



The Advent
Review and Herald Sabbath

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No. 7

Victory

Mine eyes have seen the glory of the
coming of the Lord;
He is tramping out the vintage where
the grapes of wrath are stored;
He has loosed the fateful lightning of
his terrible, swift sword;
His truth is marching on.

He has sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men be-
fore his judgment-seat;
O be swift, my soul, to meet him!
be jubilant, my feet!
Our God is marching on.

—Julia Ward Howe.

The Book Department Mirror

*Being a Reflection of Interesting Happenings, and Notes
on Our Publications. Conducted by the Book Department of the
Review and Herald Publishing Association*

☞ THERE is in preparation a paper-covered edition of that important book, "The Great Advent Movement." Missionary Volunteer Society leaders should take this matter up with their members at once, and see that all are provided with a copy as soon as it is ready, which will be in about two weeks. "The Great Advent Movement" is the text-book for the study of denominational history, and every Missionary Volunteer who passes the Standard of Attainment will need one of these books. Prices: Paper, 50 cents; cloth, \$1.25

☞ We have just received a shipment of the new edition of "Patriarchs and Prophets." This volume is a careful study of the great controversy between Christ and Satan, as illustrated in the lives of holy men of old. The present book furnishes an excellent companion volume to "The Great Controversy." The prices are the same as for the other large books; namely, cloth, \$2.75; library, \$3.75; morocco, \$4.75.

☞ Speaking of "Great Controversy" brings to mind the fact that one of our canvassers found a man who bought "Great Controversy" from an agent several years ago, and who has made it a practise to read the book through once a year since then. Do we appreciate our literature as we ought?

☞ A new number will soon be added to the Religious Liberty Library. This leaflet is entitled, "The Famous Congressional Sunday Mail Reports," and will be designated as Religious Liberty Leaflet, No. 15. The information contained in the twelve pages of this leaflet

should be in the hands of every American citizen. The prices will be, post-paid: Per dozen, 9 cents; per hundred, 75 cents.

☞ Owing to the large number of orders which we have received for "The Speaker's Manual," it has been necessary to place an order for another edition to be printed at once. There is a vast amount of information crowded into this little volume. The correct pronunciation of over 2,000 words, commonly mispronounced, is given, together with exercises in enunciation for either class or private practise. We have bound a few copies in red flexible leather. Prices: Red flexible leather, 50 cents; cloth, 25 cents.

☞ All should avail themselves of the opportunity offered in the new "Year Book." The record of a year's progress in the message is inspiring. Added to the full statistics of all the different lines of work is a directory of the conference officers and workers, a map of each conference and mission field, and a complete list of all the institutions under the supervision of the denomination. Price, paper, 25 cents.

☞ The next book in the Missionary Volunteer Reading Course will be "Day-break in the Dark Continent," by Wilson S. Naylor, a graphic story of the work done by missions for the people of Africa. The book is certainly worthy of the careful study it will receive. Prices: Paper, 40 cents; cloth, 50 cents.

☞ Order of any publishing house, tract society, or Review and Herald Publishing Association, Takoma Park, 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, FEBRUARY 18, 1909.

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Editorial

THE doctrine of the utter destruction of sin and sinners stands as the crowning evidence of God's infinite love for the finally impenitent. Were God vindictive and revengeful, he would preserve the wicked to an endless life of suffering, and delight in their misery. Having exhausted the resources of divine grace to secure their reformation to life, he now does for them the only thing he can do in love,—takes away the life which has become a burden and intolerable on account of sin. God reveals his love for the possessor in bringing his life, so misused and distorted by sin, to a merciful end.

THE capacity for knowing God and for living in fellowship with him has been conferred upon us; but we may refuse to retain God in our knowledge, and may employ the higher faculties of our being for lower purposes. One way to contribute to this result is to keep the mind occupied with the things pertaining to this present world. While we should be "diligent in business," we should also be "fervent in spirit, serving the Lord." It is possible to give proper attention to business, and at the same time to keep the mind stayed upon God and the heart aglow with love for God and his truth. The penalty of becoming too much absorbed in the every-day affairs of life is the loss of both the inclination to, and the power for, intimate fellowship with heavenly beings. This is too high a price to pay for any worldly gain.

Silencing God's Voice

THE acceptance of the hypothesis of evolution in place of the Biblical doctrine of special creation has resulted in the loss of belief in a personal God. This belief being fundamental in the whole scheme of Christianity, there has come a revolution in the whole range of Christian doctrine which is really equivalent to the substitution of a new religion for "the faith which was once delivered unto the saints." The practical effect of this change is plainly exhibited in the views expressed concerning such calamities as formerly led men to entertain a wholesome fear of God and to forsake their sins. Instead of recognizing in these visitations the call of God to return to him with repentance and confession, they are explained to be the inevitable results of the working of natural laws, and as thus interpreted, they serve to make people forget God. This change of belief is acknowledged by *The Nation* (New York) of February 4, in an editorial, from which we quote:—

The flood of comment on the earthquake at Messina continues; yet in all that is said there is—as in the case of San Francisco—but little serious moralizing. We have the conventional expressions of pity and horror, we have generous responses to appeals for help; but we view the event with a scientific detachment which would have been impossible a century ago. Few persons speak of the hand of God; many, of the inexorable laws of nature. The difference indicates, we think, a far-reaching change in our attitude toward the universe. . . .

Can it be that the scientific spirit has robbed us of the old power to discern in the universe something besides the play of blind force on brute matter? Are we no longer plagued by misgivings as to the justice of the smoking sacrifice at Messina? This globe seems to have dwindled to a whirling clod of dirt in blank immensity. There are no vast unknown regions from which an angry God may launch his thunder-bolts. The chemical constituents of land and water, of plant and animal, are analyzed, ticketed, and pigeon-holed; we think we know the exact laws by which they combine, disintegrate, and recombine in myriad forms. There seems to be nothing that can surprise, perplex, awe, or terrify us; nothing that can make our pulse check at a sudden vision of eternity, and startle us out of our humdrum and sordid pursuits. We see in the present fleeting opportunity nothing immeasurably precious because within the hour the solid bases of the hills may heave like the sea, and hurl us on "the black infinite ash-heap of the dead."

The condition as here described is truly alarming. The unproved assertions of science have shut God out of his universe, and reduced men to mere machines that are incapable of responding to the divine messages contained in storms, floods, famines, and earthquakes. Thus has the god of this world blinded the minds of the people of this generation, lest the glorious light of the last warning message should shine upon them. And all this is done under the appearance of imparting scientific certainties.

How urgent is the demand for the cry, "Fear God, and give glory to him; for the hour of his judgment is come"! O that this message might be speedily proclaimed "in demonstration of the Spirit and of power"! O that our own hearts might be more deeply moved with a true sense of the meaning of these repeated judgments, and that our zeal for hastening the coming of the kingdom might be greatly quickened!

The Relation Between the Church and the State

The Roman Catholic Doctrine

ONE direct and valuable result of the discussion which has followed President Roosevelt's letter on religious liberty is that it has called forth from representatives of the Roman Catholic Church a clear statement of their position on the union of church and state. In the effort to parry the effect of quotations made by Protestants from official utterances of popes who have unqualifiedly condemned the separation of church and state, it has been claimed that these declarations were applicable to Catholic countries in the Old World, but that the position of the church in America, a Protestant country, was quite different. It is therefore of interest to read the statements of representative Roman Catholic teachers who set forth their interpretation of papal bulls and define the position of American Catholics upon the question of the separation of church and state. Our first quotation is from a sermon delivered at Philadelphia by Rev. David Hillhouse Buel, S. J., who declared:—

The Catholic Church has always taught that religious liberty, freedom of conscience, and freedom of worship should be allowed to the sincere and honest of every persuasion, whether Jew or Chinese. But she has also taught that the rebel Catholic, who knew the

truth and rejected it, the man of bad will who acted against his conscience, should be forbidden religious liberty, freedom to worship as he pleased, or say what he pleased, to write or to print what he pleased. This is the meaning of the seventy-ninth proposition condemned in the syllabus of Pope Pius IX.

This statement certainly reveals a unique conception of what constitutes religious liberty. Those who are "sincere and honest" should be allowed "freedom of conscience and freedom of worship," but the liberty of "the man of bad will" should be restrained. In the application of these principles there must of course be some authority who shall determine whether a man is "sincere and honest," or whether he is a man "of bad will;" and although it is not so stated in this paragraph, the history of the Roman Catholic Church proves that that body claims this right. What, then, becomes of religious liberty? It is granted or withheld at the discretion of the church, which is only another way of saying that there will be liberty to believe and practise Roman Catholicism.

Another utterance of some significance is made by Rev. Thomas F. Burke, of the Paulist Fathers, who is reported in the *New York Times* as saying:—

No matter how much the church may advocate the union of church and state where ideal conditions prevail, no matter how much she has insisted upon such a union in other lands and in other times, she has never advocated a union of church and state in America. On the contrary, in her principles and in the writings of her supreme pontiffs, she has ever told the Catholics of America that they should give their entire allegiance to the Constitution of the country, and, if necessary, give their lives in her defense. With conscientious rectitude, therefore, every Catholic does, unequivocally, subscribe to the Constitution.

The real meaning of this explanation of the Roman Catholic attitude should not escape attention. The church advocates "the union of church and state where ideal conditions prevail," or in other words, where Roman Catholics have control in the affairs of state; and the reason she has never advocated the union of church and state in America is because she does not have the power to bring about a union between the Roman Church and the state, and she does not wish to see a union between the Protestant church and the state. Therefore, according to that principle of expediency which has characterized the history of the papacy, the Roman Catholics in this country can adopt the principle of the separation of church and state with apparent sincerity. If, however, they should at some time in the future realize their present purpose to make America Catholic, they would at once repudiate the principle forced upon them and accepted as a matter of expediency, and would advocate the true

papal principle—the union of church and state. Those who are familiar with the history of the papacy can entertain no doubt that this is a correct forecast of the situation.

More authoritative and more clear than either of the declarations already quoted is the statement made by "Very Rev. D. I. McDermott," in a lecture delivered in Saint Mary's church, Philadelphia, Dec. 6, 1908. This lecture, which is a reply to the letter of the Lutheran ministers to President Roosevelt, has been printed with the approval of the Catholic censor and Archbishop Ryan. In it the teaching of the popes concerning the union of church and state is thus interpreted:—

In advocating a moral union of church and state, the popes teach that state and church are distinct and supreme, each in its order; but that they are not separated; that they are united just as body and soul, though distinct, are united. That, as the welfare of the body depends largely upon its subjection to reason, so the welfare of the state depends largely upon following the guidance of the church; that, as the uncontrolled appetites of the body would war against the aspirations of the soul, and involve both body and soul in destruction, so would legislation uncontrolled by the law of God, war against the prerogatives of the church and inflict injury upon both state and church; that as the separation of the body from the soul is physical death, so the separation of the state from the church is moral death.

Here we have the papal idea of the relation between church and state clearly defined. With an exhibition of that casuistry for which Roman Catholic reasoners are noted, this lecturer declares that the popes regard the state and church as "distinct and supreme, each in its order," while at the same time affirming that they are as closely united as body and soul. The illustration used shows just to what extent the church and state are "distinct" in the Catholic mind.

When the position here taken is analyzed, it will appear that the principles advocated are in perfect harmony with the record of the church found in the history of the papacy. Popes have always claimed the right to dictate to kings and princes, and have not hesitated to hurl their anathemas against those who resisted these encroachments upon civil liberty. The principle that "the welfare of the state depends largely upon following the guidance of the church," when formulated in the light of history, means that the state is wholly subordinate to the church, and is to be administered in harmony with the wishes of popes and prelates. Indeed, the claim is plainly made, in this lecture, that one of the purposes for which the church was established was that she might be a court of final appeal in determining

the authority of the state. We quote again:—

As Christ certainly foresaw that it would perplex men at times to distinguish what belongs to the state from what belongs to God, he could not have neglected to establish an authority as competent as himself, to adjust differences, to settle disputes, to hold the balance evenly between the citizen and the country, in judging all questions of conscience. For this purpose, Christ established a church. . . . The church, then, no more than Christ, was to learn from kings, emperors, presidents, or legislatures what is politically right or wrong, whether the laws of men are in violation of the laws of God or not. On the contrary, they were to learn this from the church.

It is hardly to be expected that this Roman Catholic lecturer intended to give an interpretation of that twofold symbol presented to John in vision when he saw "a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." At the same time this statement of the Roman Catholic view of the proper relation between the church and the state is a complete justification of that interpretation of this symbolic prophecy which makes it a representation of the Roman Church in control of the Roman state.

Comparing now these quotations from the utterances of American Catholics with the official documents issued by the popes, it is clear that the principles maintained are precisely the same, the only difference being that in America the principles are not applied for the very good reason that Roman Catholics are not in control of the affairs of state. If at any time the Roman Catholic idea of the relation between church and state should become dominant in this country, a union of church and state would be inevitable. The proper way to guard against this contingency is to maintain inviolate the Christian and American doctrine of the entire separation of church and state.

The Third Angel's Message *What Its Acceptance Requires of Us*

WHEN the Lord has a message to be given, he calls a man to give it. When he has a work to be done, he calls a people to do it. The message given by Moses to enslaved Israel in Egypt was the message of the Lord, and the work of that people in standing on the highway of nations to witness for Jehovah was the work of the Lord. The message of the Hebrew prophet to the captive Israelites in Babylon was the message of the Lord, and the work of that people in re-establishing the city, the sanctuary, and the sanctuary services was the work of the Lord. So through his prophets he has spoken, and through his people he has wrought, to warn the world, and

to carry out his changeless purpose concerning this earth and its inhabitants.

The third angel's message is, a work as well as a warning; because the giving of that message constitutes the last act in the work of the gospel, and because there is set before those who give it the stupendous task of carrying it to all the world. The message of Noah was to the world; because the impending destruction would involve all the world. The message of Moses was to a people; for only a people was immediately concerned in what it contained. The same was true of the message given to the captives of Babylon and of Persia. But in the warnings of the third angel's message and in the destruction which will follow the completion of its work the whole world is involved, and therefore the whole world must be warned.

The greatest task ever committed to a people is that committed to those who have espoused the cause of the third angel's message—a handful of men and women to warn fifteen hundred million! It is a staggering thought; but it is the fiat of the Almighty, and it will be accomplished. Had we but human power to draw on, human means to look to, we might well consider the task a hopeless one. But the one who has given the command for the work to be done is the same one who has said: "All authority hath been given unto me in heaven and on earth. . . . And lo, I am with you always, even unto the end of the world." Just so surely as God's work is to triumph in the world, that triumph is to be preceded by the giving of this solemn message. The Saviour makes no more emphatic statement than this: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." The end must come, or the triumph of God over sin could never be won; but the coming of "the end" is preceded by, and inseparably connected with, the giving of the message; and that is the arrangement outlined by the Saviour himself. The same relation of events is specified by the Revelator. The message of the third angel, warning the world against the worship of the beast and his image, is immediately followed by these words:—

"And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped." Rev. 14: 14-16.

That is the harvest of the world, the end of the reign of sin, the punishment

of sinners, the resurrection and reward of the righteous. It is the consummation of the work of Christ for man. But it is all contingent upon the giving of the message to the world. Without the giving of that message, it will not come. But that it will come is as certain as that God lives, and that the message will be given is just as certain as that the end will come. Men will apostatize from the faith, "expose" the work, and predict its disintegration; but the work will go on in spite of the apostasy, in spite of the "exposure," increasing in volume and accelerating in speed. The work is of God, and there is nothing we can do that can stay its progress. As well might we attempt to stand in the middle of the Mississippi, and push back its great rushing flood of waters with our bare hands, as to attempt to block the progress of this message by our individual power and influence. The only effect of our opposition is to put another in our place, to run with the message we would not carry.

Out of the land of darkness and bondage and into the land of eternal light and liberty, is what this message means to us if we prove true to its principles and triumph with it. But while it means so much to us, it demands much of us. It means a more striking separation from the world than has ever been practised by any body of people in the world. It means such an attitude toward the law of God and the faith of Jesus as is taken by no other denomination. The Sabbath of Jehovah will separate a people from the world, and stand forth as the chief sign that they are not doing homage to the beast and his image. Their implicit faith in the Bible as the inspired Word of God will separate them from one half of Christendom, and their opposition to the commands of the Vatican will separate them from the other half. While Christendom is confederating to put unlimited power in the hands of religious leaders, the refusal of that small people to join in the confederacy will make them the targets of the envenomed darts of the confederated world. To stand faithful to principle in such a time will be no mean task. With all that power arrayed against them, with the weapons of persecution made ready, and the machinery of law in action to put them into operation, it will seem to some as if God himself had forsaken them. To stand then will require more than human power; and it will be given.

