOUR have taken their stand for the truth at Arkansas City, Kan., since the organization of the church there, and as many more are arranging to do so soon.

BROTHER A. J. OSBORNE says: "The work at Fortuna (Cal.) is still onward. I assisted Brother Sims in his meeting there last Sabbath, and administered baptism to three persons who now rejoice in the third angel's message."

A REPORT from Brother Isaac Baker, says: "Elder W. A. McCutchen and I have been laboring together the past summer. We held our first meeting at Oplin, Tex. Only two accepted the truth there. From there we went to McCauley, and when I left, six or seven were keeping the Sabbath."

BROTHER GEORGE REESE, who is doing house-to-house work in San Francisco, Cal., selling books and papers, found one English family who first read our books in West Australia. The man and his wife have now decided to keep the commandments; and another woman and her daughter have been baptized.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Chairman
W. A. COLCORD Secretary

Religious Liberty Day

Program

Sabbath, Feb. 6, 1909

SINGING—"Hymns and Tunes," 1397;
"Christ in Song," old edition, 617;
new, 656.

SCRIPTURE READING—Esther 4.

PRAYER.

SINGING—"Hymns and Tunes," 854;
"Christ in Song," old, 637; new,
705.

READING FOR THE DAY—"Nearing the
Final Crisis."

ANNUAL OFFERING for the Religious
Liberty Work.

PRAYER for God's Blessing on Offering.

SINGING—"Hymns and Tunes," 1379;
"Christ in Song," old, 402; new,
510.

Nearing the Final Crisis

THE times which we have long anticipated are now upon us. Prophecy is meeting such a rapid fulfillment in these days that even those who have clearly understood it stand all but amazed as they behold the wonderful events occurring in quick succession.

Instead of the year 1909 starting out as a "Happy New Year," great gloom and sorrow has settled like an awful pall over the inhabitants of the world in consequence of the most appalling earthquake that has occurred since the flood. This calamity adds another to the already rapidly increasing list of catastrophes that show the nearness of Christ's coming.

Another consideration in this connection, which is of intense interest to those who honor God's Sabbath, is the fact that those who are maintaining the spurious sabbath will charge them with being responsible for all these great calamities that are coming upon the world, because they do not observe Sunday as a day of rest. The course that will be pursued by Satan and his followers against God's commandment-keeping people has been clearly outlined by the spirit of prophecy, in the following words:—

"In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. . . .

"And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors.

It will be declared that men are offending God by the violation of the Sunday sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity."—*"Great Controversy,"* page 590.

The frequent occurrence of these awful visitations of God's wrath should arouse those who know what these things mean to greater activity in disseminating the principles of the third angel's message. What is needed is the outpouring of the Holy Spirit upon God's people, which will inspire them to more faithful service and to a life of self-sacrifice.

The Movements Stated in Brief

There were held in November and December of 1908, in three of the largest cities in the United States,—Chicago, Philadelphia, and Pittsburg,—three of the most significant gatherings which have convened in modern times. In Chicago, Ill., November 15-18, was held the great American Missionary Congress of Roman Catholics; in Pittsburg, Pa., December 1-3, the convention of the leading representatives of Sunday-law enforcement, for the purpose of organizing a National Lord's Day Alliance for the United States; and in Philadelphia, December 2-8, the great Federal Council of the Protestant Churches of the United States.

These great movements are organizing so thoroughly that all those who do not yield to their demands will ultimately experience the intolerance and oppression that must inevitably attend the success of such movements. It is evident that Seventh-day Adventists, who refuse to join in these great movements, must, in the end, be regarded as a distinct, peculiar, and marked people.

The Lord's Day Alliance for the United States

The Lord's Day Alliance for the United States has secured the affiliation of both the Roman Catholics and the great federated labor organizations in their work of obtaining Sunday legislation. With these strong allies, it is not difficult to see what the practical results will be when once they have succeeded in districting the United States, and the work has been assigned to local Sunday Rest leagues for the rigid enforcement of the Sunday laws in the various States in the Union, as is now being done by the Lord's Day Alliance in Canada.

Inter-Church Federation Movement

The great Federal Council of the Protestant Churches of America is organizing for as thorough and sweeping enforcement of Sunday observance by civil law as is the Lord's Day Alliance. The intolerance and oppression that will ultimately attend this federation were clearly foreshadowed during the council in the discussion of Sunday observance, when that convention voted down a resolution according toleration to those represented in the council who conscientiously observe the seventh day as the Sabbath—Seventh-day Baptists. The real reason toleration was denied the Seventh-day

Baptists was made plain by one of the delegates, who said that if they granted toleration to the Seventh-day Baptists, "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 of rest and worship." From this it will be seen that Seventh-day Adventists are the Mordecai in the gate to the Inter-Church Federation movement.

Surely no true Seventh-day Adventist can fail to see where this whole movement is aimed, and what the outcome must inevitably be. In view of the attitude that the Protestant churches of America are assuming toward those who conserve the Sabbath of the fourth commandment, how forcibly the following words from "Great Controversy" come home to God's remnant people at this time:—

"As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they can not overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath."—Page 592.

The Roman Catholic Congress

Speaking of the Roman Catholic Congress recently held in Chicago, Elder Allen Moon, who attended it, says:—

"This Catholic congress was a wonderful revelation to me. If there is any doubt in the minds of the people that we are living in the last days, I am sure that this would have been dispelled could they have attended the meetings of the congress. It established beyond doubt the fact that we are in the time of the end; that the Catholic power of this world has decided again to assert itself. It is evident that the Catholic Church has fully reached the conclusion that Protestantism is a dead issue, and that the time has come for the mother church to re-establish itself upon the ruins. It was openly declared by the speakers on the platform that the Roman Catholic Church was now prepared to go forward and rebuild the mother church on the ruins of decaying Protestantism. I have not witnessed such enthusiasm in years in connection with any religious or political assembly. The leading men of the congress asserted that now the Catholic Church proposed to go forth to take possession of the world, and we have no doubt of their sincerity."

A Catholic President

The suggestions so frequently made of late about a "Catholic president" for the United States are not a little significant. In his message to the pope, sent through Bishop Gabriels, of Ogdenburg, N. Y., just as the latter was about to set out on a pilgrimage to Rome, President Roosevelt said:—

"Tell the holy father that I send him my profound regards. I am most happy because of the good relations existing between the Vatican and this government. . . . This republic will, we may hope, stand for many centuries, and I

hope there will be Catholic presidents as well as Protestant presidents."