But that is the culmination, the time of fierce trial toward which we have looked so long, and of which we have been warned. We shall know what is to follow, and that will, in itself, be a source of strength and courage. How we have related ourselves to the work of the message before that time arrives

will be a strong determining factor in the matter of how we stand the trials of the last days. If we have taken hold of it merely with our finger-tips; if we have given sparingly, and done that grudgingly; if we have kept as close to the world as we could and still have our names retained on the church roll; if we have kept back the tithe, and appropriated it to our own use; if we have refused to inconvenience ourselves that the cause might prosper; if the possession of house or farm or business has given us greater satisfaction than the progress of the message; if when we might have borne testimony to the truth, we have closed our mouths lest we might lose position or influence,—if we have done all these and similar things, we shall find, when the supreme trials come, that we have not sufficient love for this cause to make it seem worth while to bear the burdens and endure the trials.

If, however, we have been faithful in our attitude toward this message, keeping the commandments of God conscientiously, believing his word implicitly, contributing of our means generously and willingly, upholding the standard of truth and purity unflinchingly, giving the message when opportunity offers, going ourselves to carry it or giving that others may go, living day by day in its progress and praying constantly for its success, while we, with God's help, cut loose from all the entanglements of the world, the flesh, and the devil,—then when the crushing tests come, the message will be the only thing in the world to us, and we would rather die than turn our backs upon it. In no other course is there certainty of our being able to stand and to triumph with the truth in the eternal victory over sin and Satan. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58. "Fear God, and give him glory; for the hour of his judgment is come." Rev. 14:7. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. c. m. s.

A Mixture of Nationalities

THE principal of a Chicago public school has presented the claim that he has "the most cosmopolitan school in the world." He finds that his twelve hundred pupils represent the following nationalities:—

American	Canadian	Hungarian
English	Hebrew	Slavonian
German	Japanese	Greek
Irish	Norwegian	Portuguese
Lithuanian	Danish	Belgian
Polish	Scotch	Swiss
Swedish	Spanish	Persian
Russian	Dutch	Welsh
Bohemian	Italian	

We need ever to challenge ourselves with the fact that all this mixing of nationalities in America is to be turned to the hastening of the work of evangelizing all nations. We hear that the Wisconsin brethren are working to systematically cover the city of Milwaukee in a distribution of leaflets in several languages. Seed sown among the many nationalities gathered in this country must surely bring fruit. The German and Scandinavian literature, as all must know, is produced at College View, Neb., by the International Publishing Association. But any desiring leaflets in other languages, or wishing counsel as to how to work for the groups of foreign-speaking Europeans in our mining or industrial centers should write to the secretary of the foreign department, Brother A. Boettcher, Room 404, 32 Union Square, E., New York City.

W. A. S.

The One True Light

THE life of Jesus silences the claims of every perversion of the Christian religion, and of every false religion.

The Hindu talks of Krishna as the divine incarnation, born into the world to teach the way of life.

The Mohammedan glorifies Mohammed as the greatest teacher ever sent on earth, and the Moslem religion as the one true way.

I have asked the non-Christian inquirer in India to put these three religions to the test of the life.

If a man lived in modern times as Krishna is said to have lived, would he be considered a good and model man? Even the Hindu must acknowledge that Krishna lived a vicious life, and that any one following his example would quickly be locked up as a criminal in any orderly community.

Is Mohammed's life one that would be counted a model in the community to-day? — Plainly not. Dr. Tisdall, of Persia, says that what we learn of his later years from his Moslem biographers is so evil "that it has been found in India that the perusal of his life has again and again led Moslems to abandon their religion."

Then what of the life of Christ? If a man follows the life and example of Jesus, will he live a model life? Not a Hindu, not a Mohammedan, not a non-Christian can be found who can find aught that is evil in the life of the Author of Christianity.

"In him was life; and the life was the light of men." He is the one true light that lighteth every man that cometh into the world. The first convert in the history of modern missions in Japan found a Bible, and in reading the story of Jesus was "taken captive," he said, "by his life."

The sum of Christian duty is to "follow his steps." Sabbath-keeping, baptism, all the duties of Christian service, are urged as part of the life that Jesus lived as our example. Seventh-day Adventism stands for following Christ.

W. A. S.

True Success

WE can not truly measure success by worldly standards. These may be right, but usually they are wrong. There are scores of men and women whose lives have appeared failures to the world. They did no great heroic deeds. They were the humble toilers of life, only doing the little things, perhaps the menial tasks of the world's work. They died unnoted and unknown. To them was accorded no meed of praise or honor, and no monument was erected in their memory.

But God regarded these humble ones otherwise. He took account of the purity of their motives and the faithfulness of their endeavors. He witnessed their stand for right, their loyalty to principle, their faithful, patient plodding in the upward way. In Heaven's sight they rank among the true heroes and heropes of earth's history.

F. M. W.

We May Know God

THE relationship existing between God and his children is a mutual one. God knows his child, and the child may come to know God. Our Saviour says, in the beautiful lesson of the shepherd, I "know my sheep, and am known of mine." The knowledge of the One is infinite, absolute; the knowledge of the other is a growing revelation and experience, beginning here and continuing throughout eternity.

Knowing God is a deeper experience than knowing *of* God or knowing *about* God. We may know *of* some man, we may know *about* him; but this does not necessarily embrace our really and truly *knowing the man*. Job illustrates this difference: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

There are many professed children of God who are without any real knowledge of him. They are content to hear of God merely, to glean a sort of superficial, second-hand knowledge of him through the experiences of others. They have not seen him with their own eyes, felt the magnetic touch of his divine hand, or the inspiration of his quickening Spirit in their lives. For this class, Christian life holds but little pleasure. Christian duties become a dull and irksome round of formal ceremonies.

There is a nearer approach to the Divine, a closer union which makes of service a song, and of sacrifice an abiding

joy. Such communion is found in knowing God, in knowing him for what he is, and for all that he desires to become to every one of his children.

We can not know him as an abstract principle. We arrive at this knowledge through concrete experiences and companionship, as real as those by which we become acquainted with human companions in life's associations. Trial, disappointment, joy and sorrow, victory and defeat, want, perplexity, sickness,—all have their place in revealing to us God, in bringing us through places where we shall feel our need of his divine aid, or in giving to us a knowledge of his divine power and working in our behalf.

We may know him in his power and majesty; we may know him in his love and tenderness. We may know that he is the Saviour of all men; and that he pardons the sins of others, but sweeter than all that, we may know that he pardons our own sins. We may know him in the family relationship of Friend, Father, Brother, and in that tenderest of all associations to the troubled and grieved believer, the Comforter. He pities our sorrows, and longs to bear our burdens. To him we may carry every perplexity, being assured of consideration at his hands. By a multitude of figures God represents his care and solicitude for his chosen ones. He calls himself our Shield, our Refuge, our Strong Tower, our Rock of defense. He longs to become this to every soul, and into this fellowship every child may enter.

We may come to know God with more definite, satisfying knowledge than we know any earthly friend. Our fellows change. We may count them friends to-day; but the reverses of to-morrow change their attitude toward us. Not so with God; he is the "same yesterday, to-day, and forever." "He is faithful that promised." This personal knowledge of God will prove a bond stronger than any theory or logic which human reasoning can adduce. Others may turn against him; we will remain loyal. As he is our friend, ever true and tried, we will prove his friends. We know in whom we have believed. We have come to know him in all the precious attributes of his character, and false representation can not affect our allegiance to him or his cause, or tempt us to violate the sweet, holy friendship we cherish with him.

Then let us no longer behold him afar off, but seek to draw near, into sacred, personal communion. By study of his Word, by prayer, by meditation, by asking and believing, by dedicating to him our all, we may enter into the joy of communion, and joy of communion will give joy of service. May we truly come to know him, whom to know aright is life everlasting.

F. M. W.

Note and Comment

Not a Sham

THAT Roman Catholics regard Protestantism as a force which must still be reckoned with is shown by their estimate of Protestant missions. From a paper on foreign missions, read at the recent Catholic Missionary Congress at Chicago, we take this paragraph:—

Let us not delude ourselves with the idea that Protestant missions are a mere sham. With their enormous outlay they are obtaining remarkable results, and, above all, they are raising a powerful obstacle to the planting of the true Christian faith. There are nations that would to-day be far on the road toward Catholicism were it not that when our missionaries arrived, they found that Protestantism had already, there as everywhere, done its work of dividing the minds of the people and leading them toward incredulity and indifferentism.

If Protestantism had remained true to its original principles, its triumphs would have been far greater, and it would have raised a much more powerful obstacle to the planting of Roman Catholicism. There is need to-day for a revival of the first principles of Protestantism.

The Legal Rest Day

AT the very time when an effort is being made to secure from Congress the passage of a law requiring rest from ordinary labor on Sunday in the District of Columbia, a movement is on foot in Massachusetts to so modify the present Sunday law of that State as to provide for one legal rest day in seven, without that day necessarily being Sunday. The discussion of this question includes some statements worthy of note. One is made by Dr. Gordon, of the Old South Church (Congregational) of Boston:—

If civilization demands that a man work Sunday, he should have some other day of rest. Sunday can not be arbitrarily set as that day.

The second is credited to the pastor of the Warren Avenue Baptist Church of the same city:—

We are willing to let men decide for themselves whether or not they shall have a Sabbath day, and how they will observe it.

The third is found in an editorial from the *Morning Star* (Baptist) of Boston:—

Either we must invade the field of conscientious conviction, and attempt to compel the Jew to keep the Christian Sunday, which would not be relished if it were a case of the Jew trying to compel Christians to keep the Jewish Sabbath, or else we must agree to let each party observe his own rest day and work on the other six, provided he does not disturb anybody's worship.

This is a frank statement of the actual situation. A law requiring rest on Sun-

day invades the field of conscientious conviction, and punishes those who obey the commandment of God. The only defensible course is to leave each one free in the choice of a day of rest, and to protect all in their right to hold a peaceable assembly for public worship on any day of the week.

In its further discussion of the question, the *Morning Star* makes this inquiry:—

How will it affect the rest of us to put Sunday on a kind of secular level with the other six days of the week?

This question broadly suggests that Sunday now depends upon legal enactment for any superiority over other days of the week. If Sunday is a genuine religious institution supported by divine authority, it has no need of the support of the state. If it does not rest upon divine command, it ought to give way to the true Sabbath. In any case, there can be no justification of legislation in its behalf.

Turning Toward Rome

THERE are frequent reminders of the progress being made toward a union between Protestantism and Catholicism. One of these is a recent address to Pope Pius X, from the Society of St. Thomas, of Canterbury, England. From the report of this somewhat remarkable action as given in the *Standard and Times* (Catholic) we take this paragraph:—

Among the many addresses and letters of congratulation received by our holy father on the occasion of the golden jubilee of his priesthood, few, if any, can have caused him deeper pleasure than that which he received from the Society of St. Thomas, of Canterbury, which comprises the very élite of the Church of England. The address was drawn up at the annual meeting of the society, and was signed by the president, the Archbishop of Canterbury. It is undoubtedly a sign of the times, and one of the most remarkable evidences yet given of the tendency toward reunion with Rome on the part of the best elements of the Anglican Church.

The closing part of this address, according to the translation given in the *Times*, runs thus:—

And, although the dissensions of a past age have caused us to be long separated from communion with you, still we readily accord to the office and dignity of the See of Rome all that was accorded to it by the ancient Fathers, both of the Eastern and Western Church, whose teaching our communion has been wont to recognize as the rule of faith and morals.

We shall ever pray our common Lord to grant you length of years in the supreme priesthood, to finish successfully the work which you have so worthily begun, so that all things may be restored in Christ, and that there may be one fold and one shepherd.

Although those who sent this address to the pope are nominally members of

the Church of England, yet it must be evident that at heart they are in communion with the See of Rome. Organic union may never be formed between the high church party of England and the Roman Catholic Church, but they are one in spirit, and agree in placing the tradition and authority of the church above the written Word. Those principles of the papacy which were repudiated in the Reformation are again gaining power over the minds of men.

An Important Lesson

THOSE professed ministers of the gospel of Christ who are clamoring for recognition in the political field, and who often show themselves partizans in politics, should read and ponder upon Canon Fausset's clear statement of the principles involved in this question:—

The refusal of our Lord to intermeddle with the affairs of this life as a judge, carries with it a great lesson to all religious teachers. Immense indeed is the influence of religious teachers in the external relations of life, but only when it is indirectly exercised; whenever they interfere directly with secular and political matters, the spell of that influence is broken. If they take a side—as in that case they must do—those on the opposite side can not help regarding them as adversaries, and this necessarily diminishes, if it does not destroy, with such at least, their professional influence or the weight they would otherwise carry in their own proper sphere. Whereas, when the ministers of Christ keep themselves aloof from secular and political parties, abiding within their proper sphere, all parties look up to them, and they are often the means of mollifying the bitterest feelings and reconciling the most conflicting interests. Will the servants of the church of God weigh this?

Boston's Churches

THE situation among the orthodox churches of Boston is attracting attention and causing comment. Some statistics concerning membership and contributions are thus given:—

Fourteen of their strongest churches [Congregational] dropped last year from 7,134 to 6,991. The young people seem especially to be drifting into other churches and Christian Science. The Methodists have about thirty churches, mostly small, only seven numbering over three hundred. Five leading churches are in a "moribund" condition. The blood and fire of Methodism have disappeared. The Baptists have neither lost nor gained numerically. In ten years there has been only about three hundred advance. Dr. A. J. Gordon's church, that gave over twenty thousand dollars in one year to missions, last year fell to one hundred fifty dollars! Ruggles Street and Dudley Street are likely to unite. Tremont Temple, now pastorless, is a great preaching-center rather than a strong church. Protestant Episcopal churches have made the most progress in ten years, nineteen parishes increasing over thirty-two per cent.

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.

"They Shall See His Face"

MRS. A. E. BARNES

To see His face—O joy divine!
What richer treasure could be mine
Than when, these earthly trials o'er,
I see his face forevermore?

To see his face—my soul, rejoice!
To see his face and hear his voice;
To count my toilsome journey o'er,
And see his face forevermore.

My Father's face! O blessed thought!
With every earthly care forgot,
I'll stand upon that heavenly shore,
And see his face forevermore.

A blood-washed throng, redeemed from earth,
Shall see his face. O sound it forth,
Till all who will may find their place
In heaven, where they shall see his face!
Loma Linda, Cal.

Instruction to Ministers

MRS. E. G. WHITE

IN these last days ministers need to guard the churches against the dangers arising from the acceptance of fanciful and erroneous theories by preaching the plain truths of the Word regarding individual duty and responsibility. The people of God are to be educated to hate and forsake all unrighteousness if they would be prepared for a place in the kingdom of heaven. Teach that the fruits of repentance are to be seen in the life in deeds of righteousness. By lives of faith and devotion, and reliance upon the Word of God as the foundation of all faith, by acts of unselfishness and sincerity, teach them to make known the saving grace of Christ.

The qualifications which shine brightest in the eyes of men and are most attractive in the kingdom of the world, have no recognition in the kingdom of God. The rewards of Christ's kingdom are not for the covetous, the selfish, the proud. No, no; those who enter into eternal life enter it because the perfection of Christ's character has been imparted to them. In the kingdom of God nobility and holiness of character are accounted wealth. That which is pure and lovely counts. The knowledge of the truth in the heart, virtue of character, the manifestation of love such as Christ possessed,—those who are possessors of these are sharers in the kingdom of Christ.

The lesson of the barren fig-tree is one that we should keep continually before us. It is not profession of righteousness that will meet the needs of the world to-day, and fulfil the will of God for the human family. God is looking for fruit-bearing branches. "Feed my sheep with pure provender," is the Lord's command to those who stand as teach-

ers of the gospel of salvation. He has made provision that the gospel's saving power shall be represented in all places.

This gospel, Paul declares, must be preached to every creature under heaven; "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God." The apostle bears the burden of the stewardship given him. He must cooperate with God in the work of saving souls, dispensing faithfully as one who must give an account. And as he labors, he sees by the eye of faith the results of his work; souls who were without God and without hope in the world would receive the faith, and in their turn preach the gospel they had received. "Now in Christ Jesus," he declares, "ye who sometimes were far off are made nigh by the blood of Christ. . . . For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."

Conditions to our knowledge of the mystery of God are plainly stated. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." This calls for much searching of the Scriptures. We can not be settled in the faith unless we educate and train every faculty of the mind. To continue in the faith means to have a determined purpose to use every God-given power in becoming an experienced and competent builder with God, building up the souls of those in the faith, and striving to reach those who have not yet come to a knowledge of the truth.

I was shown that mistakes have been made that have left wrong impressions upon minds, because there were allowed to preside over important interests men who were deficient in the saving grace of the gospel, who had not made its purity and simplicity a part of their lives, and who did not seek God often in earnest, humble prayer. Righteous, self-denying works were not regarded by them as being a necessary part of Christian experience. They did not see the necessity of having the Spirit of Christ and of emulating his example in their work of ministry.

I am instructed to say to our ministers, Be careful that the work of cleansing and sanctifying shall go on in your own individual souls. Let your first thought be to make your calling and election sure. Your example is to be full of kindness and encouragement. No masterful spirit is to come in, but let the heart be filled with the tenderness and love and compassion of Christ. Work every day for sanctification of the spirit through belief of the truth. Let all realize that they are chosen of God to reveal that they understand the mystery of godliness.

As a people we are to be purified from our natural evil habits and desires. Our hearts must be changed, or we can not correctly represent the Lord Jesus, who gave his life for us. The Son of God took humanity upon him that he might make it possible for humanity to take hold upon divinity through the exercise of a perfect faith. Christ is our example for the development of a perfect character. Through the strength we receive from him, we may be overcomers. In seeking him for those things that we need, we must exercise a faith that will not be denied. We must represent him by following humbly in his footsteps. Through faith in his merits and practise of the truth, we shall receive of his grace, and this will be revealed in kindness of heart and of action, and in singleness of purpose. Courtesy and sympathy will be revealed in our lives. By a daily opening of the heart to truth and righteousness, as they are found in Jesus, we shall be able to reveal that truth and that righteousness in our dealings with others.

The Spirit of Christ is grieved when any of his followers give evidence of possessing a harsh, unfair, or exacting spirit. As laborers together with God, each should regard the other as part of God's great firm. He desires that they shall counsel together. There is to be no drawing apart, for the spirit of independence dishonors the truth we profess. One special evidence that the Spirit of Christ is abiding in his church is the unity and harmony which exist among its members. This is the brightest witness to the possession of true religion; for it will convert and transform the natural man, and fashion him after the divine similitude.

The converting power of Christ is the agency that will overcome our individual defects of character, and make us laborers together with God. By the truth held in its purity souls will be reached who could not otherwise be influenced to obey. The Holy Spirit is to be our counselor and guide in every branch of the work. The will of God made manifest in the life reveals the power of the Word to overcome the natural traits of character, and to change the believer "from glory to glory, even as by the Spirit of the Lord."

A Time for Earnest Work

G. B. THOMPSON

THE close of probation! What an awful hour is that when the destiny of a world is decided! When we stop to think that this long-looked-for, yet awful, hour is near, how it ought to move the hearts of those who believe this solemn truth! The last plagues are at hand. When we pause to think that in a few brief years, at most, earth's millions, our unsaved friends and neighbors, will be in the grip of the seven last plagues, from which there will be no deliverance, it should arouse us to work for souls perishing in their sins.

Our inaction is appalling in view of the lost millions around us. We should

awake to our responsibility. It is related of Rowland Hill, who was noted for his energy and eccentricity, that once, while speaking, he was carried away by the impetuous rush of his feelings, and exclaimed:—

“Beware! I am in earnest; men call me an enthusiast, but I am not: mine are words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in, and bury three human beings alive. I lifted up my voice for help so loudly that I was heard in the town below, a distance of a mile: help came and rescued two of the poor sufferers. No one called me an enthusiast then. When I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call on them to escape by repentance and fleeing to Christ, shall I be called an enthusiast?”

Our efforts are far too feeble when compared with the terribly solemn message with which we are entrusted, and the remnant of time which remains in which to finish the work. We should awake from the stupor which rests upon us, and throw all our power and energy into the finishing of the work. Let us work as if we really believed God's truth for this time.

Takoma Park, D. C.

Religious Conditions in the Last Days

GEORGE I. BUTLER

IN order to comprehend fully the conditions connected with “the fall of Babylon,” it seems necessary to consider certain scriptures which speak of the last days and of the religious conditions prevailing in that interesting period.

The fall of Babylon is certainly an important matter. It is made prominent in the book of Revelation. We should approach the subject in a candid, kind, Christian spirit, and never in a censorious, sharp, criticizing spirit calculated to wound and hurt the feelings of others. Our efforts should be to instruct, edify, and kindly lead along the lines of truth, as the Lord has done in his blessed Word. We should mildly seek to present the reasons of Babylon's fall, so that candid Christian people may see and fully comprehend, and be saved from its awful effects.

With these objects in view, we approach the subject by considering certain scriptures relating to the last days of time. In the twenty-fourth chapter of Matthew we have a most remarkable prophetic discourse, given by our Saviour just before his crucifixion, in answer to his disciples' question, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”

Jesus then answered their questions, and told them how and when these things would come. In his discourse he first rapidly gave a summary of the prominent events of the Christian dispensation. In

the latter part of the chapter he gives the special signs of his coming. In verses 11-14 he gives a special description of the religious conditions prevailing in the last days: “And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” There can be no question but that Christ is here speaking of the very last days.

Notice especially verse 12: “And because iniquity shall abound, the love of many shall wax [or grow] cold.” The last days are days of great light and knowledge: “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.” Dan. 12:4. We have surely reached that period. But though it be an age of “knowledge,” it is likewise an age of great spiritual stupor, coldness, and apathy among professed Christians generally. Who can dispute that we have reached such a period? There are some noble exceptions left in the world, we admit, but most assuredly religious coldness and apathy characterize these last days.

In the parable of the importunate widow (Luke 18:1-8), we have another statement by our Saviour bearing on this subject. In this parable there is introduced an unjust judge, who feared not God nor man, wholly selfish and indifferent to the rights of the poor oppressed widow. Holding the office of judge, he had to listen to the cause of the wronged and oppressed. She pleaded her case most earnestly. He simply put her off, and wished to be bothered no more with her claims. But she was persistent, and felt that she must have justice. She had the right to come to him, and she came constantly. He soon found that if her case did not receive attention, he would be worn out with her importunities. This selfish reason, rather than any desire to see justice done, induced him to grant her request. She got justice because of her earnestness. The Lord says: “Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? . . . Nevertheless when the Son of man cometh, shall he find faith [or this kind of faith] on the earth?”

His language strongly implies that there will be very little of this strong, vigorous, persistent, earnest faith on the earth when the Son of man comes. Our Saviour sometimes prayed all night for strength to carry out his wonderful mission. But the great majority of professed Christians in these last days know very little of prevailing faith. It is a day of religious carelessness and apathy.

In the latter part of Paul's first epistle to the Thessalonians, we have a wonderfully vivid description of the second coming of Christ: “For the Lord himself

shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. . . . For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”

Why is it that some of God's professed people are of darkness, while others are the children of light? There must be a reason for this difference. Peter answers this question: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” 2 Peter 1:19. This earth is a dark place morally. Every form of iniquity prevails in it. The midnight of heathenism envelops more than a thousand million of earth's inhabitants to-day, after eighteen centuries of gospel light; and besides these, vast multitudes dwell in darkness almost as great. These care little for the light of prophecy, which alone can enlighten them. A small number have accepted that blessed light, and hence they are said to be “the children of light.” They are illuminated by its clear rays. One class heeds “the sure word of prophecy,” and the other rejects that light. Each has the same opportunity. God wishes to enlighten all; but his method is cast aside, sometimes with evident scorn and hatred, but still oftener with indifference and neglect. Hence the great darkness which broods over the mass of professed Christians to-day. They refuse to receive the light which God has in mercy sent. They are crying, “Peace and safety,” when sudden destruction is impending.

What can be done to arouse and enlighten the professed people of God? Their condition is passing strange, yea, sad above measure. It is as it was at Christ's first advent. His professed people, the Jews, ignored the prophetic instructions God had given through his prophets. He had, through the prophet (Daniel 9), given the very year when the Messiah should appear. A few knew this, and believed, and were looking for his advent. Simeon was “waiting for the consolation of Israel.” The Holy Ghost was with him. The Lord had made known to him that he should not die till he had “seen the Lord's Christ.” In the temple of God he was waiting, and when they put the child Jesus into his arms, he cried, “Lord, now lettest thou thy servant depart in peace. . . . Mine eyes have seen thy salvation.”

The widow, Anna, a prophetess, also recognized the fulfilment of the prophetic prediction. A small minority of God's professed people accepted the light. The great majority rejected him, and some

said, "His blood be on us, and on our children." God's judgments followed the rejection of light. It will doubtless be the same at his second coming.

Bowling Green, Fla.

The Greatest Reconciliation— No. 4

The Reconciliation Complete

W. E. HASKELL

THIS giving, this sacrifice, required the separation of Father and Son, the breaking of ties that bound them together. But what this separation involved would depend much on what they were to each other.

We read that Jesus is "the brightness of his [the Father's] glory, and the express image of his person;" and that "in him dwelleth all the fulness of the Godhead bodily." Between them there would be a mutual understanding each of the other; delight each in the other; love each for the other; sympathy and companionship each with the other, such as could be between no others in all the universe. The ties of friendship, betrothal, of home relations, of all human love combined, can reveal only in part the ties which bound them as one.

The suffering resulting from the breaking of these earthly ties, all combined, would be far surpassed by the infinite suffering caused by the breaking of those ties of infinite love between the Father and the Son. To a being whose nature had never been benumbed and paralyzed by sin, contact with sin would be the most painful contact possible. But the sin of the world pressed upon Christ as being his own. He endured the double agony of separation from his Father and of closest contact with sin at one and the same time. Jesus would make a way for love to be revealed in its fulness, even though that way must be through his own broken heart. He endured the awful contact with sin, that from sin we might be forever separated. He endured the awful separation from his Father, that with them we might enjoy eternal reunion. The infinite sacrifice, self-denial, and suffering—the overwhelming display of love—reached its climax on the cross.

By means of the cross of Calvary, multitudes of sinners have had confidence restored, and their reconciliation with their Maker has been accomplished. "And you that were sometime alienated and enemies, . . . yet now hath he reconciled." Col. 1: 21. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself." Verse 20. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby." Eph. 2: 14, 16. This was so fully done that many have said, and more will yet say, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am per-

sued, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 35, 38, 39.

The cross has a power possessed by no other agency to conquer unbelief and enmity, and to establish faith. It has filled the hearts of multitudes with the assurance that God is love, and therefore that in whatever he has required or permitted, "he hath done all things well." On the cross, sin was punished in a way that makes equally plain God's infinite hatred of sin, and also his infinite love for the sinner.

The one supreme act by which God's justice and mercy were reconciled is the overwhelming display of love by which alone rebel sinners can be reconciled to God, and thereby with one another. Truly love's conquest of unbelief and stubborn will is the greatest conquest in the world. Let the individual ask, "Has it conquered mine?"

"Just as I am, thy love I own
Has broken every barrier down;
Now to be thine, and thine alone,
O Lamb of God, I come, I come."

Brayton, Tenn.

Amid the Ruins of Italy's Earthquake

CHAS. T. EVERSON

I HAVE just returned from a sojourn in the land of death, and I can assure you that it can not be compared to anything short of a picture of the last great day. The cities are, as the prophet said, "broken down." Wherever one looks, desolation and destruction meet his eyes. I wandered over the mountain of ruins that cover almost every street in the town, and it was really heart-rending to behold the effects of the horrible disaster that had overtaken the sleeping people in a few seconds. The earthquake giant arose in all his fury, and in thirty-two seconds two large towns and about two hundred smaller towns and villages were a heap of ruins, humbled in the dust. Little did the inhabitants of the stricken cities think that ere the light of another day broke, their destiny would be sealed forever. As I wandered among the ruins, and saw some of those who had been taken unawares while tranquilly sleeping upon their beds, I thought of the great need of living always during these days of peril as if looking for the Bridegroom, that he may find us ready, whether he comes at midnight or at the day's dawning.

I saw one man and his wife lying upon their bed, crushed, with a pile of ruins resting heavily upon them. The body of one woman I saw suspended on a beam in the third story, where it was impossible to get to her. Thousands and thousands buried under the débris make the city a great cemetery, that sends forth a stench that is sickening indeed.

In the city of Messina alone, that num-

bered one hundred sixty thousand inhabitants before the earthquake, it is estimated that one hundred thousand were buried under the ruins, and that two hundred thousand perished in the desolated region. The earthquake of Lisbon, with its fifty thousand victims, loses much of its terribleness, when compared with the catastrophe of southern Italy. One can imagine how absolutely impossible were the chances for escape on the part of the sleeping inhabitants of the doomed cities. Wings themselves would not have helped the greater part of them. While they were peacefully sleeping, a terrible shock hurled them under huge piles of débris, before they had time to think of what had happened. Those who escaped were saved only by a miracle; for no one can be said to have been saved by acts of heroism or courage. With the earthquake there is no kind of heroism or courage that avails. One is buried in the land of forgetfulness before he has time to think of what he ought to do.

The sea also rolled in to help in the work of destruction, and many were carried out into the murky waters to perish. Dense darkness settled down on the stricken city immediately after the earthquake began to do its deadly work; for the lighting plants of the place were quickly disabled. The few inhabitants that escaped the terrible tremblings went groping around in the dark, trying to find a place of safety. Falling walls destroyed many of these.

Suddenly the dense darkness was lighted up by fires that broke out here and there in the stricken city, to complete the destruction after the visitation of the earthquake and the tidal wave. Then, as if every element of nature were bent on contributing its part to the catastrophe, the rain began to come down in torrential floods, drenching the poor survivors, who, terror-stricken, had taken refuge under the open heaven in the country, to escape from the falling walls that on every side in town threatened the unfortunate inhabitants. A more desolate picture one can hardly imagine. It really gives one some little idea of what the last great day will be, when all the powers of destruction will be turned loose, and the terror-stricken inhabitants of the world will run here and there to seek a place of safety, only to find that destruction threatens them on every hand.

It makes one sick at heart to see so many go down in destruction in a moment who have never heard a word of the third angel's message. I do not hold that, in such a terrible disaster, even Seventh-day Adventists would be exempt from destruction. But for the child of God it would be but a moment of sweet sleep, to awaken in the beautiful morn of the resurrection.

We think of the openings that this great sign of the times will probably give us in Italy. But the question that presents itself to me is, What shall we do with new openings, when we can not fill those we already have?

We have been having earthquake shocks also in Florence, Milan, and throughout northern Italy.

I hope that the hearts of our American brethren will be moved not only for the bodies of the poor, stricken Italian people, but also for their souls. May we not hope that this earthquake, with all its sad effects, will at least achieve one good result for Italy—a new recruit of workers and means for this land? God help us to do our duty toward old Italy.

Rome.

Improving the Record

M. G. HUFFMAN

THE corrupting influences of Satan are flooding the world as never before. The enemy of all good knows that his time is short. Each one of us might ask himself the question, Is my record before God all that it should have been or could have been for the year 1908? The records of the past year have shown that it was the banner year for disaster by land and sea. Thousands upon thousands of human beings were hurled to death without a moment's warning, and many of them with no hope in Christ. How diligent ought we all to be in giving the last message of mercy for this time to those who are sitting in darkness, that they may have opportunity to make their calling and election sure. We all have had sorrows as well as joys. Sunshine has played with the shadows. Our songs of joy have been mingled with tears and pain, caused by neglects, mistakes, and shortcomings. But with the knowledge of the fact that the Father is still at the helm, we can, and will by God's help, take courage to lay aside the old year with calmness, while we take up our duties anew, having faith to press forward in the Master's vineyard to accomplish the work he has for us to do in the year 1909.

We all believe in being better than we are. We may fail as individuals in reaching the standard, or many of us, despairing, may even cease to press toward it; but our efforts, put forth in the name of Christ, are not in vain. They help us to rise toward a higher plane of character. When we look back upon the year just past, we can, notwithstanding all our mistakes and failures, see some permanent results of our efforts; that is, if we have put forth our efforts in the name of him who said, "Without me ye can do nothing." The evil in our natures will be less dominant in 1909 if we continue to strive against it in the name of Christ.

But we should ever remember that the conviction of sin is the first step toward righteousness; but it must be one's conviction of his own sin, and not of his brother's. The trouble with many of us is that we have been content with trying to convict some one else, feeling that, while we are not without fault, our brethren and sisters and neighbors are extremely sinful, and must be changed at once. But, my brother, my sister,

such efforts inspire resentment. A man under conviction of sin may be willing to accuse himself of every depravity; but when others accuse him, he immediately feels that he is not the only sinner in the world, and he begins, in turn, to accuse others. The accused then becomes the accuser, and the result is merely crimination and recrimination, accomplishing nothing except to inspire distrust.

Great strides have been made in all parts of the world in spreading far and wide the glorious proclamation of the third angel's message to a dying race of sinners for whom Christ gave his life. The evidences that the work for the last days will be finished in this generation are multiplying on every hand. And, in view of this fact, let us strive in 1909 to go forward and do what we can for the Master. But we can go forward only when we strive hopefully, and not despairingly. Our success in the war in which we are engaged depends much upon the mood in which we rise to better things. Let us ask God to help us to do better day by day. He has washed away that spot; let us ask him to wash away this one also. We have stopped doing that wrong thing; let us stop this also.

We have now entered upon another year. The doors of 1908 are closed forever; we can never open them again. Good or bad, the work we have wrought must stand. There is doubtless much we would wish were blotted off the page,—many a careless deed, many an idle word, many a thoughtless act that brought pain not only to our own hearts, but to the hearts of those whom we would gladly have pleased.

Let us all strive in the name of Christ to make 1909 so beautiful with good deeds that we shall feel that it is good to live, and the world will be better because of our having lived in it.

Battle Creek, Mich.

Prayer Directed Pocketward

T. E. BOWEN

THE effectiveness of prayer the true Christian doubts not; but that intelligence is needed in choosing subjects for prayer, we sometimes overlook. In regard to the work of missions, a timely and valuable suggestion will be found in the following quotation from Lucas's "Empire of Christ," appearing in *The Missionary Review of the World*, under the title "Foolish Missionary Prayers:"—

"We have the remarkable spectacle of the establishment of prayer unions beseeching God for more success, side by side with the recognition of our utter inability to provide for the success he has already granted. We send up a prayer to heaven for more work, and we send out a message to the field announcing a reduction of grants. We should be dumbfounded if we received a request from the field asking us to reduce our prayers, on the ground that they were quite unequal to provide for the answers already granted."