In his letter of Nov. 6, 1908, in reply to Mr. J. C. Martin, of Dayton, Ohio, a similar statement was made.

Archbishop Ireland, in a recent speech in St. Louis, said:—

"There are seventeen million Catholics in this country, and they are not represented in its great offices as they should be. Go to Washington, and you will find perhaps two or three Catholics in responsible positions. Wherever you go, you will not find Catholics well represented in public offices."

"There is a chance for Catholics if they are worthy. I have heard the statement that there will never be a Catholic president of the United States. This is all nonsense. When the right man is presented, the United States will choose him, and not discriminate because of his religion, but elect him because of his fitness."

From all this we can see that the time is rapidly approaching when we shall realize the fulfilment of what the Lord has told us through the spirit of prophecy:—

"Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath, and that they are preparing to employ the very means which she herself employed in bygone days."

"The Christian world will learn what Romanism really is, when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. She is stealthily and unsuspectingly strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is soon to be given her. In the near future we shall see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution."—"Great Controversy" (edition 1885), page 397.

Sunday Legislation in Congress

The year 1908 has been a most remarkable one along the lines of religious legislation. During the first session of the Sixtieth Congress an unparalleled number of Sunday bills were introduced in Congress, and the United States Senate, for the first time in its history, passed a compulsory Sunday bill. This was made more significant by virtue of the fact that now it can be said that both branches of Congress are committed to the evil of Sunday legislation, the House having passed a similar bill on two previous occasions.

It will be remembered that the Johnston Sunday bill is now before the House of Representatives, and its passage may be forced through that body at any time. A letter has just been received by the Religious Liberty Department from a prominent congressman, who is opposed to Sunday legislation, in which he says

that he has received a large number of letters from grocers in favor of the bill. It is also reported that the labor organization desire to have a hearing on this bill, that they may have opportunity to more strongly urge its passage.

Our Duty at This Time

In the face of these gigantic movements which are now in the field to abridge the rights of conscience, what shall we do to stem the rising tide of religious intolerance and oppression? Our answer to this question is that we should awaken now as never before to the importance of enlightening the millions who are being deceived by the sophistries of church-and-state and Sunday-law advocates. Among the most effective means by which this can be accomplished is the use of our religious liberty literature, public lectures, and the public press. But in order successfully to do this work, we must all unite as one grand army of soldiers in the sacrifice of both our time and means.

The Religious Liberty Department of the General Conference has been prosecuting its work by public addresses, correspondence, and the publication and circulation of a large amount of literature. During two recent religious liberty campaigns we circulated over one thousand dollars' worth of literature. The department supplies *Liberty* regularly to every member of Congress, some five hundred in all, to all the colleges and universities in the United States, numbering over four hundred thirty, and to many others. To meet all these expenses we are dependent upon the one annual offering made for this department of the work.

Our funds are now exhausted, and the outlook for 1909 is that our expenses will far exceed those of the past year; hence we most earnestly urge that the offering this year be a very liberal one.

RELIGIOUS LIBERTY BUREAU,

K. C. RUSSELL, *Chairman*,
W. A. COLCORD, *Secretary*.

Sunday-Law Agitation in Wisconsin

THE eighteenth annual convention of the Wisconsin Sunday Rest Day Association was held in Portage, Wednesday, November 18. Several papers were read pertaining to the violation of the Sunday law by Sunday ball-games, the open saloon, etc. Resolutions were adopted to urge pastors to instruct the public to bring about a sentiment to force Sunday observance, and to urge the legislature to pass a law requiring employers to give employees one day in each week for rest. In one of the speeches, this statement was made: "The sabbath-keeping nations from time immemorial have been the strong, progressive people of the day. We have the law, the government, to a large extent all, on our side against Sunday work or Sunday sport." At the closing meeting Father M. J. Ward, of the Catholic Church of Beloit, spoke on the subject of "Closing Saloons on Sunday." Among other things, he said: "It would seem that in this age no one could need any argument to prove the need of Sunday rest and worship, nor should any one need to be urged to love it. We greatly need good laws, and then to see that these laws are enforced."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. GEORGE, M. D.
W. A. RUBLE, M. D.

Chairman
Secretary

How Can Health Reform Be Taught With the Old-Time Enthusiasm?

(Concluded)

WITH many of our ministers there is a wisdom and power in their work of teaching temperance and hygiene that leads their converts to be intelligent and loyal health reformers. How can this good work be made more general? What can our physicians and nurses do to strengthen the hands of the ministers and Bible workers?

There needs to be a clearer understanding among us as to what health reform really is. What does loyalty to this part of our work really demand from us?

There needs to be a better understanding as to how the health and temperance principles can be most successfully taught, (a) by the pioneers who are carrying the message into new territory; (b) by our church-school teachers and leaders of Missionary Volunteer societies, to the children and youth; (c) by the true medical missionary to the members of our churches who need further instruction.

There needs to be provided a more complete literature on the various phases of temperance and health reform, (a) for the use of our church-schools and Missionary Volunteer societies; (b) for church-members who wish, by example and by word of mouth, to teach the principles to their friends and neighbors; (c) as pioneer literature to call the attention of the world to the value of these principles.

Compare the wealth of literature we have on the Sabbath question, the second advent, the prophecies, and the immortality question, and the perfect adaptation of this literature to the various needs of the field, with the poverty and lack of symmetry of our health literature. Many times physicians have asked me why it is that our publishing houses do not issue more health literature. In reply I have asked why our medical men do not furnish the manuscripts for the books that are needed.

Study the painstaking effort of the Sabbath-school Department in its perfect organization, its instruction to officers, and its publication of a journal for the help of its teachers, and note the satisfactory results.

There needs to be a renewal of the "forward movement," a revival of the "Christian Help work," an awakening of all our people to the fact that in our temperance and health reform principles we have a very precious talent that should be conscientiously put to use for the Master.

There needs to be a waking up of both our local and union conference medical departments to their responsibilities, and a more earnest, persevering work done by those chosen to bear responsibilities in these departments.

There needs to be organized and sys-

tematically conducted a work in behalf of all our graduate nurses that will be as skilfully and faithfully carried forward as is the work for the training and encouragement of church-school teachers and the work for the organization and furtherance of our Missionary Volunteer societies. Year by year, at great expense, we train a splendid army of nurses, and then we let a large number of them drift away into employments where they do not count as active workers for Christ.