God, in answer to very definite prayer, has opened wide the door of missionary endeavor in nearly every land. But the most stubborn door to open can quite truly be termed "the door of the pocket-book." Suppose we direct a few prayers thitherward, remembering the statement, "The silver is mine, and the gold is mine, saith the Lord of hosts."

Takoma Park, D. C.

The Infidel's Sheep

AMONG the hills of northern New England were two infidel neighbors who had lived to man's estate, sinning and blaspheming against God. One of them heard the gospel message, and on hearing, believed unto eternal life. A short time afterward the converted man went to the house of this infidel neighbor, and said to him: "I have come to talk to you; I have been converted."

"Yes, I heard that you had gone forward to be prayed for," said the skeptic, with a sneer; "and I am surprised, for I thought you were about as sensible a man as any in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I have not slept much for two nights thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark, and you inquired all around, and could not hear anything of them. But they are in my field with the increase of them; and now I want to settle this matter. I have lain awake nights and groaned over it, and I have come to get rid of it. And now I am at your option; I will do just what you say. If it is a few years in prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it."

The infidel was amazed; he began to tremble.

"If you have the sheep, you are welcome to them. I don't want anything of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may have the sheep if you will only go away."

We do not know what the after-influence of the professor's life was on the unbelieving infidel, but we do know that when the true religion gets into a man's heart, it works such a change in him that those who have known him before soon decide that "something must have got hold" of him. And when this kind of Christianity gets into a man's heart, it does more to convince the skeptic than a world of sermonizing.—*Selected.*

An engine that expends all its steam in whistling, has nothing left with which to turn the wheels. Then let us cultivate silence. All that we can save in noise we gain in power.—*Charles Wagner.*



The Way, the Truth, the Life

THOU art the Way; to thee alone
From sin and death we flee;
And he who would the Father seek
Must seek him, Lord, by thee.

Thou art the Truth; thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life, the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee,
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to win
Whose joys eternal flow.

—Selected.

The Development of Ideals in the Home

MRS. IZA E. CLEMENT

IT is the privilege, the right, and the duty of every mother to choose the ideals which shall mold the characters of her children, dominate their course of action, and determine to a large degree their destiny in the world to come.

Very early in a child's life, even before he is able to speak his thoughts, it will be seen that ideals have been formed in his mind. The inward conception will find outward expression in his daily habits and preferences. As the mother is the earliest and most constant companion of the little one, the first impressions made on its plastic mind lie almost entirely under her control. First impressions are important and far-reaching in their results; but no mother should ever allow her guiding interest to cease or wane with the passing of babyhood and its first lessons. On the contrary, her vigilance should be increased day by day, while the child is growing, its mind developing, and it is being brought in contact with outside influences, worldly attractions, and perhaps with unchristian associates.

It is in the period of early school-days, when the first stinging darts of the enemy are most keenly felt, that the restraining power of a mother's love, and the shielding influence of a Christian home, have their most telling effect. It is a critical time for the little one taking its first steps out from the loving protection of the home into the bewildering maze of the world. Home must be a place where the little trials and disappointments of child-life are overcome, and turned into lessons of patience and strength; where aches and pains are

soothed away by the power of love, and where weary hearts and hands find rest. To such a home the children, even when grown to manhood and womanhood, will never tire of coming.

When we speak of the influence of home, however, the living, breathing, spirit-endowed beings who compose the family are not the only character-forming instrumentalities under consideration. There are indirect and inanimate agencies, as well as the direct and living ones, which play an important part in determining a child's choice of his life's calling. One of the most influential, and at the same time the most easily controlled, of these is the pictures on the wall. Mothers, look about you. What are the pictures in your home? Does the haughty mien of war heroes, with drawn swords, 'mid scenes of blood and carnage, invite your boy to follow in their footsteps? Do hunting pictures of dogs and guns teach him to be a butcher, and to kill God's innocent creatures? Are there on your walls cheap and unreal daubings of love-sick maidens and gallant knights, or showy actresses, wielding their influence of silly day-dreams over your daughter, beguiling her to hours of idleness and unholy ambitions? If any such pernicious representations mar the walls of your little world, take them down and cast them into the fire.

But do not stop here. Replace them with the true and the beautiful. Henry Ward Beecher used to say that "a home without pictures is like a body without a soul." Good pictures are silent but mighty teachers; give them a chance. Let the pure countenance of the Captain of our salvation win the heart of your boy. Exchange the scene of the tempest and horror of battle, for the quiet of field and stream, of cloud and sky, or of mountain wood and unfettered animal life. Such pictures as Abraham and the Angels, Moses and Aaron Before Pharaoh, Joseph's Dreams, Mary at the Saviour's Tomb, the Believer's Vision, Christ Walking on the Water, John on the Isle of Patmos, even though they are nothing but inexpensive lithographs or wood cuts, will be an inspiration to true holiness, and will furnish ideals which the angels of God will delight in, and which they can use in helping the children to form characters that will stand the test of the judgment.

Another fruitful source of family ideals is found in the literature of the home. The newspapers of our day, with their records of crime and their descriptions of evil deeds, are unfit intellectual food for the pure minds of the youth

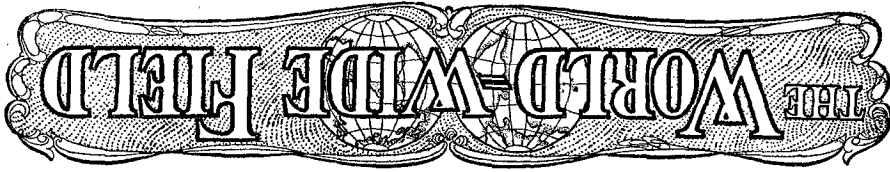
Banish them, especially the Sunday paper with its highly colored, meaningless, or pernicious pictures. We have periodicals enough to furnish us with something new and clean to think about every day, keeping us abreast of the times, and informing us as to the fulfilment of prophecy, besides giving us in a condensed form whatever news of the day is worth while. However, if in order to keep up with the events of the world, it becomes necessary to consult the newspaper, let such portions as are of consequence be read aloud by the parents, their relation to the Sacred Word pointed out, and then let them be destroyed.

There are good books without number, to place in the hands of the children; and who can estimate their value? Eternity alone will reveal the victories gained, the calls to duty answered, the heavenly aspirations reached, the souls won to Christ, through the noble resolutions formed by the perusal of a good book. Carey, "the father of modern missions," was aroused to put into practise the missionary idea, by reading Andrew Fuller's book, "The Gospel Worthy of All Acceptation." Abraham Cowley, the poet, read a book which he always found lying in his mother's window, until, to use his own words, it made him "irrecoverably a poet." Robert Moffat's life was changed by fulfilling a promise made to his mother to read a chapter from the Bible every morning and evening. These are only a few of the many instances which might be cited to prove the influence of good literature. Why not, then, acknowledge its power, and grant it its true place in your home as a mighty instrument in developing the proper ideals for the guidance of your children?

Still another one of these agencies without which no home, be it the palace of the king or the cottage of the peasant, is complete, is music. Carlyle calls it "the speech of the angels," Chateaubriand tells us that "it is the child of prayer, the companion of religion." How is it in your home? Is it the sweet melody of sacred song, accompanied by some instrument which requires skill, study, and diligent practise to master, training the hand, developing the mind, and tuning the ear? Or is it the cheap tittle-tattle of dime museum or moving-picture show, with its boisterous laugh and vile suggestion reproduced on the graphophone; turning the home into a bedlam, and making rakish dancing clowns of innocent children who would otherwise be quiet and well-behaved? Never desecrate the sanctity of your home with such entertainments.

Do not imagine that these things are insignificant; they are vital, and fraught with weighty consequences. They come within your sphere of influence; they demand your attention and immediate action. Watch them! Guard them! They are avenues to the souls of your children; they are providing your little ones with ideals which are leading them to eternal ruin or to everlasting life.

Madison, Tenn.



In Northern Germany

GUY DAIL

THE third annual session of the North German Conference was held in Hannover, January 7-11. About one hundred seventy-five brethren and sisters were present, and as many strangers were at the evening lectures. Elders J. H. Schilling and E. E. Frauchiger assisted Elder H. F. Schuberth and the local workers in the business meetings, and in breaking the bread of life. Dr. Emma Behn, of Friedensau, with the head lady nurse, was also present. This is the best conference the North German field has held. The Spirit of God visited the people. Two were ordained to the ministry, Brethren W. Schwenecke and W. Hegmann.

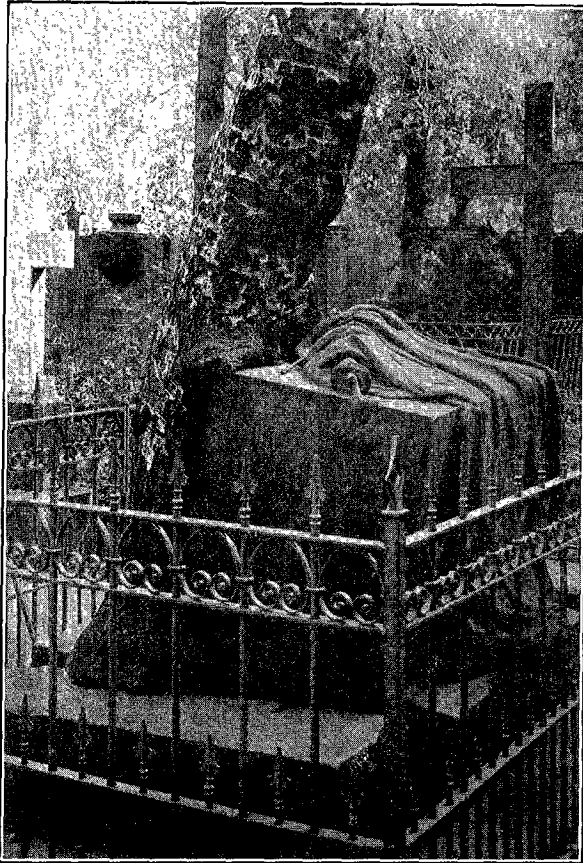
During 1908 the membership increased from 490 to 579; 136 were added by baptism and vote. The audit shows a small surplus for the year, after the four ministers, the four licentiates, and the four Bible workers were paid, besides the payment rendered four others for a part of the time. There are thirty canvassers in the field. Their sales for 1908 amount to 27,844 marks. One thousand marks was voted to the work in Austria; and 773 marks was raised for the Friedensau School.

[A mark is about twenty-five cents.] Fifty copies of "Ministry of Healing" were sold at the conference.

The resolutions passed were similar to those of the South and Rhenish conferences, with one exception: here a recommendation was considered with reference to the manner in which recently converted members should be treated: they are not to be left alone, but are to be dealt with in love and brotherly kindness, and to be further instructed in the way of life. It so often happens that the officers and members of the church forget this important work, and doubtless this is one reason why many fall away from the truth soon after embracing it.

In one small land in the territory of the North German Conference, it is unlawful to bring the Bible into any meeting we wish to hold, or to teach the Scriptures; that is, unless the message preached be that of the established state Protestant church. But our workers are

able to assemble with the people, and present the truth to them in the lecture hall; for they may appear before an audience, provided the Bible is not used. So they learn the Scripture texts to which they wish to refer, and call the attention of the hearers to these without having the Bible in the assembly hall. It is wonderful that although men have done so much to keep the people in igno-



THE OPENED GRAVE, HANNOVER, GERMANY

rance of the Scriptures, still God has so overruled that the careful and judicious laborer may always find a way of access to the hearts of those who are searching for the light.

Brother L. Mathe was again chosen president of the North German Conference. The territory of this field consists of the provinces of Hannover (except the southern part), of Oldenburg, Mecklenburg, Bremen, Luebeck, and of Schleswig-Holstein (except Altona-Wandsbeck), and has a population of over five million.

We were much interested in visiting the "opened grave," which is to be seen in one of the Hannover churchyards. The unbeliever who lies resting here decreed that no one should ever open his grave, and the stones were bound together with iron bands. Yet somehow the power of God as manifested in a thriving seed, which developed into a strong tree, has sprung

asunder the iron bands and the twelve heavy stones encasing the sepulcher, showing how little value may be attached to the words of him who would oppose the Word of God, which declares that all graves shall be opened; and even in this present world, the unbeliever's folly is revealed to every passer-by. It is just as vain to oppose the living, vital truth of the third angel's message: it, too, is of God; and he will see that those who have hidden the truth in honest hearts will soon unite with every genuine follower of the Master around the great white throne. It is the joy of this hope that enables the brethren of the North German Conference to go out with renewed courage to carry the banner into the heart of the enemies' ranks as never before. They wish the prayers of all God's people.

Hamburg.

Brazil

F. W. SPIES

AFTER spending nearly two months at Maceio, we had our first baptism, on the evening of December 3, four persons being buried with their Lord in the watery grave; December 7 two others were baptized, and on December 8 these, with two others who had formerly been Baptists, were organized into a company of eight members, and the Lord's supper was celebrated with them. Thus there has been made a definite beginning in the province of Alagoas, Brazil.

Not one half of those who were keeping the Sabbath were baptized and received into membership at this time. Of those remaining, some were engaged in what a Seventh-day Adventist must ever consider an illegitimate business, such as the selling of whisky and tobacco. A number were not married according to the law of the country, that is, by civil marriage (for although they had been married by the Catholic Church, this is regarded by the law as living in concubinage); and others were sick, and for this reason could not be baptized. Still there is a good spirit manifested on the part of all, and all are studying so to shape their affairs that they can soon be received as members.

The work here has in many respects presented some peculiar features, but this judgment message has again revealed its power over the lives of the people, and has shown that it can bring into line all who are willing to let it influence their lives.

One of the first men to keep the Sabbath was selling whisky at wholesale. He has tried several other things, but has not found another business that will support his family. Still I believe he will yet succeed.

Our strict discipline in not receiving as church-members users and venders of tobacco and alcoholic drinks, stands out in sharp contrast with the usage of other Protestant missionaries, who, as a rule, wink at these things, paying little or no attention to them. But as these missionaries become more and more slack in

their attitude to the law of God, teaching that it has been fulfilled by Christ, and that the believer is under no obligation to obey it, surely no one need wonder that many who were once really awakened by the gospel, sink back into their old vices, practising the same wickedness they formerly did, yet claiming to be saved by the grace of Christ.

The more the law is rejected, the more we shall see of this; and to reject the law entirely is the only course left to those who refuse to walk in it. As religious teachers put away the sin detector, what must inevitably be the result? A sad state indeed is being ushered in all over the world.

It looks as if the great arch-rebel was about to triumph. But we know that where his triumph seems certain, that very fact is the sure sign of his sudden and entire defeat; for then the Lord will come and will vindicate his truth and his law. Let us therefore press on courageously, ever following the Captain of the Lord's host; for he is leading to quick and certain victory.

Maceio.

Porto Rico

U. BENDER

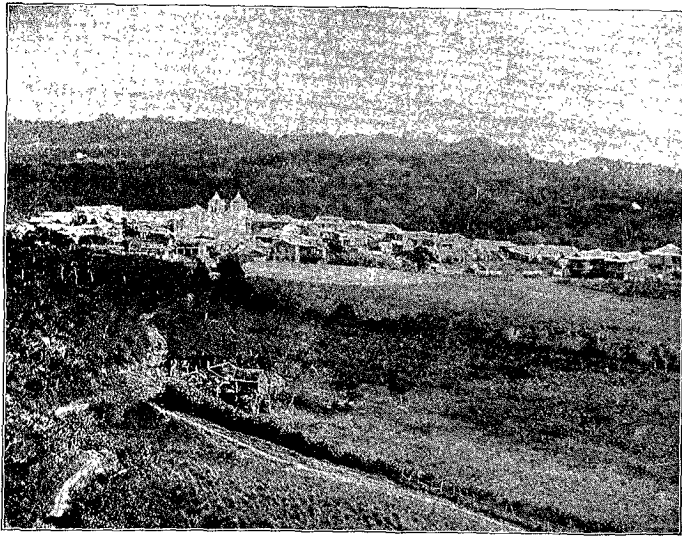
OCTOBER 20 I arrived at San Juan, Porto Rico, and boarding the train at 7:15 P. M., I reached Mayaguez about three o'clock the next morning. I found Elder and Mrs. B. E. Connerly in fairly good health. After spending the remainder of the night in getting a little more sleep, we faced the duties of the every-day work that falls to the lot of God's servants in this field.

They were very busy finishing the November number of *El Centinela*, that it might be sent out by the first of the month. The fact that the paper is put out on time has added much to its general interest and circulation.

Between five thousand and six thousand copies are issued each month. This is no small task when we consider the work required on one copy. Each paper consists of six sheets of four pages each. Being printed on a press ten by fifteen inches, which prints two pages at each impression, it will be seen that twelve impressions must be made for each copy. The entire issue requires over sixty thousand impressions, and is done by foot-power. Then comes the gathering, folding, stitching, trimming, and the pasting of names for the mail, making, in all, seventeen or eighteen times each paper is handled. Besides this there is

the work of editing, typesetting, proof-reading, keeping the subscription list, keeping accounts, and the correspondence connected with such work.