True, it is not so easy to gather together the nurses for convention work as it is to assemble the teachers or the canvassers; but the difficulties of this work should not deter us from doing what we can to encourage the nurses, and to lead them on, step by step, to the accomplishment of the great work that they are fitted to do in building up the kingdom of the Master. We should systematically work for them by correspondence, by personal visits, and by conventions wherever possible.

There needs to be more heed given to the oft-repeated counsels that our ministers should study the principles of hygiene and simple nursing, so that they can work intelligently for the sick in connection with their gospel ministry.

There needs to be a more earnest effort to encourage young physicians and nurses to unite their labors with the gospel ministers, who are holding series of meetings in tents and halls, that they may be efficient helpers, and at the same time be learning to become competent medical evangelists.

There needs to be a greater effort on the part of our conferences and sanitariums to send out groups of trained nurses to sell health literature, and to conduct schools of health in many places.

When we have done our very best to strengthen the medical work by the conscientious use of every talent we possess, then we shall find among us an enthusiasm, born of the Spirit of God, that will exceed anything known either in the olden times or in the present.

W. C. WHITE.

Graduating Exercises at the Mussoorie Sanitarium

Nov. 1, 1908, marked an event of much interest in the medical work in India, —the graduation of the first class from our Mussoorie Sanitarium. The class consisted of one member, Mrs. J. Eaton. While the quantity seems small, we are happy to say that the quality of this class is very satisfactory. The exercises were conducted at the sanitarium in the presence of the workers and a few friends. An appetizing dinner was served, after which Dr. H. C. Menkel delivered an address on the object of our medical institutions in India, the work they are to accomplish in hastening the coming of the Lord, and preparing a people to meet him. At the close a diploma was presented to the graduating nurse.

The great need of the medical work in this country is workers. So long as our constituency is small, it will be difficult to secure suitable persons to train; and for some time to come, it will be necessary for us to look to the home land for medical workers, who must carry the burden of the work. But we are constantly praying that the Lord will raise up young people in this country to whom we shall be able to give a training to

assist in this work. We hope to have two young persons to enter the class at the beginning of the next season.

The Mussoorie Sanitarium passed through a very prosperous season during its first year in the hills. This has been an experiment, and has proved successful. The hill station is the proper place for the location of our sanitarium, and in the future it is the policy of the Indian Board to conduct only treatment-rooms in the larger cities. We are receiving inquiries for the next season, and a promising year's work is before us. I trust that the results, both physical and spiritual, will increase year by year.

H. C. MENKEL, M. D.

Findings

Dr. F. M. Rossiter made us a short visit on his way to Germany, where he is to study for a time better to prepare himself for his work in the sanitarium at North Yakima, Wash.

Dr. R. S. Cummings, who has been spending a number of months in Vienna, Austria, in postgraduate work, made a short visit in Washington, D. C., on his return to his work in the Paradise Valley Sanitarium.

Young People's Work

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

M. E. KERN

Chairman

MATILDA ERICKSON

Secretary

The Temperance Rallies

THE interest of our young people in the great temperance movement has been increasing with each Missionary Volunteer lesson published in the *Instructor*. These lessons furnish good weapons for use in the temperance warfare. The last of this series of lessons will be on "Our Duty and Responsibility," and will probably be in the *Instructor* of March 2. When that lesson is given, every Seventh-day Adventist youth who has not already done so ought to sign the "Total Abstinence Pledge." Be sure that the pledges are on hand. Then comes the special Temperance number of the *Instructor*, which is to be one of the finest numbers ever published, with respect to matter, illustrations, and workmanship.

With the materials of these lessons and the Temperance number in hand, it is planned that in all our churches a temperance rally shall be held about March 28. Let all, both old and young, begin to plan definitely for this. Extend the notice of the rally, so as to reach as large a number of the people as possible with these great temperance truths. Have on hand a number of the temperance lessons of the *Instructor* and other temperance literature to sell or give to the people.

Then let our young people take hold of the circulation of this Temperance number with vigor. "O, the good we all may do, while the days are going by!" but if we fail to work for the men and women who are tossed on the sea of intemperance, shall we be held blameless?

M. E. K.

Missionary Volunteer Councils and Conventions

FOR the upbuilding of this branch of the Lord's work it has been arranged to hold a series of union conference Missionary Volunteer councils. The meetings will be attended by the Missionary Volunteer secretaries, many of the conference presidents, and the chairman of the Missionary Volunteer Department of the General Conference. The schedule for these councils is as follows:—

Mount Vernon College, Mount Vernon, Ohio, January 13.

Lake Union Missionary Volunteer Council, Berrien Springs, Mich., January 14-18.

Central and Northern Union Missionary Volunteer Council, College View, Neb., January 19-24.

Montana Young People's Convention, Bozeman, Mont., January 28-30.

Spokane Convention, January 31 to February 2.

North Pacific Union Missionary Volunteer Council and Convention, Walla Walla, Wash., February 3-11.

Seattle Young People's Convention, Seattle, Wash., February 12-15.

Portland Young People's Convention, Portland, Ore., February 16-21.

California Young People's Convention, Sanitarium, Cal., February 24-27.

Pacific Union Missionary Volunteer Council, Fernando, Cal., March 3-7.

Southwestern Union Missionary Volunteer Council, Keene, Tex., March 10-14.

Huntsville School, Huntsville, Ala., March 16.

Graysville Young People's Convention, Graysville, Tenn., March 18-21.

Let those whose hearts are burdened for our youth pray for the outpouring of the Holy Spirit on these gatherings, that heavenly wisdom may be imparted to those who are planning for this important work.

M. E. K.

Is It Worth While?

ABOUT fifteen hundred young people have enrolled for the reading course, and some are doing the work who have not enrolled. Is it worth while? Let the young people answer:—

"The course has been of inestimable value to me. From it I have learned to depend upon God for guidance and help, even in the little things of life. I have learned to pray more when difficulties and trials are hardest."

"It almost makes me desire to become a foreign missionary."

"Even though I am busy with my school work and daily duties, I do not feel that I can afford to miss the reading course. Although I did not finish the other course, I was greatly benefited by the part that I finished."

"The lessons of the reading course have been a great help to me as a canvasser; also I have been doing some Bible and paper work from house to house, and by taking the reading course it has helped me to keep many points of doctrine in my mind, also many scriptures."