Elder Connerly is in charge of the work in Porto Rico and Santo Domingo, and for this reason he is away from



A VIEW IN PORTO RICO

home a great deal of the time. Nearly every month he is here during the last week to help prepare the paper for the mail, and to plan the next month's issue.

With the aid of a young man, who works only part of the time, Mrs. Connerly looks after the translating, proof-reading, subscription list, accounts, and correspondence. A young man who is hired by the day does the typesetting and presswork. When the issue is ready, two young persons are employed to gather, and all, except the pressman, fold, stitch, and mail till the work is finished.

I spent only five days in Porto Rico this year. While we worked, we planned for the extension of the work. Brother Moulton has been doing good work in Santo Domingo during the year, but has been hindered some by sickness. The return of Brother and Sister J. C. Brower to the States has left us short of workers in Porto Rico, Elder and Mrs. Connerly being alone at present.

Riversdale, Jamaica.

Ethiopia

JULIUS PERSSON

"PRINCES shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68: 31.

Before Jesus left his disciples, he entrusted to them a world-wide mission: "And he said unto them, Go ye into all the world, and preach the gospel to every

creature." Mark 16: 15. And the twentieth verse reads thus: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Their commission was to preach the gospel,—not fables or tales, but the gospel,—of which Paul testifies that it is the "power of God unto salvation to every one that believeth." And reading the Acts, we shall also find how they accomplished their God-given task. In Acts 2: 14-20 is recorded the opening work of the gospel, when the gift of the Holy Ghost was sent from heaven. Through its power and the testimony of the apostles, as a result largely of Jesus' own ministry, three thousand souls were converted. In the third chapter we read that Peter preached in Jerusalem to the Jews, and as a result, about five thousand believed. Not only in Jerusalem was the gospel to be preached, but also in Samaria. So we find Philip in a city of Samaria, preaching Christ unto them. Acts 8: 5. And when the brethren in Jerusalem heard that the Samaritans "had received the word of God, they sent unto them Peter and John: who, . . . when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans." Acts 8: 14, 25.

The gospel, however, was not limited either to Judea or to Samaria, but was to go to "the uttermost part of the earth." Acts 1: 8; Mark 16: 15. This was accomplished in the early rain of the Spirit, by Paul and the other apostles; for Paul himself says, in Rom. 1: 8, that at that time the faith of the Romans



AN AFRICAN VILLAGE

was "spoken of throughout the whole world." Paul was preaching the gospel in the great centers of Syria, Asia Minor, Greece, and Italy. Thus we can see how the gospel gained entrance into Asia and Europe.

But our text first cited says that "Ethiopia shall soon stretch out her hands unto God." And as this land is located in dark Africa, that continent was also to be enlightened with the true light (John 1: 4, 7-9); that is, the gospel of a sinner-loving Saviour must be given also to the nations in that part of the world, that the prophecy might

be fulfilled: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

Has the gospel been preached also in Ethiopia? In Acts 8:26-40 we find the record of Philip's preaching Jesus to an Ethiopian, who had come to Jerusalem "to worship." When Philip had declared to him the prophecies concerning Christ,—his mission here on earth, his sufferings and death to save fallen men, his glorious victory over sin and the grave,—this Ethiopian accepted Christ as his Saviour, confessing that "Jesus Christ is the Son of God." Further, as he was baptized, and Philip was caught away from his sight, we read that the eunuch went on his way rejoicing. As he was a man of great authority under Candace, queen of the Ethiopians, we are led to believe that he was the instrument used of God to bring the glad news of salvation to the court of Ethiopia, as Daniel, some centuries before, had been sent to the court of Babylon. The result of that witness is not related, either in the Bible or in history, but we dare not say that no result came of it. Some centuries later, when Christianity was introduced into Ethiopia, the people gladly received it.

Asmara, Eritrea.

"Wafted Perfume"

A MISSIONARY gives the following as one trophy of divine grace in China. Would that the same spirit of earnestness and devotion possessed the heart of every professed Christian!

A woman was brought to a hospital for treatment, having an incurable disease. She was ignorant of her physical danger; she was ignorant also of the great salvation. Her gentle nurse hastened to tell her the "old, old story of Jesus and his love." It was new and wonderful to this heathen mind, but she at once believed the good news, and accepted the freely offered salvation. Then she was eager to go to her friends with this glad message of the Saviour's love. She said to her attendant: "Will you ask the doctor how soon I shall be well?"

Her friend returned with the message, "The doctors say that they must tell you the truth: you will never be well."

"Please ask them how long I'll live."

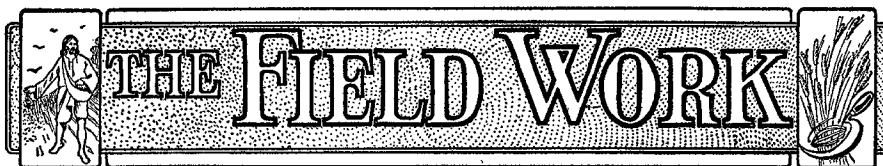
The reply was, "Three months, with the care and comforts with which you are at present surrounded."

"And how long shall I live if I go to my old home with the blessed message from heaven?"

"Possibly not more than three weeks."

When the answer came, this new convert exclaimed: "Get my clothes; I will start to-day."

Expostulation was useless, for she argued; "Do you think I count the loss of a few weeks of my life anything when I have such good news to tell my people who have never heard of the Saviour, and who will be lost if they do not know?"—*Selected.*



Mexico

THE four brethren who left California last summer for Mexico City, to do canvassing work and learn the language, have so far shown excellent records, and much good work has been done. In January three of these went to different cities of the republic to canvass with "Heralds of the Morning" and "The Coming King." One went to Merida, one to Puebla, and Brother J. L. Brown arrived in Tampico, January 13, much to my joy, but to my surprise. He called on me the next day, after he had been canvassing for two hours, during which time he secured twelve dollars' worth of orders.

January 22 Elder G. W. Reaser, who is now in charge of the Mexican Mission, Brother MacCrimmon, of California, and Brother Julius Paulson, of San Luis Potosi, came here. The next day being Sabbath, they spent the time here, and the elder gave us a Bible study. We had a meeting in the morning, and one in the evening at the close of the Sabbath, at each of which we listened to inspiring words urging all to be true to the faith, and to work for the furtherance of the gospel. These brethren left Sunday evening in search of a site for a training-school, which they expect soon to establish for the preparation of workers for the Mexican field and to supply the world-wide call.

Brother Brown is still with us, and is working for the Lord. He has recently been joined by Brother Green, who was in Merida. Up to January 31, Brother Brown has taken one hundred two dollars' worth of orders in fifty hours.

We hope the Lord will work on the hearts and minds of those who have purchased our books, persuading them to accept his last great message. Now I would ask my brethren at home, who enjoy all the church privileges, to pray for us and them, that funds may be provided and laborers raised up for this needy field. We love the truth, and you do too; so, brethren, give us of the gold and silver which you may have, and add to it that which every one is able to bestow through earnest intercession at the throne of grace, the blessing of Jehovah. H. A. ROBINSON.

A Visit to Guadalajara

PROBABLY there is not a more beautiful nor a cleaner city in the republic of Mexico than Guadalajara. It is the second city in size in the republic, having a population of about one hundred twenty-five thousand. Of these, six hundred are from the United States, and have located in Guadalajara for various reasons, but principally because of its excellent climate.

Brother and Sister W. S. Swayze have been in Guadalajara for the past twelve years, and have seen the city transformed from the old-fashioned, sleepy metropolis of the Pacific coast of Mexico to a wide-awake, progressive city, with almost every modern convenience.

The large churches in all the principal cities of the republic had convents adjoining the church buildings; but inasmuch as all church property was confiscated by the government, these convents are now used as municipal and government buildings, and the orders of nuns and monks have been abolished by the civil power. The government still permits the Catholics to make free use of the church buildings, although the ownership rests legally with the government.

Dr. Swayze and wife have faithfully held up the standard of truth in Guadalajara, and by their efforts a good medical mission has been established, which is quite well patronized. I am confident that no Americans in Guadalajara have the confidence of the leading people as have Brother and Sister Swayze.

We need additional workers to carry on definite missionary work in this city, which bears the title of the "Pearl of the West."

Brother W. E. Yarnell is attending the high school in Guadalajara, to acquire the language, and is giving private treatments, and also has a class of students in English, in order to be self-supporting. Through his influence several of the students from the high school are attending some of our meetings.

G. W. REASER.

The British Guiana Conference

THE third session of this conference was held in Georgetown, December 25-30. The laborers' reports gave evidence of the Lord's blessing during the past year. One church was added to the conference. Sixty-eight persons were baptized, and there was an increase of \$233.97 in the tithe and offerings over the preceding year.

A new mission and school have been established up the Demerara River. The Indian mission at Tappacrooma Creek has secured lands, and built a comfortable mission house.

Satan has hotly contested every advance of the message in this colony,—first, the poor health of the workers; then fanaticism in many places among those who accepted the message; but we are thankful to report that these difficulties have now almost wholly disappeared.

Resolutions were passed looking to an energetic advance all along the line. Elder O. E. Davis was elected president. His health has improved to the extent that it was thought advisable for him to remain awhile in the colony. Elder E. C. Widgery has charge of the city work in Georgetown. Thirteen were baptized in the new baptistry during the conference, Elder U. Bender administering the ordinance.

A few cases of yellow fever in the neighboring colonies, with attendant quarantine restrictions, still interfere with our work; but the work is the Lord's, and we know he is leading; and final victory is sure to be ours if we are faithful to him.

J. B. BECKNER.

Biennial Conference in India

THIS meeting was held at Lucknow, North India, from Dec. 25, 1908, to Jan. 4, 1909. There was a general attendance of all our workers in India and Burma. Some arrived several days before the conference opened. The few intervening days were spent in Bible study, prayer, and counsel, the result of which was a great blessing to the conference. As workers we were led to realize as never before our imperative need of a larger measure of the Holy Spirit for the work before us in India. From the first of the conference, there was an earnest, untiring seeking after God, and the result was the continual presence of the Spirit of God with us in our council meetings. We found ourselves facing conditions we knew not how to meet, and the way in which God gave wisdom to his servants while they

urgent request that an industrial school be opened among the Burmese in northern Burma. He had with him a letter from a prominent Burman, promising that fifty pupils would attend, and would be willing to pay tuition if such a school should be opened.

A survey of the Indian Mission field shows that the work is moving onward. The number of workers has been increased. While nine have left the field during the last two years, twelve others have taken their places. During the meeting, word came from the Mission Board that a company of five workers was sailing from New York for India, thus raising the number recently coming to the field to seventeen.

We have thus far started work in this country in seven languages, besides the English,—Bengali, Hindi, Burmese, Marathi, Tamil, Urdu, and Santali. The

experience. Connected with the reading of the papers was not a little open discussion on various features of mission work. This was entered into with much enthusiasm, and proved very profitable. How to work successfully in India is not to be learned in a day. The Indian mind is deep, and has proved the study of a lifetime to many Europeans. It is safe to say that our workers are learning, though we often pray earnestly for the gift of the Holy Spirit for the discerning of spirits, lest we put too much confidence in man, or fail to encourage the honest in heart who are seeking after truth.

Our work among the Hindustani, Bengali, and Tamil Sabbath-keepers was carefully canvassed. Each field presents remarkable openings. We found ourselves altogether unable to answer the calls which came. Two lady workers,



WORKERS WHO ATTENDED THE BIENNIAL CONFERENCE, DECEMBER 25 TO JANUARY 4, LUCKNOW, INDIA

It is impracticable to give the names of all the workers in this group, but those sitting in the front row are:

L. J. Burgess	G. K. Owen	Dr. H. C. Menkel	J. L. Shaw	J. S. James	L. G. Mookerjee
A. G. Watson	R. R. Cook	G. F. Enoch	W. W. Miller	J. C. Little	

planned and counseled together, the sweet presence of his Spirit pervading all that was said and done, will not be soon forgotten by our missionaries in the Indian Mission field. They came many hundreds of miles from different parts of India and Burma, intent on pleading with God, and claiming more of his power to meet the difficulties before them in India, and they were not disappointed. Their faith was strengthened, their courage increased. We parted from one another with a shout of victory in our hearts, knowing that we had been in the presence of God, that he had been with us, and would go with us and grant us victory where caste and prejudice and climate oppose the march of truth.

There were a number of Sabbath-keepers present from different parts of India. We were glad to have so many Hindustani people in attendance. Their interest in the truth was encouraging. A brother who accepted the third angel's message about a year ago, came eighteen hundred miles at his own expense to be present at this gathering. He made an

work which has been done in each of these languages was reviewed. Scarcely a beginning has been made. Much time has been spent in language study, which, by the way, with the tongues to be mastered in India, presents an undertaking our people at home can but faintly realize. A hundred fifty different tongues, mostly of the trying Sanskrit origin, call for years of untiring study on the part of many workers. We thank God for the earnest company of sons and daughters from the home land, who, working one here and another there, are burrowing into the seven Indian tongues mentioned above.

One interesting feature of the meeting was the convention held each afternoon for the purpose of studying the Indian Mission field, our work, and plans for developing it. Papers had been prepared on various subjects. Most of these had been given very careful preparation, and were extremely helpful and suggestive. In many instances the methods of labor are so different that wise plans can be developed only through much effort and

recently from America, were asked to begin the language study at once,—Sister Ayers to start in Marathi work, and Sister Shryock in Tamil. The appeals for other help, though imperative, were passed on to the Mission Board. We asked for more than ever before. Nearly every one of our mission stations should be strengthened the coming year. It is hazardous to have a man and his wife, with even a lady worker, in a language alone. Dr. Oberholtzer has been working alone for two years in Moulmein, Burma. If one man fails where conditions are trying, and the climate is unhealthful, there should be another one already familiar with the language to bridge the crisis until more help is available. Our workers believe that the time has come when our stakes in India should be strengthened. We must do that before we start any new centers, however loud the call may be.

The medical work is growing. From the hot, steaming climate of Calcutta the sanitarium was transferred a year ago to the salubrious climate of Mussoorie.

Though it is early to predict what the outcome of the change will be, the first year presents a very encouraging report financially and otherwise. Though cramped for room, and laboring with small and unsatisfactory equipment, good work has been done. Surgical cases have made excellent recovery. One woman, given up to die by friends and physicians, rallied from a serious operation. We need more room and better facilities. Could our sanitarium managers at home see how unsatisfactory it is to operate a sanitarium in rented buildings in India, they would realize our great need of a building of our own for this purpose. Fifteen thousand dollars would provide a property large enough for the present.

The last Sabbath of the conference was marked with the special presence of God. The Holy Spirit worked upon hearts. At the close of the morning service, Brethren J. S. James and J. C. Little were ordained to the gospel ministry. In the afternoon the ordinances were celebrated. A stirring sermon by Elder Geo. F. Enoch, on "The Meaning of Earthquakes in the Light of Prophecy," closed the evening meetings, at which the people of Lucknow were well represented. The organization of our first Hindustani church of sixteen members was effected at the close of the conference. Four persons were baptized.

The workers are now in their various places of appointment, but the good influence of the meeting still prevails. It was a mighty uplift to all present. Yet we are not satisfied. We need more faith, more power to turn men from darkness to light, more love which begets an overwhelming love, for unwarned and ignorant souls all about us in heathenism. The work and workers in India are urgently in need of the unceasing prayers of our people in every land.

J. L. SHAW.

The Atlantic Union Missionary Volunteer Council

A COUNCIL of the Missionary Volunteer secretaries of the Atlantic Union Conference was held following the educational council at South Lancaster, Mass., December 26-29. Prof. M. E. Kern and Brother F. M. Dana were in attendance, also the following conference secretaries: Mrs. Lee S. Wheeler, of the New England Conference; Miss Jennie R. Bates, of Maine; Mrs. A. E. Taylor, of Vermont; Mrs. Ralph Clapp, of Western New York; Mrs. L. H. Proctor, of Greater New York; and Mrs. J. H. Rice, of New York. Elders E. W. Farnsworth, O. Montgomery, and C. H. Edwards helped much by hearty co-operation and counsel.

In the opening meeting Elder Montgomery said that the third angel's message is a cleaver, separating our young people from the churches, schools, and society of the world. Man is so constituted that his religious, educational, and social needs must be supplied, and we must provide for them if we hope to hold our youth in the denomination. Perhaps the whole work of the council might be called a wrestling with the questions that follow a consideration of that statement, with a view to saving our young people for the Master's work.

The need of a deep spiritual life that would reveal itself in effectual prayers

and holy living was felt by all present. It was also recognized that it was the province and duty of homes to teach this by precept and practise. The need of personal work was emphasized. Young people will do the most for their Master as they work and pray for one soul at a time with whom they can keep in touch. Actual experience showed that the time and money spent by a secretary in visiting our own youth was well invested.