"The reading course has helped me to gain a clearer view of the whole question of the great controversy between good and evil. One of the benefits which I

have received is a knowledge of some of the skilful ways of Satan in leading people astray, and the means through which we can successfully withstand him."

"The reading course has been a great help to me in seeing clearer the great controversy between good and evil. It has also been a help to me in remembering the scriptures and keeping many points of truth in my mind."

"Indeed I am taking the course this year. I liked the other course so much I could not afford to miss this one."

"The course has given me a broader, better view of the message."

"A brother in one of our churches said that after the young people had started the course, there seemed to be a marked interest in the work among them. Several took part in prayer at the meetings who had not been in the habit of so doing."

Some of the societies in one conference have decided to work up the reading course by giving about fifteen minutes of the Sabbath meeting for review of the past week's reading.

M. E. K.

Items of Interest

A YOUNG lady in Georgia who has been engaged in selling *Life and Health* for the past quarter has disposed of about fifteen hundred papers. She expects to attend the training-school at Graysville, Tenn., next term.

Another young lady is selling the *Signs*, but I am not able to state just what success she has had. A sister in the South has been working among the prisoners in a federal prison, and the young people have planned to render a program in the prison soon.

A society in North Michigan has between twenty-five and thirty dollars raised toward buying a bell for their church. The young people and children are selling papers to add to this fund. Another society has taken upon itself the furnishing of their new schoolhouse.

Every Missionary Volunteer worker understands that one of the greatest needs in this work is well-qualified local leaders. The Missionary Volunteer secretary of the Southern California Conference writes thus of their efforts to train leaders: "Brother Luther Warren and myself are giving some time to holding institutes with our promising young people in various sections, for the purpose of giving them special instructions in how to work."

The Missionary Volunteer Department of the Southern California Conference has published a twelve-page leaflet entitled "Missionary Volunteer Bulletin." It gives a list of leading texts on some of the fundamental points of faith, to aid the young people in preparing for the Standard of Attainment. The secretary says: "We expect, before the end of the year, to have all our societies so familiar with the points of our faith that they can give the citation of the scriptures, and also repeat the scriptures bearing on the various subjects." Other topics in the leaflet are the "Reading Course," "The School at Rome," "Fernando Academy," "The Home or Conference Department," and "Ammunition."

In the Southern California Conference many of the young people are taking special interest in the reading of the Bible. A Bible Reading Band was organized at the camp-meeting, which has now grown to number nine hundred or more.

M. E. K.

Current Mention

—Nineteen men were killed in an explosion in a coal-mine at Zeigler, Ill., on January 10.

—The temperance wave has reached the city of Mexico, and the first result is the passage of a law which reduced by about one half the number of saloons in the capital city.

—The result of the trial of the Tennessee night-riders who caused the death of Captain Quentin Rankin, is that six have been sentenced to death, and two to twenty years' imprisonment.

—Another terrible explosion has occurred in the Lick Branch coal-mine, at Bluefield, W. Va. This occurred on January 12, about two weeks later than the one previously reported in the same mine. In the explosion of January 12 fifty-nine men lost their lives.

—Both houses of the Tennessee Legislature have now voted for State-wide prohibition, to go into effect on July 1 of the present year. It is expected that the governor will veto the measure; but in view of the fact that the governor's veto, according to the constitution of that State, acts only as a suggestion, prohibition of the liquor traffic in Tennessee seems assured.

—On January 11 Secretary of State Elihu Root and the British ambassador, Mr. James Bryce, signed a treaty for the settlement of international differences between the United States and Canada. This is known as the "Waterways Treaty," but its scope is larger than the term implies, as it contemplates a disposition of practically all the differences between the two countries.

—The past week has been prolific in earthquakes in various parts of the world. Earthquake shocks have been renewed in the devastated portions of southern Italy and Sicily, while one wide-spread shock has affected the larger portion of the country. The northern portion of the Pacific Coast was visited with quite a severe shock on January 11. Several portions of Mexico have also been affected, and seismographs in different parts of the world have been recording frequent disturbances of this kind.

—A report from Constantinople states that Turkey has agreed to accept Austria's offer of \$10,800,000 indemnity for the annexation of Bosnia and Herzegovina, thus removing the present probability of war. The announcement that Turkey had accepted Austria's offer has been a bitter disappointment to Servia. The Servian press declares that Austria will have to exterminate the Servian people before being permitted to possess Bosnia definitely. The Servian ministry of war immediately ordered the purchase of 1,200 additional horses.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Lebanon Jan. 20 to Feb. 1
 Virginia Feb. 5-19
 West Virginia Feb. 19 to March 5
 Chesapeake Feb. 19 to March 5
 West Pennsylvania March 5-19
 Ohio March 19 to April 2
 Mount Vernon (Ohio) College, Mount Vernon April 2-16
 Foreign Mission Seminary, Takoma Park, D. C. April 16-30

NORTHERN UNION CONFERENCE

Iowa Jan. 25 to Feb. 9
 Minnesota Feb. 26 to March 14
 South Dakota March 15-25
 North Dakota March 25 to April 5

Notice!

SOUTH CAROLINA will hold a canvassers' institute in Aiken, S. C., beginning January 25, and lasting till February 6. Those who contemplate entering the Southern work are invited to attend this institute, and prepare for service in this part of the neglected field. Plenty of virgin territory is waiting those who decide to engage in this work, and our small constituency will welcome those who consecrate themselves to the Lord's service. Address the writer at 152 Welch Ave., Anderson, S. C.
 H. B. GALLION.

Indiana Association Meeting

THE fifth annual meeting of the Indiana Association of Seventh-day Adventists will be held in Jonesboro, Ind., in connection with the thirty-sixth annual session of the Indiana Conference, Feb. 1-8, 1909. The meeting is for the purpose of electing a board of trustees, and of transacting such other business as may properly come before the association. The first meeting will be held Wednesday, Feb. 3, 1909, at 9:30 A. M.

W. J. STONE, *President*;
 W. A. YOUNG, *Secretary*.

Indiana Conference, Notice!

THE thirty-sixth annual meeting of the Indiana Conference of Seventh-day Adventists will be held in Jonesboro, Ind., Feb. 1-8, 1909. The opening session will be held Monday, Feb. 1, 1909, at 7:30 P. M. The meeting is for the purpose of electing officers and transacting any other necessary business.

The basis of representation is one delegate for each twenty members or fractional part thereof. All churches should be represented, if possible, by a full delegation.