Study of the problems of adolescence was suggested by the papers and discussions on that subject. Social needs came in for a great deal of consideration also. The dangers as well as the blessings of society were felt, and the whole seemed a great problem yet to be worked out. A correspondence school was also looked upon favorably.

The correspondence and field work of

ings, and an excellent interest has been manifested. Without permission from the city or town officials, we are, according to Spanish law, subject to fine, if more than nineteen persons are in attendance at our meetings.

Day before yesterday I presented to the town mayor a formal written application for permission to hold meetings here. He has not yet given me an answer. Rev. 12:17 is being literally fulfilled in this town. The priests are determined to drive us away, and for two days our brother's house has been bombarded by a stone brigade made up of boys and girls ranging from about five to fifteen years of age. Yesterday evening two large holes were made in one panel of the entrance door. During the siege a constant war-cry is kept up. The priest taught the children this song:—

"Away, away, Protestants,
Away from the nation;
For we wish to be lovers
Of the sacred heart.
Let the virgin live!"

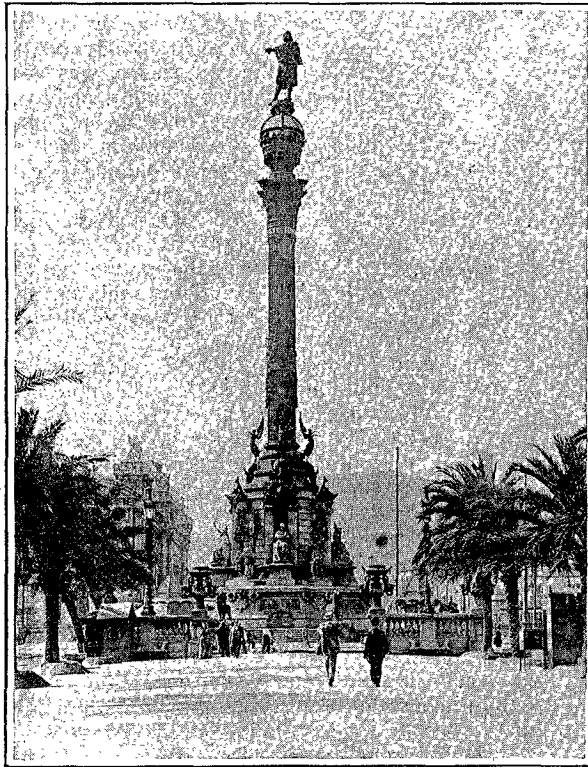
Some of the stones which came thundering against our doors were several inches in diameter, one of them being almost as large as a man's head.

At one time I ventured onto the veranda, to see how many were taking part in the demonstration. I counted about ninety. As we sat and listened to the storm of stones against our house, we felt no fear. That precious promise, "The angel of the Lord encampeth round about them that fear him, and delivereth them," is dear to our hearts. We are thankful that our Saviour has promised, "Lo, I am with you all the days, even unto the end of the world." We are grateful for a part in this blessed work. We long to see more laborers sent into this, one of the darkest of nations,

and we hope and pray that plans may soon be formed whereby this may be realized.

This is a mountainous country, and as much snow has fallen near this place during the past few days, we are having quite cold weather. By hovering over the old-fashioned fireplace, we keep comfortably warm. Our courage is good, and we are glad to be used in the Master's work.

FRANK S. BOND.



MONUMENT OF COLUMBUS POINTING TO AMERICA

the secretary and the branches of work carried on by the department were studied carefully. The secretaries returned to their conferences, feeling that they had gained much good.

F. M. DANA, *Chairman*;
BESSIE JACKSON RICE, *Secretary*.

Spain

WITH my wife and little boy I came last Monday to Rubielos de Mora, which is situated in the mountains of ancient Aragon. About seventy miles of our journey was by train, and from the railway to the town requires nearly three hours by stage.

We are at the home of one of our brethren who began to obey the truth about three or four months ago in Barcelona. His wife began to walk in the light several months before. I am glad to report that they are faithful to the message, including health reform. They were anxious that we should come and hold meetings in their home. The brother's parents are convinced of the Sabbath truth, and are trying to obey it. They are not, however, walking in all the light. We have now held three meet-

Chile

I LEFT the city of Valparaiso, November 27, on board the German steamer "Tanis," for Punta Arenas, a city of ten thousand inhabitants, in the Straits of Magellan. It took nine days to make the trip. I was the only passenger. I came here to canvass, and have worked about three weeks. The times are hard, and many are out of work, but every day I sell some small books, and have orders for twenty-three large ones. There are two Protestant churches of about one hundred members each. The pastors of both churches treated me well. One bought "Christ's Object Lessons." Brother C. A. Nowlen was here about

fifteen years ago, and left many of our books scattered throughout the country.

About a year ago a Peruvian woman came here with her family. She has been keeping the Sabbath with her daughter. There is also a German family, the women of which keep the Sabbath. The man believes, also, and I hope he will soon obey. Another woman, a Chilean, has begun to meet with us. I hope to find some who will decide to obey the truth before I leave. I shall remain till winter sets in.

The houses here are nearly all made of zinc. It is a beautiful sight to stand on the hill back of the city and look over the town, and at the ships anchored in the strait. Just across the water one can see Tierra del Fuego, "The Land of Fire." To the north lies Patagonia. Scattered over it are great sheep farms, which have from fifteen thousand to three hundred thousand sheep. Many of the shepherds are Englishmen; and some one must take the truth to them.

Here would be a good place for a minister to work. There are many English people in this city. The climate is healthful, and always cool, but not so cold as it is sometimes in the States.

F. W. BISHOP.

China

Our work in Fukien is moving slowly at present. A few have been baptized this year, and there are some others nearly ready for baptism. We expect, also, to organize the companies at Dongang and Tsuan Chiu into churches soon. Personally, I have not been able to do quite as much aggressive work in the interior as I could wish. Three months out of the nine have been spent out of the province, in Shanghai and Middle China, and the building of our home has also kept me tied to Kulansu somewhat closely. Of course there has been plenty to do here in the preparation of literature, language study, etc. This does not show much in reports. It possibly will net greater returns for the kingdom in the long run, however.

W. C. HANKINS.

South African Union Conference

THIS meeting convened at Claremont, Dec. 24, 1908, and continued ten days. It was not largely attended. We are passing through the worst financial strain ever experienced in Africa. As the government owns the railroads, the commercial crisis is felt by them as well as in the administration of governmental affairs. All missionary and clergy concessions have been discontinued. The holiday rate is still granted. It was the purpose in appointing the meeting at the above date to give the people the advantage of the holiday rate. This brought the meeting in the midst of harvest. Many could not leave home on this account. All those in charge of mission stations and nearly all of the laborers in the field were in attendance. The last Sabbath and Sunday representatives from several of the churches were present. There was a good attendance from the churches in the vicinity of the meeting.

In order to acquaint myself with the field in part, I visited Johannesburg and Vryheid before the meeting. I found the Johannesburg church in need of help. They had some differences with the con-

ference, and on account of this had refused to send their tithe to the conference treasury. These misunderstandings were adjusted, and the church and conference were restored to harmony. This was taken by many as an indication of what the Lord would do for us in the union conference. At the close of the meeting at Johannesburg Elder L. R. Conradi joined me from his visit to mission stations in German and British East Africa. He gave some stirring missionary talks before leaving that church. His labor was well received. At Vryheid we met a member of the Natal Parliament, who, with his family, has accepted the message. We enjoyed our visit with this church. Our time was spent chiefly in considering the advisability of opening a mission station among the Zulus.

We returned to Cape Town in time for a two days' rest and three days' council before the opening of the union conference. The council, held in advance of the opening of the conference, was very profitable. Much time was given during the union conference to studying plans and policies that would put the work on a better basis. The trying financial crisis which has lasted for five years, and which is still severely felt, makes it necessary to study most carefully an economical plan of operation for the work in this field. All cheerfully took up this study, both in the conferences and institutions and in the mission fields. The Cape Colony Conference was found to be thirty-five hundred dollars behind, and the college was also running at a loss. The Natal Conference is running well. The sanitarium showed a gain. It has been successfully managed, and at the present time is running with its capacity so taxed that patients are requested to wait a little for others to make room for them before they can be received.

A number of canvassers had been employed by the Cape Colony Conference on part salary. These now undertake to make their work self-supporting, on account of the financial condition of the conference. Plans were laid to put the workers in the employ of the conference into the field in aggressive work. Two tent companies were organized, and other aggressive work was planned. Careful study was given to the Dutch work, and an aggressive movement was started on behalf of that people. Those at the head of missions engaged cheerfully in a study of plans by which we could lessen the operating expenses of mission stations. They confidently expect to be able to make all the old stations self-supporting.

It was planned to give more attention to the college work, to endeavor to make the school self-supporting, also to provide more facilities for giving suitable instruction in the Dutch language.

From the first, our councils and meetings of the union were marked by a spirit of earnest devotion. This spirit deepened as the meetings progressed. Daily Bible studies were conducted by Elder Conradi on the book of Acts, showing that the message must go to all nations, and national prejudices must be overcome through its teaching. The writer gave daily studies on principles that are fundamental to success in the giving of the message to the world, and the contrast between the principles underlying the message and those leading to apostasy. The evenings were devoted to reports from the mission stations. The

workers readily received the word spoken, and all united in a spirit of harmony to study the one great theme which was the key-note of the meeting,—the finishing of the work in this generation.

On the last Sabbath of the meeting the Spirit of God came in with subduing power, and fifty persons arose for prayers for victory over temptations to which they had yielded in the past. At the close of the day, Brethren W. C. Walston and J. F. Olmstead were set apart to the work of the ministry. The workers' meeting, the last morning of the conference, will be long remembered by those in attendance. The Holy Spirit came in as a comforter, in approval of the surrender of all to the Lord on the part of the workers. All hearts were made tender and greatly refreshed.

During the last meeting of the Cape Colony Conference, which was held in connection with the union conference, Brother H. Elffers and family, with a church now numbering nineteen, asked admission into the conference, and were received by a unanimous vote. On account of difference of plans they had decided some years ago to work independently of the denomination. When they saw the spirit of harmony that had come in among the workers, they desired to unite with the body for the finishing of the work. All were rejoiced to welcome them into fellowship.

The college and sanitarium management were placed under the union conference. This will make the management representative, and be more satisfactory to those living at a distance from the institutions.

The union conference committee chosen for the next biennial period consists of the following-named persons: R. C. Porter, W. S. Hyatt, H. J. Edmed, E. R. Williams, I. J. Hankins, Dr. Geo. Thomason, the principal of the college, M. C. Sturdevant, and J. H. de Beer. This committee constitutes the board of management of the college and sanitarium. J. V. Willson was chosen secretary and treasurer of the union, and Mrs. R. C. Porter corresponding secretary, and editor of the *Missionary*. Elder I. J. Hankins was chosen editor of the *Sentinel*, and J. R. Israel business manager of the publishing department. A Dutch paper, on the plan of the *Missionary*, was started, to be issued quarterly, and printed by the Elffers printing-house.

We gratefully acknowledge the goodness of God in the work he has accomplished during this meeting of the union conference. It is the Lord's doings; we thank God and take courage.

R. C. PORTER.

Field Notes

SEVERAL are investigating the truth at Columbus, Ohio, and recently a man and his wife, with their children, began the observance of the Sabbath.

ON January 2, three young people were received into the church at South Stukely, Quebec, making five additions during the last six months.

A REPORT from the German workers in Chicago, Ill., shows that three new members have been added to their number. These were baptized Sabbath, January 9.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

The Annual Summary

WE take pleasure in publishing here-with a general summary of our canvassing work for the year 1908, as reported from month to month through the columns of the REVIEW. The past season has been an interesting one. Many battles have been fought, and we rejoice that there have been so many victories. Now that the year's work is in the past, it will be interesting to study this general summary, and draw from it such lessons as we may, and make such comparisons of figures as will be profitable and just. In doing this we should bear in mind the following facts:—

1. This summary does not show the actual sale of literature by the denomination. It represents the orders taken by regular canvassers as far as they have been reported in the regular way.

2. Actual sales of all kinds of literature include trade books, tracts, pamphlets, and periodicals, which for the past year will no doubt carry the figures far above the one-million-dollar mark.

3. Since this summary shows the total of orders taken as reported, it might be inferred that these figures would over-estimate the actual sale of subscription books; but such is not the case; for, we are sorry to say, there are many agents who fail to report their work in full, and so the omissions more than make up for the shrinkage in deliveries. In several cases which I might mention, the actual sale of subscription books was several thousand dollars higher for the year than reported in this annual summary.

4. It will doubtless be understood that the "amount-per-capita" column represents the sale of subscription books for each member, counting the full constituency of the conference, but not the amount sold by each agent. This figuring of the amount per capita is only valuable to a limited degree; for it will be evident that certain conferences having a large constituency might do an aggressive work in proportion to the population of its territory, and yet not appear in such a favorable light in the summary as some conference or mission field having a small constituency. Such widely differing conditions should be considered in studying these figures.

However, let us not be too much inclined to excuse ourselves. "It is good for us to climb up out of the rut we are in, and look over into our neighbor's rut, and see how he is getting on." We may discover in this way that our neighbor is manifesting more enterprise and energy than we are in pushing this department of the work of the Lord. In such cases let the feeble say, "I am strong," and show it as well as say it during 1909. Under the great Master Workman, let us arise and build. With our work well organized in the field, with our canvassers well trained, and with the strong, ever-conquering Spirit to strengthen us by the way, we may do great things for God.

E. R. P.

Canvassers' Annual Summary for 1908

	CONSTITUENCY	TOTAL SALES	AMOUNT PER CAPITA
<i>Atlantic Union Conference</i>			
Central New England	1207	\$9,780.34	\$ 8.10
New York	906	7,350.77	8.11
Western New York	865	7,030.72	8.12
Greater New York	944	6,260.90	6.63
Vermont	407	3,131.40	7.69
Maine	429	2,913.82	6.79
Southern New England	497	1,423.78	2.86
Totals	5255	37,891.73	7.21
<i>Columbia Union Conference</i>			
New Jersey	538	10,618.96	19.73
Chesapeake	640	10,468.45	16.35
Ohio	2236	8,057.70	3.60
Eastern Pennsylvania	1135	7,934.15	6.99
Virginia	481	6,099.69	12.68
West Pennsylvania	764	4,340.07	5.68
West Virginia	315	4,172.44	13.24
Totals	6109	51,691.46	8.46
<i>Lake Union Conference</i>			
Wisconsin	3021	6,299.65	2.08
Northern Illinois	1270	5,331.20	4.19
Southern Illinois	635	5,079.80	7.99
East Michigan	1800	4,024.60	2.23
Indiana	1879	3,783.15	2.01
North Michigan	807	2,505.90	3.10
West Michigan	3475	1,337.45	.39
Totals	12887	28,361.75	2.20
<i>Canadian Union Conference</i>			
Maritime	260	3,680.65	14.15
Quebec	210	752.50	3.58
Ontario	612	3,691.45	6.03
Newfoundland	35
Totals	1117	8,124.60	7.27
<i>Southwestern Union Conference</i>			
Arkansas	553	12,674.95	22.92
Oklahoma	1889	16,023.04	8.48
Texas	1494	18,047.50	12.08
West Texas	170	2,729.95	16.06
New Mexico	90	1,482.00	16.46
Totals	4196	50,957.44	12.14
<i>Southeastern Union Conference</i>			
South Carolina	167	9,998.98	59.87
Cumberland	510	8,082.80	15.85
Georgia	180	7,911.15	43.95
North Carolina	296	4,936.80	16.67
Florida	460	3,095.56	6.73
Totals	1613	34,025.29	21.09
<i>Southern Union Conference</i>			
Alabama	321	9,247.52	28.80
Louisiana	280	7,069.92	25.24
Tennessee River	408	6,048.70	14.82
Kentucky	282	4,875.55	17.28
Mississippi	265	3,875.65	14.62
Totals	1556	31,117.34	19.99
<i>Northern Union Conference</i>			
Minnesota	1700	9,410.78	5.53
South Dakota	969	9,133.54	9.42
Iowa	2906	5,399.05	1.85
North Dakota	1116	4,369.55	3.91
Miscellaneous	1,000.00	...
Totals	6691	29,312.92	4.38
<i>Central Union Conference</i>			
Kansas	2490	20,550.44	8.21
North Missouri	1535	10,008.75	6.52
Southern Missouri			
Nebraska	2122	9,621.37	4.53
Eastern Colorado	2300	5,654.30	2.45
Western Colorado			
Wyoming	380	4,533.25	11.93
Totals	8827	50,368.11	5.70

North Pacific Union Conference			
Western Oregon	1618	10,841.00	6.70
Western Washington	1516	10,507.65	6.93
Upper Columbia	1550	6,420.50	4.14
South Idaho	568	3,029.55	5.33
Montana	500	2,868.50	5.73
Totals	5752	33,667.20	5.85
Pacific Union Conference			
California	4396	12,852.74	2.92
Southern California	2217	6,827.04	3.08
Utah	418	693.00	1.65
Arizona	242	245.00	1.01
Totals	7067	20,617.78	2.92
Western Canadian Union Conference			
Manitoba	220	4,780.85	21.73
Saskatchewan	84	4,477.10	53.29
British Columbia	230	3,606.90	15.68
Alberta	283	3,355.00	11.85
Totals	817	16,219.85	19.85
German Union Conference	5352	88,333.68	16.54
Australasian Union Conference	3712	62,794.44	16.91
British Union Conference	1765	54,845.58	31.07
Scandinavian Union Conference	2779	50,703.46	18.24
West Indian Union Conference	3481	11,350.90	3.26
Latin Union Conference	937	10,967.04	11.70
South African Union Conference	837	5,517.72	6.59
South American Union Conference	2210	3,598.34	1.62
Mexican Mission	70	2,498.48	35.69
China Mission	95	891.00	9.37
Total for North America	61887	392,355.47	6.34
Total, foreign union conferences and mission fields	21238	291,500.64	13.72
Grand totals	83125	\$683,856.11	

Current Mention

— The total of public gifts and bequests for 1908, according to compilations made at Chicago, on January 2, amounted to ninety million nine hundred thirty-two thousand dollars.