W. J. STONE, *President*;
 W. A. YOUNG, *Secretary*.

Annual Meeting of the Northern Illinois Medical Missionary and Sanitarium Association

THE Northern Illinois Medical Missionary and Sanitarium Association will hold its next annual meeting at the Seventh-day Adventist church at Sheridan, Ill., at 9:30 A. M., Friday, Feb. 12, 1909. The legal business to be transacted at this meeting will be the election of three directors to act for a term of three years as members of the board of the Tri-City Sanitarium of Moline, Ill. The legal voters of this meeting will be the accredited delegates to the Northern Illinois Conference of Seventh-day Adventists, to be held at that time and place.

WM. COVERT, *Chairman*.

Annual Meeting of the California Conference

THE thirty-eighth annual meeting of the California Conference will be held at Oakland, Cal., Feb. 4, 1909, and continue until February 10.

Each church is entitled to one delegate for the church, and one additional delegate for every twenty members. A full delegation is earnestly desired.

S. N. HASKELL, *President*;
 CLAUDE G. CONARD, *Secretary*.

Annual Meeting of the California Conference Association

THE thirteenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the thirty-eighth annual meeting of the California Conference of Seventh-day Adventists, at Oakland, Cal., Feb. 4-10, 1909, for the purpose of electing a board of seven directors, and transacting any other business that may come before the meeting.

H. W. COTTRELL, *President*;
 CLAUDE G. CONARD, *Secretary*.

East Michigan Conference Association

THE first session of the regular annual meeting of the East Michigan Conference Association of the Seventh-day Adventists for the year 1909, will be held in the Seventh-day Adventist church at Lansing, Ingham Co., Mich., Wednesday, Jan. 27, 1909, at 10 A. M. All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association.

E. K. SLADE, *President*;
 A. R. SANDBORN, *Secretary*.

Annual Meeting of Illinois Conference Association of Seventh-day Adventists

THE Illinois Conference Association of Seventh-day Adventists is hereby appointed to convene in its annual meeting at 2 P. M., Friday, Feb. 12, 1909, at the Seventh-day Adventist church at Sheridan, Ill. The legal voters of this association are the accredited delegates from the churches in the Northern Illinois Conference, the executive committee of the conference, and such other persons as may be delegates in attendance at the annual session of the Northern Illinois Conference to be convened at that time, for the purpose of electing a president, vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transaction of such other business as may properly come before delegates in annual session.

WM. COVERT, *President*.

Northern Illinois Conference

THE sixth annual meeting of the Northern Illinois Conference of Seventh-day Adventists is hereby appointed to be held Feb. 10-14, 1909, at Sheridan, Ill., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the assembled delegates.

The officers to be elected are: a president, secretary, treasurer, missionary secretary, missionary field agent, educational superintendent, Sabbath-school secretary, religious liberty secretary, an auditor, an executive committee of seven members, and a board of education for Fox River Academy, to consist of five members.

The delegates to the conference will consist of the executive committee, the accredited laborers of the conference as delegates at

large, and delegates to be elected by the churches, upon the basis of one delegate for every fifteen members. The first meeting of this session is to be opened at 11 A. M., Wednesday, Feb. 10, 1909.

WM. COVERT, *President*.

West Caribbean Conference

THE third annual meeting of the West Caribbean Conference of Seventh-day Adventists will be held in Cristobal, Canal Zone, Panama, beginning Friday, January 29, at 7 P. M.

This meeting is called for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the conference.

We request that all our churches send a full delegation to this meeting as far as possible. It will be an important meeting, and we need the prayers and presence of our brethren and sisters to help plan for the work of the year to come.

H. C. GOODRICH, *President*.

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 gift 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.

Eastern Pennsylvania Institute

THE Eastern Pennsylvania Conference will hold a canvassers' institute, January 20 to February 1, at 13 South Fourth St., Lebanon, Pa. The place is easy to find; any one at the depot will be able to direct you to the above address. 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, thence to territory, by allowing five per cent additional on all books sold until the fare is made up.

The art 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 our conference, will also be with us.

Let all who plan to come, bring plenty of bedding, two towels, Bible, "Hymns and Tunes," a full copy of the book they wish to canvass for, and the prospectus for the same.

Let all who go to this school of canvassers correspond promptly with the writer, if they have not yet done so, that the proper arrangements may be made before the above date. My address is 808 Prangley Ave., Lancaster, Pa.

All who attended our institute last year speak well of it, and those who went out into the canvassing field, and devoted full time to the work, met with splendid success.

G. W. HOLMAN.

Notice!

THE Seventh-day Adventist church at Farmington, N. M., wishes to state through the REVIEW that David H. Pickering is not a member of that church, he having been dis-fellowshipped more than two years ago; nor can he hope to become a member of any Seventh-day Adventist church so long as he continues to use, far and near, statements defamatory to the Farmington church and the Colorado Conference. This notice is given also for the benefit of leading brethren in the cause, as the man is given to sending to such men communications that came into existence during the time he was causing the Farmington church and Colorado Conference so much trouble and creating dissension. Such communications have no bearing whatever upon his case as it now stands. * * *

East Michigan Conference

It has been definitely decided to hold the seventh annual meeting of the East Michigan Conference at Lansing, Mich., Jan. 25-31, 1909. There will be held in connection with this meeting a church officers' convention, to which all church elders and other officers who may attend are invited. The first meeting will be at seven o'clock on Monday evening. The conference will be organized at 6 p. m., Tuesday, January 26. Each church is requested to send a full delegation. The basis of representation is one delegate for the organization, and one for each fifteen members. A church of ten members is entitled to one delegate. One of sixteen members would be entitled to two. Church elders are requested to give prompt and thorough attention to the matter of choosing delegates.

E. K. SLADE, *President*;
E. I. BEEBE, *Secretary*.

Change in Firm Name

TO WHOM IT MAY CONCERN:—

By the common consent of over two thirds of the stockholders, and with the approval of the Superior Court of Santa Clara County, Cal., the Pacific Press Publishing Company has been merged into the Pacific Press Publishing Association, a membership corporation; and beginning Jan. 1, 1909, the business will be conducted by the new organization, which has purchased the plant, and assumed all the liabilities and obligations of the old company. This change has been made for the purpose of enlarging the constituency, and placing the institution on a broader foundation.

In addition to the original incorporators, the membership of the new association includes the following:—

1. The executive committees of the Pacific Union Conference of Seventh-day Adventists, of the Central Union Conference of Seventh-day Adventists, of the North Pacific Union Conference of Seventh-day Adventists, of the Northern Union Conference of Seventh-day Adventists, of the Western Canadian Union Conference of Seventh-day Adventists, and of the local conferences of Seventh-day Adventists within the bounds of the above-mentioned union conferences.

2. Such of the stockholders of the Pacific Press Publishing Company as assign their stock to this association, and who make written application for membership in accordance with the by-laws.

3. Any Seventh-day Adventist in good and regular standing who shall be elected to membership in accordance with the by-laws.

The management will remain practically the same as that of the old company, and the same policy will be pursued, only on a larger scale.

Hereafter all bills should be made out, and correspondence addressed, to the Pacific Press Publishing Association, instead of the Pacific Press Publishing Company.

This change affects the branch offices at Kansas City, Mo.; Portland, Ore.; Regina,

Sask., Canada; as well as the main office at Mountain View, Cal.

PACIFIC PRESS PUBLISHING ASSOCIATION,

M. C. WILCOX, *President*;
H. H. HALL, *Secretary*.

Signs of the Times Monthly

For February, 1909

In view of the terrible calamity that has just visited southern Italy, the February number of the *Signs of the Times Monthly* will be of peculiar interest. Long before the terrible earthquake came, the editors had planned on devoting the February number largely to the subject of storms, earthquakes, pestilences, etc., showing the place they have in the fulfilment of prophecy, and pointing out the way of escape. Now that this great earthquake has come, it will make the subject all the more forceful.

Among the leading articles which will appear in the February number we would call special attention to the following:—

1. *Cause of Earthquakes and Storms, and Their Significance. Is There Protection from them?* By A. O. Tait.

There are many speculations concerning the cause of the increasing storms and earthquakes. The Bible tells the only true story, and it tells of the one secure protection from them. The people of the world, in view of the appalling disasters in so many parts of the world, are asking anxiously of the cause of these things, and they are just as anxiously asking if there is a shelter from them. They should know of the sure Word that tells all the story plainly.

2. *Stormy Winds Fulfilling His Word.* By M. C. Wilcox.

Storm, earthquake, and pestilence are abroad in the land, and this article gives some of the prophecies that tell of these things, and what they signify. In view of the recent occurrences in southern Italy and Sicily, this article is very timely.

3. *The Protestant Federation Congress.* By J. S. Wightman.

4. *In the Wilderness.* By Mrs. E. G. White.

5. *The Revival of the Papacy.* By A. J. S. Bourdeau.

This is the first of a series of articles that he will furnish on the papacy and its aims and progress. Brother Bourdeau has put an immense amount of work and study on this subject, and this article, together with the ones that are to follow, is not only timely, but important. Spiritualism is combining with the papacy, and these are swallowing professed Protestantism, and all these are the last links in the great chains of prophecy. These articles will deal with the main issue against which the third angel directs its warning message.

6. *The World's History in Prophecy.* By E. J. Hibbard.

7. *Interesting phenomena in Sun, Moon, and Stars.* By Geo. W. Rine.

8. *The Eternal Outlook.* By Geo. A. Snyder.

9. Worthy of mention in the Home Department is the article by Dr. D. H. Kress that gives us another study in "Proper Breathing."

10. *Current Events* will be discussed in the first part of the paper as usual, and the things that have occurred within the last few weeks furnish striking and important matter for comment.

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.

Regular subscription price in the United States and Canada, \$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 the Signs of the Times, Mountain View, Cal.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—A good farm hand. Address J. C. Kraushaar, R. F. D. 1, Alden, Minn.

WANTED.—A conscientious Seventh-day Adventist woman to keep house for a man and three children. Recommendations given and required. Address H. P. Johnson, R. F. D. 3, Casey, Iowa.

WANTED.—A young man to work on farm. Will pay \$12 a month until April 1, for doing chores, and \$26 a month for the season. Must be young, and a Sabbath-keeper. Write W. O. Nesmith, Florence, S. D.

TO LET ON SHARES.—A farm of 80 acres in Maple Grove, Mich., sixteen miles north of Battle Creek. Tenant must be a Seventh-day Adventist. For information address William Harding, R. F. D. 1, Dowling, Mich.

KNOWING the frauds so often practised in my business, I offer you good watches at right prices, or money returned. Send for catalogue. Sabbath-keeping railroad watch inspector. Address W. H. Merrill, Washington, N. J.

RIPE OLIVES.—50, 70, and 90 cents a gallon in 5-gal. cans (most economical size, especially for winter). Freight quite low if sufficient quantity is ordered,—10 to 20 gallons, according to location. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$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.

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.

FOR SALE.—Land in New Mexico. A few deeded quarters and relinquishments. No irrigation. Good crops. Good markets. Adventist settlement; church-school; fine winters; land increasing in value. Good place for lung trouble and asthma. For information enclose stamp to J. C. Fraser, Elida, N. M.

FOR SALE.—500,000 of the most beautiful Mottoes you ever looked at. We sold almost 37,000 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.

FOR SALE.—Peanut Butter, 10 cents a pound; 50 pounds Coconut Oil, \$7; Olive Oil, \$2.70 a gallon; 6 cans (60 pounds) Vegetable Cooking Oil, \$6; freight paid, \$6.50. All guaranteed pure. Low transportation rates. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—Cozy new home, furnished or unfurnished. Delightful climate, pure water. No malaria. Fruit of all kinds. Academy and church opposite. Opportunity for canvasser or canvasser's family, or general laborer. For particulars address Miss M. A. Knohl, R. F. D. 4, Hickory, N. C.

AN absolutely *bona fide* offer to Seventh-day Adventists only. A full case "BAN-NANA NUTS" and "BAN-NANA CEREAL," 24 packages each, free for asking your grocer for them until put in stock. Particulars, and oil and food samples free. Ethan A. Brown, Nut Food Specialist, Des Moines, Iowa.

MIDGET MESSAGE VIBRATOR.—Patent applied for. The only true message 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.

GUIDE TO SANITARIUM TREATMENTS.—Full details on how to give the various water treatments. Get this book (38 pages in pamphlet form), and learn how to use the treatments in your own home and among your neighbors. Single copy, 25 cents; 10 copies to one address, \$1.75. Address Dr. G. K. Abbott, Loma Linda, Cal.