— A report from New Zealand states that the steamer "Penguin" was wrecked on the New Zealand coast on February 12, and that sixty-seven of her passengers and crew were drowned.

— The Mexican volcano, Colima, is reported to be in a state of violent activity, sending up pillars of flames, and spouting great quantities of lava. The people of that district are fleeing for safety.

— Heavy earthquake shocks were experienced in southern Italy and eastern Sicily on February 13, throwing down many of the ruined walls left standing in Reggio and Messina, and terrorizing the inhabitants.

— The special representative of the United States now in Venezuela has finally succeeded in effecting a satisfactory basis of agreement between the two countries, and diplomatic relations will be resumed.

— Reports are reaching Constantinople of wide-spread distress in many parts of Asia Minor, due to the failure of last year's crops. Appeals are being made to other nations to send contributions to the relief of the sufferers.

— The chief engineer of the Cape-to-Cairo Railroad is now in the United States, and has expressed it as his belief that within three years this great African railway will be completed, covering a distance of about 6,400 miles.

— A report from Chicago, dated February 7, stated that the federal grand jury on the following day would take up the case of the alleged fraudulent transactions of the beef trust, and would seek to bring indictments against prominent officials of that concern.

— The Senate Committee has approved of the House provision for two monster battle-ships of 26,000 tons displacement. The Senate Committee has also restored to the naval bill the original provision for the purchase of three submarines. The bill now carries a total appropriation of \$136,825,199.

— An illustration of the persistency of Catholic officials in appearing at public functions with high officials of the government is seen in the trip taken by Cardinal Gibbons, of Baltimore, to New Orleans, to be present at the reception and dinner tendered President-Elect Taft on his return from Panama.

— The agitation in this country over the Japanese question, and the fact that the Japanese are granted favors not granted to the Chinese, have stirred up the Chinese to make demands for better treatment. This seems quite likely to add to the difficulties of the present situation.

— The government of Belgium has begun legal proceedings against certain missionaries in the Kongo country, whose reports of the cruelties of Belgian officials toward the Kongo natives have been printed in many countries. The Belgian government denies the charges, and in its turn charges the missionaries with "calumnious denunciation." If the trials result in bringing to light the true conditions in that country, it will no doubt result in great good to the long-mistreated natives.

— A report from London states that the British cabinet ministers have come to an agreement to authorize the building of six new Dreadnaught battle-ships.

— A report from Gardiner, Mass., states that Howard S. Hill, of that place, has succeeded in producing a cross between the cucumber and the orange, resulting in a new vegetable of delicious flavor.

— The cordial reception given to the king and queen of England at Berlin, Germany, on February 9, is giving much satisfaction in England, and is relieving to some extent the feeling of bitterness against the Germans on the part of the British people.

— Dr. J. D. O'Brien, of Massillon, Ohio, in an address before a medical society of that place on February 9, reported the discovery of a serum which cures the disease known as paresis, and exhibited patients cured through the new treatment. Paresis is an incomplete paralysis affecting motion, but not sensation.

— The California school bill, which has caused so much comment in the press of this country and Japan for the past several weeks, and which was intended to prevent Japanese children in California from attending schools designed for white children, came up for final action in the California Legislature on February 10, and was defeated by a vote of 41 to 37. This disposes of all the California measures which were objectionable to Japan.

— Senator P. C. Knox, who had been selected by Mr. Taft for the office of Secretary of State in the new administration, is believed to be estopped from holding that office by the fact that he was a member of Congress at the time the vote was taken to increase the salary of the Secretary of State along with the salaries of other officials. There is a provision of the Constitution which expressly forbids any member of Congress being appointed to any office, the remuneration for which has been increased during that member's congressional term.

— The new Turkish government is facing a crisis at the present time. In order to hold his position as grand vizier, the present occupant of that position, Kiamil Pasha, dismissed the minister of war and the minister of marine. The members of the legislature at once took up the matter, and by a vote of one hundred ninety-eight to eight demanded of the sultan the appointment of another grand vizier. As a result of the vote, Kiamil Pasha has surrendered the seals of the government. European powers look upon the situation as very grave.

— Some time ago reports were published in the daily papers to the effect that the well-known inventor, Hiram P. Maxim, had invented an apparatus which would eliminate the sound of the discharge of any firearm to which it might be attached. Mr. Maxim on February 9 gave a demonstration of the effectiveness of his invention before a company of scientists and sportsmen in New York City. The invention did all that was claimed for it, eliminating all sound save the click of the weapon and the swish of the bullet through the air. It would seem that the evil uses to which such an instrument could be put should have deterred the inventor from perfecting it.

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*

The California Sunday Bill

LAST week we gave the proposed amendment to the constitution of the State of California, which, if adopted, is intended as a basis for Sunday legislation in that State. The amendment is itself nothing more nor less than a clumsy Sunday bill introduced into the constitution, giving unrestricted powers to local and municipal legislative bodies in the way of enlarging upon "the scope of penalties of any provision enacted by the legislature on the same subject," but taking good care that they shall not "restrict, or limit," such provision.

This week we give the proposed Sunday law itself, which Rev. G. L. Tufts, Mr. Craft's Pacific Coast representative, says he himself framed "with great care," and which he declares we need have no fear of, because "there is not an ecclesiastical or religious word in the bill." The amendment was introduced in the assembly on January 8, and the Sunday bill in both assembly and senate on the same date. The following is the bill:—

AN ACT

To amend the Penal Code by Adding a New Chapter to Title IX of Part I Thereof; to Preserve One Day in the Week as a Day of Rest, and to Promote Health, Morals, and the Public Welfare.

The people of the State of California, represented in Senate and Assembly, do enact as follows:—

Section 1: A new chapter is hereby added to title IX of part I of the Penal Code, to read as follows:—

CHAPTER VIA

Of Offenses against Health, Morals, and the Public Welfare.

299. Every person, firm, association, or corporation who shall keep open on Sunday any shop, store, building, or place of business where goods, wares, or merchandise are sold or kept for sale, or who shall engage in any business, trade, or sale of goods, wares, or merchandise, shall be guilty of a misdemeanor, and, upon conviction thereof, shall be fined not less than twenty-five dollars nor more than one hundred dollars, or shall be imprisoned in the county jail not to exceed thirty days; *provided, however,* that this section does not apply to hotels or restaurants in furnishing lodging or meals; to livery stables or garages; to bath or boat houses; to the sale of medicine or sick-room supplies between the hours of 9 and 11 A. M., and 5:30 and 7:30 P. M., nor to said sale at any time in cases of emergency; to the quiet sale and delivery of daily newspapers, or to any other place of business necessary to work as hereinafter provided for.

300. Any person, firm, association, or corporation who employs any employee, apprentice, servant, or other person to labor, or to engage in any trade, calling, avocation, or business, except works of necessity, mercy, or charity, or requires them to engage in such work or labor on Sunday, shall be guilty of a misdemeanor, and, upon conviction thereof, shall be fined not less than ten dollars nor more than two hundred dollars, or be imprisoned in the county jail not to exceed thirty days, and, upon each subsequent conviction, by both such fine and imprisonment; *except, however,* in case of corporations the penalty of imprisonment, when imposed, shall

be imposed upon all officers or agents in the State committing such offense or causing the same to be committed; *provided,* that this section does not apply:—

(a) To persons, firms, associations, or corporations owning or operating telegraph, telephone, or electric-light plants; boats, vessels, vehicles, cars, or regular trains for the transportation of passengers, live stock, or perishable freight, and the continuance to their destination of trains and vessels in transit when Sunday begins, or the collection and delivery of baggage for the same; but nothing herein shall legalize special Sunday excursions.

(b) To such manufacturing establishments or industrial processes as must be kept in continuous operation to prevent serious loss.

(c) To unavoidable work essential to the protection of mines or property in imminent danger of destruction or serious injury.

(d) To the sale and delivery of milk.

(e) To any person who regularly observes some day during the week other than Sunday as a day of rest; *but provided further* that, except in cases of emergency, said employee, apprentice, servant, or other persons shall not be employed on Sunday unless allowed twenty-four consecutive hours without labor during said week.

301. Every person, firm, association, or corporation who shall keep open on Sunday any bar, saloon, or dram-shop, or any place of any kind or description where spirituous, malt, or fermented liquors or wines, or any admixture thereof, are sold, given away, or served, or kept for sale; or who shall sell, give away, or serve any spirituous, malt, or fermented liquors or wines, or any admixture thereof, on Sunday, shall be guilty of a misdemeanor, and, upon conviction thereof, shall be fined not less than thirty dollars nor more than two hundred dollars, and be imprisoned in the county jail not less than five nor more than ninety days, and upon a second conviction, in addition to said fine and imprisonment, any license which may have been granted for opening and maintaining such place of business shall be void, and shall not be renewed within two years next thereafter for said place or to said person, firm, association, or corporation.

301a. Every person, firm, association, or corporation who shall keep open on Sunday any place of public amusement to which an admission fee is directly or indirectly charged, or who shall conduct or take part in any said public amusement, shall be guilty of a misdemeanor, and, upon conviction thereof, shall be fined not less than five dollars nor more than one hundred dollars, or be imprisoned in the county jail not to exceed thirty days, and upon a second conviction by both such fine and imprisonment.

301b. It shall be the duty of the prosecuting attorney, sheriff, constable, city or town marshal, or any and all public or peace officers in this State: to inform against and diligently prosecute any and all persons guilty of the violation of the provisions of this act, either upon credible information or upon reasonable cause to believe that there has been any such violation. Any said officer who shall refuse or wilfully neglect to inform against and prosecute said offenders against this act, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be punished by a fine of not less than fifty dollars nor more than five hundred dollars, and the court before which said officer shall be tried shall declare the office or appointment held by the said officer vacant, and said officer shall not be re-elected or appointed to fill said vacancy.

301c. All fines collected from the violation of sections 299, 300, 301, 301a, 301b, of this code shall be paid into the common school fund of the county.

A monstrous Sunday law would this be! Like the Johnston District Sunday bill, it contains many exceptions. Like this also, it provides an exemption for observers of another day. But unlike it, it contains a most drastic provision intended to insure its rigid enforcement if

once passed. This is found in Section 301b, which not only imposes a fine of from fifty to five hundred dollars upon any officer who fails or neglects to "inform against and prosecute" "offenders against this act," but throws him out of office, and deprives him from ever being elected to such office again. Under such intimidating threats would the advocates of this proposed and "carefully prepared" legislation turn the officers of the law into church inquisitors and religious persecutors. When California passes such a law as this, we may well believe that the days of persecution are nigh at hand.

W. A. C.

A Sunday Bill in Iowa

THE Iowa *Workers' Bulletin* of February 2 contains the following: "On Wednesday, January 27, Senator Proudfoot introduced into the Iowa State Senate a bill forbidding practically all manner of amusement conducted for pay on Sunday. The bill was prepared by Rev. J. W. Day, pastor of the First Presbyterian church of Des Moines, and is backed by the State Reform Bureau and the Des Moines Ministerial Association. The fact that this Sunday bill was fathered by the ministers, and is being pushed by them, indicates the purpose behind it."

Making Concessions

So great has been the opposition to the proposed Sunday-law measures in California, that the friends of these measures are trying to save their cause from complete defeat by proposing to make concessions. This is plainly indicated by the following, taken from California papers:—

"The constitutional amendment introduced by Johnson, of Sacramento, to enforce the observance of Sunday as a day of rest, will come up in the assembly to-morrow, at eleven o'clock, as a special order. The majority of the Committee on Constitutional Amendments, to which the measure was referred, has reported upon it adversely. One member of the committee, Johnson, of Sacramento, has filed a minority report recommending its adoption.

"The indications are that the amendment will be rejected. There is, however, a strong element in the assembly which would adopt the amendment, after striking out all the sections, with the exception of that which applies to saloons, race-courses, and coursing-grounds.

"The section reads: 'That the keeping open of bars, saloons, race-courses, and coursing grounds on the first day of the week is prohibited; and the legislature shall provide penalties for the violation of this provision, and for the proper enforcement of the same.'"—*Sacramento Bee, Jan. 27, 1909.*

"Important concessions have been made by the proponents of the Sunday rest law, pending before the legislature, and a strong effort will now be made to put through the bill in its amended form.

"At a meeting of the committee yesterday, Chauncey Dunn, of this city, and Rev. G. L. Tufts, agreed that the section prohibiting Sunday amusements, both theatrical and out-of-door sports, where admission is charged, could be eliminated with their consent by the committee.

They are also willing that the section prohibiting all employment of labor on the Sabbath shall be stricken out.

"This leaves the bill so that it only provides against the opening of all places of business and saloons on Sunday, with some exceptions, such as drug-stores on certain hours, and hotels."—*Sacramento Star*, Jan. 29, 1909.

From this it is evident that the Sunday-law advocates in California are not so particular just now what kind of Sunday law they secure as they are that they secure *something* in the way of Sunday legislation, it matters not how little. They wish to get the State committed to this kind of legislation, and are willing to leave the exact kind of law they wish to a later date.

W. A. C.

Religious Liberty Notes

A HEARING on the Johnston District Sunday bill was appointed to be held on Monday, February 15.

On February 2 Mr. Heflin, of Alabama, reintroduced his "Sabbath day" bill for the District of Columbia.

A Sunday bill has been introduced in the legislature of South Carolina, one in Maine, one in Iowa, one in Indiana (of a repealing character), one and a constitutional amendment in California, five in Nebraska (to modify the present State Sunday law), and fourteen in New York.

The *Congressional Record* of January 15 states that Senator Gallinger "presented a petition of the Christian Endeavor Union, of the District of Columbia, praying for the enactment of legislation making the first day of the week a day of rest in the District of Columbia, which was ordered to lie on the table." Thus are the young people's societies of the country being gathered into the ranks of the advocates of compulsory Sunday observance.

A recent newspaper clipping gives us the following information: "The Lord's Day Alliance of New Jersey has sent out myriad printed appeals to churches to support the Sunday laws of the State. The appeals, in part, set forth that the 'enemy is storming the legislature at Trenton,' and that they 'would destroy the fourth commandment in the name of liberty and charity.' The churches all over the State have been asked to take a standing vote to-morrow [a Sunday] on the question of preserving the blue-laws, and to telegraph the result to the assemblymen and senators on Monday."

Mr. Earl Townsend, of Stoughton, Wis., was recently arrested for employing a number of men on the ice on Sunday. Commenting on this, the *Stoughton Hub* says: "The warrant was sworn out in Justice Gilbert's court by Rev. J. J. Lee, of Our Saviour's church. We do not know the motives of Rev. Lee in instituting this suit, but while we doubt not his sincerity, we question the wisdom of the step. In fact, the *Hub* deplors such attempts at resurrecting this phase of an extinct Puritanism by invoking the aid of musty and dead-letter laws. The work, as far as we know, did not really disturb any one, so there could have been no grievance in this respect."

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Virginia, LynchburgFeb. 5-19
West Virginia, Parkersburg, Feb. 19 to
.....March 5
ChesapeakeFeb. 19 to March 5
West Pennsylvania, Clearfield, March 5-19
Ohio, ColumbusMarch 19 to April 2
Foreign Mission Seminary, Takoma Park,
D. C.April 2-16
Mount Vernon (Ohio) College, Mount
VernonApril 16-30

NORTHERN UNION CONFERENCE

MinnesotaFeb. 26 to March 14
South DakotaMarch 15-25
North DakotaMarch 25 to April 5

LAKE UNION CONFERENCE

Northern Illinois, SheridanFeb. 12-21
North Michigan, Petoskey..... March 5-15
East Michigan, Holly..... March 16-28
Wisconsin, Grand Rapids, March 16 to April 5
Emmanuel Missionary College, Berrien
Springs, Mich.April 18 to May 2

South Lancaster Academy

NOTICE is hereby given that the first session of the twenty-fifth annual meeting of the constituency of the South Lancaster Academy Corporation will convene on Tuesday, March 9, 1909, at 3 P. M., at the Seventh-day Adventist church at South Lancaster, Mass., for the purpose of electing a board of trustees, and of transacting any other business which may properly come before the meeting.