KANSAS LAND.—Family estate of Elder C. A. Washburn, 640 acres, near Wakeeny and Union Pacific Railroad. Land increasing rapidly in value, but being 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; climate excellent. Purchaser's transportation paid. Address J. S. Washburn at 665 Decatur St., Memphis, Tenn.

FOR SALE.—On account of poor health, I offer for sale the complete furniture and apparatus of a modern, well-equipped sanitarium, located in Grand Junction, Colo. Building rented for a period of time under favorable terms. Good opening. Work well started and in full harmony with Western Slope Conference. For further particulars address Dr. F. A. Washburn, care Fairlawn Sanitarium, Grand Junction, Colo.

Address

AFTER January 20, all mail for F. M. Wilcox, of Boulder, Colo., should be addressed to Takoma Park Station, Washington, D. C.

Publications Wanted

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

J. W. Siler, 218 E. Fifth St., Frederick, Md., denominational literature for free distribution.

Mrs. Anna L. Gallion, Arapaho, Okla., *Watchman, Signs, Life and Health*, and *Liberty*.

Paul Curtis, Saskatoon, Sask., Canada, *Signs, Watchman, Life and Health, Bible Training School*.

Orno Follett, Fargo, Kan., a continual supply of *Life and Health, Liberty, Signs of the Times*, and tracts.

Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill., a continuous supply of the *Signs, Instructor, Watchman, Little Friend*, and tracts.

Obituaries

SPRAGUE.—Died in Colorado, Nov. 14, 1908, of typhoid fever, Brother Albert Sprague, in the fifty-first year of his age. He was born in Illinois, in 1858, and united with the Seventh-day Adventist church in Denver about ten years ago. He was a devoted, unselfish Christian. Two brothers and three sisters are left to mourn. The funeral service was conducted by the writer.

G. W. ANGLEBARGER.

DOLE.—Myrtle May Smith Dole was born July 12, 1884, and died at Kalamazoo, Mich., Nov. 29, 1908. She had undergone an operation, from which she never rallied. She was the daughter of Sister Benner, of Covert, Mich., and was buried from the Adventist church of that place, Nov. 30, 1908. In the absence of a minister, the congregation was pointed to the Lamb of God and to the promises to the overcomer, by the writer.

MRS. JULIA COUNTRYMAN.

McCoy.—Martha M., wife of P. T. McCoy, died Nov. 17, 1908, at the family residence in Carson Valley, Pa., of typhoid pneumonia, aged 35 years, 5 months, and 27 days. The bereaved husband and seven children remain to mourn their great loss. Words of comfort were spoken by Elder Hoover and the writer. The burial took place November 19, without the presence of her husband, who was ill with typhoid fever at the time. May God's blessing be with this bereaved family.

W. F. SCHWARTZ.

BREEN.—Willis Alonzo Breen died at Clyde, Ohio, Nov. 14, 1908, at the age of thirty-seven years and nine months. He leaves an aged mother, a wife, and three small children. He was a thoughtful student of the message now due the world, and in his declining days placed his hand in that of Jesus, and then we knew that though he was called to walk through the valley of the shadow of death, he would "fear no evil." Words of comfort were spoken by the writer, from Rev. 14:13.

A. C. SHANNON.

LAUTZER.—Martha M., daughter of Mrs. Lautzer Fickley, of Altoona, Pa., died Nov. 16, 1908, of spinal meningitis, aged eleven years and six months. She was baptized by the writer on August 13, and was taken into the church, August 15. Three months and one day from that time she was called to lay down the armor of life, soon to come forth when the trump shall sound. A mother, two brothers, and one sister are left to mourn. Words of comfort were spoken by the writer, from Rev. 14:13.

W. F. SCHWARTZ.

PEACH.—Died near Island City, Ore., Dec. 7, 1908, of Bright's disease, William G. Peach, in the seventy-sixth year of his age. He was born in Orange, Vt., coming West in 1852. He was married in 1860 to Miss Jane Seaver, who fell asleep in 1897. Of his immediate family, four children, Angie E., James S., George W., and Mary L., survive him. Father Peach united with the Seventh-day Adventist Church about fifteen years ago, and died in the hope of a soon-coming Saviour. Words of comfort were spoken by the writer.

H. W. OLIVER.

CONKLING.—Died in Des Moines, Iowa, Oct. 29, 1908, of hip disease, William W. Conkling, aged 70 years, 4 months, and 14 days. In May, 1861, he enlisted in the First Iowa regiment, and at the expiration of the term of his enlistment received an honorable discharge. Feb. 2, 1862, he was married to Mary Frances Bonifield. Five children were born to this union, only one of whom survives, Dr. Wilbur S. Conkling of this city. After twenty-one years of wedded happiness his companion died, Dec. 9, 1883. Feb. 25, 1885, he was married to Pamela Dickey, who survives him. About thirty years ago he was converted, under the labors of Elder George I. Butler, and united with the Seventh-day Adventist church at Mt. Pleasant, Iowa. Brother Conkling's patience during his long sickness, and his tender solicitude for others, were a

powerful testimony of the grace and peace of God. He died in the full assurance of a part in the resurrection of the just at the coming of the Lord. Two funeral services were held, the first at the residence of the deceased in Des Moines, and the second in the Seventh-day Adventist church at Mt. Pleasant, Iowa. Interment was made at the latter place. Both services were conducted by the writer. First text, 2 Tim. 4:7, 8; second text, John 14:1-3.

W. D. PARKHURST.

LITZENBURG.—Died near Raleigh, Tenn., Dec. 6, 1908, Mary Litzenburg, aged 84 years, 4 months, and 23 days. She survived her husband nearly forty years, and since his death has lived in our family, my wife being her only living child. She became a Christian in early life, and united with the Methodist Church. In 1874, under the labors of Elder G. I. Butler, she heard the truths of the third angel's message, and joined the Seventh-day Adventist Church. She was faithful to the end, and died in the triumph of a living faith.

R. S. DONNELL.

NASON.—Died in Canaan, Maine, Dec. 1, 1908, Sister Eliza A. Nason, in the seventy-fourth year of her age. She had been in failing health for some time, but had been very sick for about four weeks, in which time she manifested the grace of patience in her suffering. Sister Nason gave her heart to the Lord in early life, and lived a devoted life for the Master. She became a member of the Seventh-day Adventist church in Canaan, many years ago, and at the time of the organization of the Skowhegan church, about a year ago, became a member of it. She leaves four sons and five daughters to mourn their loss. We believe she sleeps in Jesus. Remarks by the writer at the funeral, from John 11:23-27.