E. W. FARNSWORTH,
B. F. MACHLAN,
C. H. EDWARDS,
D. B. PARMELE,
H. F. KETRING,
M. L. ANDREASEN,
L. W. GRAHAM,
J. G. WHITE,
H. B. TUCKER,

Trustees.

Spiritualism

THE subject of Spiritualism has received special attention during the last few months in the columns of the leading magazines in this country, and the public mind is greatly agitated over the question. Scientific men are puzzled, and do not know how to explain the strange phenomena, although various theories are advanced by different ones. Nearly all, however, admit that there is something supernatural about Spiritualism.

Now is the opportune time to call attention to what the Bible says concerning this great deception. This opportunity to disseminate light will be placed within the reach of all in the March number of the *Signs of the Times* Monthly Magazine. This will be largely devoted to the examination of this question in the light of prophecy. Some very strong articles from our leading brethren, covering the various phases of the subject, will appear in that number, and it ought to have a wide circulation. The times demand it.

Here are the titles of some of the leading articles that will appear in this issue:—

1. Spiritualism as Predicted by the Prophets, and the Facts of Fulfilment, by Elder W. A. Spicer.
2. Great Deceptions Predicted, by Elder R. A. Underwood.
3. The State of the Dead, by Elder C. L. Taylor.
4. Origin, History, and Destiny of Satan, by Elder M. C. Wilcox.
5. Victory, by Mrs. E. G. White.
6. Ministration of Good Angels, by Max Hill.
7. A Momentous Present-Day Movement, by Elder G. W. Rine.

8. The Rise of the War Craze and Its Relation to Modern Spiritualism, by Elder A. O. Tait.

This number of the Monthly Magazine has a striking cover design taken from a painting by one of the great masters, illustrating the scene recorded in the twenty-eighth chapter of 1 Samuel, entitled, "Saul and the Witch of Endor."

Single copies, 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.

Agents wanted in every city and town. Send for free sample copy with suggestive canvass.

Address your tract society, or Signs of the Times, Mountain View, Cal.

Publications Wanted

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

Celia Hart, 1506 E. Eighth St., Muncie, Ind., *Signs, Watchman*, and tracts.

Mrs. Cary Dodge Lemmon, Garden City, Mo., denominational papers for free distribution.

Archer Thorne Shearer, Ashland, Ore., *Signs, REVIEW, Watchman*, etc., for reading-racks.

The Young People's Missionary Volunteer Society of Shreveport, La., wishes to thank those who have sent literature for distribution, and requests that a continuous supply be sent. The periodicals received have been used to good advantage, and many more could be used. Send, prepaid, to B. V. Coston, R. F. D. 2, Box 58, Shreveport, La.

Business Notices

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

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

Conditions

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

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

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

FOR SALE.—160 acres of land. Comfortable house and outbuildings. Good orchard. Modern canner goes with place. Church privileges. Mile and quarter from station and school. Address A. J. Haysmer, R. F. D. 2, Elkwood, Ala.

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.—The Alberta Conference has for sale nine quarters of good farm land, at \$10, \$12.50, \$17.50, and \$30 an acre. Excellent water, plenty of fuel, and good climate. Here is an opportunity to secure a good home, and at the same time help advance the work. Write for particulars to C. A. Burman, Leduc, Alberta, Canada.

WANTED.—First-class fireman, handy with all tools, and understanding his business, wants work at his trade, or at anything else. Must be with Seventh-day Adventists. Address M. L. Andreasen, 475 Seventy-ninth St., Brooklyn, N. Y.

WANTED.—Woman thirty-five to sixty years of age able to do general housework, cooking, plain sewing, fruit canning in season. Good home for the right person. Also man or boy to work on farm. Hygienic living. J. S. Comins, R. F. D. 6, Battle Creek, Mich.

MISS CHIPELLINI (Adventist) has a home for young ladies wishing to go to Rome, Italy, to study art, music, modern languages, history, archeology. References given and required. For more particulars apply to Miss Louise Chiellini, 82 Via Nazionale, Rome, Italy.

MIDGET MESSAGE VIBRATOR.—Patented; runs without electricity; will last a lifetime, \$3 to Adventists only. Medical lamps for offices and homes. Medical batteries, portable bath outfits, electric vibrators, steam cookers. Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

RIPE OLIVES.—I have a large number of smaller sizes which can sell at 50 cents a gallon in five-gallon cans. If twenty gallons are ordered, the freight will be 15 cents a gallon to East. Send for our circular, "How to Keep," and other information. W. S. Ritchie, Corona, Cal.

FOR SALE.—Strawberry plants and asparagus plants at a bargain. Find five persons who want plants, and we will give you a year's subscription to *Fruitman and Gardener* for their addresses. Remember, the Highland catalogue free. Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

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.—45-acre farm, all fenced; 20 acres cleared, balance timber; new eight-room house, outbuildings, cistern, and spring. Joins Nashville Agricultural and Normal Institute. Macadamized road eight miles to Nashville. Price, \$2,800. Address E. A. Lampman, Madison, Tenn.

NURSES WANTED.—Would like to correspond with graduate nurses who desire to secure permanent positions with good salary. No nurse over thirty-five need apply. State age, place and date of graduation, and experience in nursing. References will be required. Address North Yakima Sanitarium, North Yakima, Wash.

KANSAS LAND.—640 acres, Trego County; near Union and Missouri Pacific railroads. Elder C. A. Washburn's family estate; value increasing, but deaths in family, etc., cause us to offer whole section, \$10 an acre. Splendid farming land. Climate excellent. Purchaser's fare paid. Address J. S. Washburn, 665 Decatur St., Memphis, Tenn.

FOR SALE.—A variety of California properties, city, suburban, and some country. water-bearing land at a low price. This move is wholly with a missionary end in view. If you will send us the names of those you know who are or may be interested in California, we will send them full descriptions, or to you for distribution. Please, brethren, help me sell my property. W. S. Ritchie, Corona, Cal.

FOR SALE.—Home in eastern Oregon, in the beautiful Grand Ronde Valley. High altitude. Healthful climate. Two acres, all in fruit: one-half acre strawberries. Trees beginning to bear. Modern seven-room house. Plenty of good water. Just outside of city limits, making taxes cheap and good market. Seventh-day Adventist church privileges. An excellent home. Price, \$2,600. Address S. J. Abegg, College Place, Wash., or La Grande, Ore.

BUFF ORPINGTONS.—All our spare stock was sold; but we have just bought a fine flock, so that we can now offer a few singles at \$2; six pullets and a male, \$10; eleven pullets and a male, \$16; five Barred Plymouth Rock pullets and male, \$6. Eggs, \$1.50 a dozen. Incubators, brooders, and poultry supplies. Satisfaction guaranteed. Union College Poultry Yards, College View, Neb.

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

WANTED.—To send you a leather-bound, 25-cent Pocket Diary for 15 cents (stamps); two copies, 25 cents. 200,000 copies already sold this season. Really 40-cent value. Contains diary for 1909; reminder index; 22 pages of memoranda, addresses, and various record forms; time record, cash account, maps, antidotes for poisons, help in accidents, health hints, United States and foreign postage, population of cities, useful information for builders, recipes for cleaning various substances, business forms, weights and measures, interest, business laws; 6 pages of other useful information, besides the entire Sabbath question in convincing form. Made by self-supporting students. Address Student Bindery, South Lancaster, Mass.

Obituaries

ROSS.—Died at Hog Island, W. I., Jan. 2, 1909, after an illness of about four weeks, Sister Ethel Ross. She was born on Bonacca Island. After coming to womanhood, she was united in marriage to Mr. Bentley Ross, and in 1904 they were both baptized by Elder H. C. Goodrich, and joined the church at French Harbor. Sister Ross departed this life in full hope of a happy resurrection. The funeral service was conducted by the writer.
C. JONES.

WALDEN.—Died at the home of his parents, William and Elizabeth Walden, in Green Springs, Ohio, Jan. 1, 1909, of acute tuberculosis, James Gerald, aged 4 years, 2 months, and 22 days. Gerald's illness first manifested itself on Thanksgiving morning, after which time it gradually assumed more serious form until death released the patient little sufferer. The funeral was held in the Seventh-day Adventist church in Green Springs, where words of comfort were spoken by the writer to a large number of sympathizing friends.
JAMES E. SHULTZ.

HUTCHINSON.—William Hutchinson was born in Lancaster, N. Y., March 19, 1836; and died at his home near Clarence, N. Y., Jan. 14, 1909. Brother Hutchinson accepted Christ shortly after his return from the Civil War, and united with the Christian Church, where he was a member for many years. Twelve years ago he accepted the third angel's message, and united with the Seventh-day Adventist Church, of which he was a faithful member till his death. A devoted wife and six children are left to mourn. Words of comfort were spoken by the writer, from Hosea 13:14.
E. J. DRYER.

WARNER.—Died at Titusville, Pa., Dec. 15, 1908, Alonzo G. Warner, in the seventy-first year of his age. Brother Warner was born in Minton, Herkimer Co., N. Y., Jan. 12, 1838, and was joined in wedlock to Marilla Bean in Adrian, Mich., in 1859. Both united with the Baptist Church about 1880. During the year 1888 they received the third angel's message through reading-matter sent them by a friend. Brother Warner proved a faithful canvasser for our books for about six years, but found it necessary, on account of failing health, to take up other work. The wife and

one grandchild are left to mourn, but with the glorious hope of a blessed reunion when the Life-giver comes. Words of comfort were spoken by the writer.

I. N. WILLIAMS.

BIDGOOD.—Died near Newburg, Ore., Jan. 9, 1909, of paralysis, Theada A. Bidgood, aged fifty-seven years. She became a Christian in early life, and united with the Methodist Episcopal Church. In 1890, under the labors of Elder G. B. Tripp, she heard and accepted the third angel's message. We believe she sleeps in Jesus. Words of comfort were spoken by the writer at her home. She leaves a husband, two sons, and a daughter to mourn their loss.
J. M. COLE.

CIBULSKI.—Nellie Sophia Judd was born near Ridott, Ill., Dec. 11, 1870; was married to J. Cibulski in 1891; and died of typhoid fever, in Leoti, Kan., aged about thirty-eight years. During the last year she had been impressed that she ought to keep the Sabbath, and had begun to do so. In her last sickness she fully gave her heart to God, and died with a bright hope of a part in the first resurrection. A husband, six children, a widowed mother, two brothers, and a sister are left to mourn. As there was no Adventist minister in that part of the country, words of comfort were spoken at the funeral by Elder S. Rutledge (Methodist), from 2 Thess. 1:10, 11.
F. V. JUDD.

ERICSON.—Died at Big Spring, near Alcester, S. D., Jan. 15, 1909, of appendicitis, Charles Edwin Ericson, aged 12 years, 2 months, and 4 days. The deceased was the eldest son of Eric and Mary Ericson. His father and mother bear testimony to the fact that he was ever an obedient and dutiful child, always willing to do all in his power to help in the work and cares incident to life on the farm. Last summer while attending religious services at Hawarden, Iowa, he gave his heart to God, and expressed a desire to live a Christian life. He was buried in the cemetery near Big Spring, the services being conducted by the writer, assisted by the Baptist pastor.
PERCY T. MAGAN.

BIDELER.—Died in Middletown, N. Y., Jan. 10, 1909, Mrs. F. J. Bideler, aged seventy-five years. She was born in Dix, Schuyler Co., N. Y., and at the age of twenty accepted present truth, and was later baptized by Elder James White. Sister Bideler was a member of the West Philadelphia church at the time of her death, having resided in Philadelphia and Pottsville, Pa., before moving to Middletown. She remained faithful and kept her confidence until the end, dying in the hope of the soon coming of Christ. Two brothers, one daughter, and three grandchildren survive to mourn their loss. Words of comfort were spoken by the writer, from 1 Thess. 4:16. Her remains were laid to rest in the Wallkill Cemetery.
R. H. MARTIN.

CORNWALL.—Died at Madeyes, St. Patrick's, Grenada, W. I., of a complication of diseases, Brother Adolphus Cornwall, aged twenty-two years. Brother Cornwall came to us about a year ago from the Roman Catholic Church. His conversion was genuine, and although he was the only one in a large family and circle of relatives to accept the truth, and had been for years in feeble health, he proved steadfast, and adorned his profession with a godly life. He died triumphantly. Conscious to the last breath, he calmly but firmly refused the efforts of the family and priest to induce him to recant and receive "extreme unction." The funeral was held outdoors, and several hundred persons listened with respectful interest while I set forth, for an hour, the truths of the gospel concerning life, death, and the resurrection. It was doubtless the first time that many of them had heard the pure, genuine gospel, and many expressed their hearty appreciation of it. The salvation of one such as he is worth a lifetime of labor, and he is only one of over fifty gathered out of this difficult field. So we thank God, and go forward with courage.
W. A. SWEANY.



WASHINGTON, D. C., FEBRUARY 18, 1909

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

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ACCORDING to a letter written from Canton, China, Elder I. H. Evans planned to sail for America, February 10, from Yokohama, Japan.

AT the request of the brethren in the field, and in harmony with his own wishes, Elder Morris Lukens has been released from his position as manager of the Review and Herald book department, that he might be free to accept the presidency of the Indiana Conference, to which position he has since been elected. During his connection with this Office, Brother Lukens has done excellent work, and it is due to his preference for general field work that this change has been made. Brother Lukens will attend some of the canvassers' institutes in the Columbia Union Conference during the next month, before leaving for Indiana.

ELDER J. M. REES, president of the West Virginia Conference, has been taking needed rest and treatment at the Washington Sanitarium the past month. He is much improved in health, and hopes to be able to return to his conference in a few weeks.

WE note with surprise that some of our papers publish the poems of Ella Wheeler Wilcox. This writer is a well-known representative of the New Thought school, and her productions are cast in that mold. We suggest that space in our papers can be used to better advantage than in circulating the sentiments of this writer.

WE regret to learn of the death of the infant son of Brother and Sister S. Konigmacher, of Nyassaland, Africa. The little one was born at our Malamulo Mission, and died December 17, at the Matandane station, Neno, of which Brother Konigmacher has charge. We sympathize with these parents who have laid away their little son in Africa.

A CORRESPONDENT of the *Daily Mail* (London) claims that seasickness may be avoided by lying on the left side, and keeping in that position. This preventive, he states, should be used when first going aboard ship. We have our doubts about the efficacy of this remedy in certain cases, but pass it along for the benefit of any who may desire to try some new thing.

A BRIEF telegram, received last Friday, announced the death at Nashville, Tenn., of Sister Eliza J. Burnham, associate editor of *The Watchman*. Sister Burnham has rendered faithful service in editorial work for many years, being at one time on the editorial staff of the *Bible Echo* in Australia. At the time of writing, we have no particulars of her sickness and death, but a suitable obituary notice will appear later.

THE Review and Herald Publishing Association takes pleasure in announcing that Brother A. J. S. Bourdeau, for several years the secretary of the California Tract Society, has accepted the invitation to act as manager of its periodical department. Brother Bourdeau's successful experience in directing the circulation of our various periodicals on the Pacific Coast warrants the expectation that he will be able to render valuable service in further extending the circulation of the papers and magazines published at this Office. Brother Bourdeau and family arrived in Washington last week, and he has already entered upon his work.

AFTER four months' absence in Syria and Africa, Elder L. R. Conradi returned to Europe, reaching England from South Africa, January 22.

A STUDY of the annual summary of the subscription book work for 1908, which appears in our Publishing department, will be interesting, and may prove especially suggestive to those in charge of this work. The explanations accompanying the summary should be read in order to understand the full import of the figures.

FROM Mexico comes the sad news of the death of Brother Arthur A. Reinke, in Mexico City. He was one of the band of canvassers who went to Mexico last summer, from the Pacific Coast. Elder G. W. Reaser writes that he was a most devoted laborer. He was apparently recovering from an attack of typhoid fever, when complications intervened, and he died February 4, resigned to lay down life, if necessary, in the service that he loved. Our sympathies are with his parents in Pennsylvania, and his brothers in the West.

AT the recent annual meeting of the Michigan Sanitarium and Benevolent Association, the corporation which owns and manages the Battle Creek Sanitarium, quite a large number of the members of the constituency were expelled on the ground that they were antagonistic to the principles and work of the association. Among those expelled were: A. G. Daniells; G. A. Irwin (president of the Washington Sanitarium Association); G. B. Thompson; W. C. White; Dr. J. E. Froom (now engaged in health work in Idaho); F. Griggs; E. R. Palmer (author of "Home and Health"); W. T. Knox (president of the St. Helena Sanitarium Association); Dr. L. J. Otis (medical superintendent of the Iowa S. D. A. Sanitarium); K. C. Russell; A. O. Tait; F. M. Wilcox (then president of the Colorado Medical Missionary Association); Dr. Julia White (a member of the medical staff of the Loma Linda Sanitarium); H. R. Salisbury; and J. M. Rees. The motion to expel was made by Judge Jesse Arthur (the attorney of the sanitarium), and seconded by A. T. Jones (a member of the board of trustees), and twenty-eight members of the constituency were present to vote upon it, sixteen of whom were either directly or indirectly connected with the management of the Battle Creek Sanitarium. The real reason for expelling these persons could be stated, but it is so apparent on the face of the transaction that comment seems to be entirely superfluous.