P. B. OSBORNE.

LOGAN.—Flossie Winifred Logan was born in Lapaz, Ind., March 14, 1887, and died Nov. 30, 1908, aged 21 years, 8 months, and 16 days. In the spring of 1903 she came to Williston, N. D., with her parents. She was graduated from the high school here in the spring of 1906, and on account of failing health she returned to Indiana the following fall, remaining there one year. She did not regain her health, so she returned to Williston in August, 1907. She was a member of the Seventh-day Adventist Church. Words of comfort were spoken by the writer at her home, and the remains were laid to rest in the Williston Cemetery. Her pleasant, winning disposition made her many friends, who, with her parents, brothers, and sisters, mourn her untimely death.

A. E. CHRISTIAN.

BOSWORTH.—Fell asleep in Jesus, at Hickory, N. C., Dec. 26, 1908, our beloved sister in Christ, Jessie Viola Bosworth. She early gave herself to the service of God, and during all her life has been a marked example of Christian devotion, cheerfulness, and kindness. Though frail of body, her thought seemed constantly to be for others; and her patient and uncomplaining spirit were most marked. Devotion to the work of God, and delight at its progress characterized all her ways. She has been officially connected with the work of the message since 1885. She served the Iowa Conference for several years, first as assistant secretary of the tract society, and afterward as secretary, and editor of the *Workers' Bulletin*. In 1901 she and her mother, at the invitation of the North Carolina Conference, came to North Carolina, and she immediately assumed the duties of secretary and treasurer of the conference, which office she held and filled acceptably to the day of her death. She rests from her labors, and her works do follow her. Every member of the conference mourns her death, and hundreds of friends outside the conference mourn with them. All her social and business associates in Hickory unite in expressions of love and respect. Her aged mother has the sincere sympathy of all. The funeral service was held from the Hildebran (N. C.) church, December 28. Discourse by the writer, from Matt. 13:28, first clause.

T. H. JEYS.



WASHINGTON, D. C., JANUARY 21, 1909

W. W. PRESCOTT
C. M. SNOW
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ASSOCIATE EDITORS

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THE time of the General Conference is May 13 to June 6.

HAVING completed his post-graduate work in London, Dr. H. N. Greaves, with his wife, was to sail from England for British Guiana, January 7. While not in the employ of the West Indian field, Dr. Greaves writes that his work is to be regarded as "part and parcel of the organized work in the field, with the single exception that it will be self-supporting." We are glad the medical help is to be connected with the work in British Guiana.

To our people in Spanish fields the South American secretary, A. Fulton, sends word that the Buenos Aires office has issued a Spanish "Morning Watch Calendar," and also Bell's "Bible Lessons" in Spanish, No. 1 at 15 cents, and No. 2 at 25 cents.

ACTING on medical advice, Brother Wm. Steele, of Ecuador, South America, has brought his wife to the States. She is receiving care at our Takoma Park Sanitarium, and we trust she may make a recovery. Elder W. W. Wheeler and wife, of New York, are on their way to Ecuador to take charge of the work.

LAST week Elders A. G. Daniells and G. A. Irwin returned from the Southern Union Conference meetings in Nashville, bringing most encouraging reports of the work in the South. Elder W. C. White, who attended the Nashville meetings, is spending a few days in Washington before returning to California.

THE suggestion by the officers of the Missionary Volunteer Department that a general temperance rally be held in all our schools' the coming spring should meet with a hearty response. Let programs be prepared that will be meat in due season both for our own people and for those not of our faith. It will give an excellent opportunity to set the principles of temperance and right living before thousands. The date suggested is March 28. It will give added inspiration and emphasis to the work if it can be known that every school in the denomination is giving its attention on the same day to that important branch of our work.

IN this number of the REVIEW is finished the series of articles on the Rise and Fall of Religious Liberty in America. While it can not be said that the fall is yet complete, the last articles of the series show the plans by which it is to be accomplished and the mobilizing of the forces that are to bring it about. The development of that disintegrating work is going on with great rapidity, and should serve in itself as an incentive to our people to set the principles of truth before the world while so large a measure of liberty to teach and to labor still remains. The issue of *Liberty* for the first quarter of 1909, now going to press, is filled with most important matter dealing with these issues, and should be in the hands of every Seventh-day Adventist, for his own instruction and for the enlightenment of his neighbors.

THE General Conference Committee has decided to publish *The Daily Bulletin* during the next session of the General Conference. Full reports of the proceedings will be given. The price will be fifty cents for the session, and subscriptions are solicited. All orders should be sent to the General Conference Office.

ON page 17 of this issue will be found the program and reading for Religious Liberty day, February 6. It will be necessary for church officers to keep this date in mind, and allow nothing to interfere with a successful meeting on that day. It being the only day of the year on which a collection is taken for the religious liberty work, it is earnestly hoped that our people everywhere will contribute liberally for that fund.

AN isolated brother writes: "We read in the REVIEW of the ten-cent-a-week plan for raising extra funds, and since reading this, we have deposited our ten cents each week in a safe place, and intend to forward the money to you at the end of the year." This prompt action on the part of every believer in this truth is all that is required in order to insure the success of this plan, and to more than double the amount available for mission work.

SABBATH, January 16, was a memorable day for the Takoma Park church. On that day twenty-two young persons and children, nearly all of whom were members of the Takoma Park Church-school, followed their Saviour in the solemn ordinance of baptism. The ordinance was administered by Prof. Frederick Griggs, following a brief, earnest exhortation by Elder A. G. Daniells. This occasion seemed like a foretaste of that time when "Elijah the prophet" would perform his last allotted work in turning "the heart of the fathers to the children, and the heart of the children to their fathers," — the closing work of the gospel.

ELDER M. E. KERN, chairman of the Missionary Volunteer Department, left Washington the evening of January 12 for the purpose of attending the Young People's conventions and Missionary Volunteer councils scheduled on page 20 of this issue of the REVIEW. The itinerary includes thirteen of these gatherings in the North, West, and South, the last of which will close March 21, the meeting at Graysville, Tenn. A reference to the published schedule will show which of these gatherings are Young People's conventions and which are Missionary Volunteer councils. It is the desire of the leader of the young people's work that as many as possible of our young people in the vicinity of the various places of meeting, especially the officers of the societies within a reasonable distance of these places, shall be in attendance.