



The Advent Review and Herald Sabbath

Vol. 84

Takoma Park Station, Washington, D. C., Dec. 19, 1907

No. 51

THE GIFT HE SEEKS

C. M. Snow

What can we, Lord, to Thee accepted bring —
Thou who hast all, and over all art King?
What gift or service can we render now
While we so needy at Thine altar bow?
Thou who didst purchase all, for all didst die,
Can we bring aught Thy need to satisfy?
So far the wandering and so dark the sin,
Canst Thou, O thorn-crowned Saviour, bid us enter in?

We chose the path that led from Thee away,
We wandered into darkness from Thy day;
Where pleasure led, we sped with flying feet,
And in her palaces found tarrying sweet;
Yea, all that pandered to our joy, our pride,
We garnered there, nor aught ourselves denied;
And canst Thou still Thine invitation give,
Our record cleanse, and bid us come to Thee and live?

"My child," He saith, "how canst thou doubting stand?"

The pardon's written in that pierced hand.
The blood that flowed on Calvary's cross of wood
Between man's sins and judgment long has stood;
And Heaven waits that gift to sanctify
Which made Christ willing for thy sins to die.
O child of earth, He craves this heart of thine,
And for it gives thee life, and joy, and love divine.

Takoma Park, D. C.



Publishers' Page

Conducted by the Department of Circulation of
the Review and Herald Publishing
Association

Pamphlet Edition of Early Writings

WHILE some of our young people are following the readings of the Missionary Volunteer Reading Course published in the *Instructor*, we presume there are many who are not studying these lessons at all. The study at this time of such a book as "Early Writings" is most opportune, and our people ought to encourage thorough work on the part of the youth in every family.

Why would it not be well for every Seventh-day Adventist, old and young, to give this important book a careful perusal just now? *It is a good second advent text-book for all to study.*

The new edition, consecutively paged (the previous editions were made up from two pamphlets, each paged separately), with excellent Scriptural and General Index, has been on sale for several months. Now we are printing an edition on thinner paper, bound in pamphlet style, for 35 cents. This pamphlet edition is ready to mail.

Ten thousand copies of "Early Writings" ought to be sold and read during the present winter. Our love and appreciation for the precious volumes of the spirit of prophecy should be more and more manifest in these closing days of earth's history, when the instruction these books contain is so much needed.

Orders for "Early Writings" should be sent through the usual channels of supply. The prices are as follows:—

Regular edition, full cloth ...	\$.75
Flexible leather	1.25
Thin edition, pamphlet .....	.35

The Lover's Love: or, John 3: 16

WE recommend to our young people that thrilling treatise on that priceless scripture, John 3:16, entitled "The Lover's Love." This work possesses rare merit and essential human interest. It sparkles with divine truth, and glows with lofty thought, reasoning with moving tenderness, exalting Christ, glorifying God, cheering saints, and winning the hearts of sinners. All young people should have the benefits of this book. In neat cloth binding, 176 pages; price, 75 cents.

Colds: Their Cause, Prevention, and Cure

THIS is the time of year when the majority of people are subject to colds. It is quite common to meet people suffering with a prolonged attack of this common malady. They do not seem to realize the fact that a cold can, and should, be immediately cured. Some think they must have the doctor, and others give entirely up to a cold, and are thereby incapacitated for business.

We offer the readers of the *REVIEW* a neat little booklet of sixty-two pages, that will tell them what to do and what not to do in preventing or breaking up a cold. It also outlines the principal causes of colds, and gives valuable in-

struction regarding their treatment. This little work, although it costs only 25 cents in money, is very valuable to every individual. Its services and general benefits can not be estimated by a money valuation.

Bound in white leatherette, neatly stamped; price, 25 cents, post-paid.

Sketches of Bible Child Life

How many of our readers know of that excellent child's book, "Sketches of Bible Child Life," a biography of the principal children mentioned in the Bible, written especially for young people?

The greatest responsibility of parents is the training of their children, and there is nothing they can do for them that will help them more than to provide for them the inspired stories of the lives of the children recorded in the Scriptures. These biographies are a part of the Word that is a lamp unto their feet and a light unto their path. "Sketches of Bible Child Life" presents, in simple narrative, Bible child life in a manner that charms and molds the lives of children. It is one of the best books published for children. It contains 144 pages, with 22 full-page illustrations and neat cover design, and sells for only 50 cents, post-paid.

Making Home Happy

If any of our readers are casting about for a good book to present to a child or young person for a holiday gift, we would recommend "Making Home Happy." It is an excellent book, telling how an unhappy home was made happy. It is a bright and cheery volume for both old and young.

The home lies at the basis of all society. This little work pictures before the readers in consecutive narrative the relations that should exist and the lines of influence that should be guarded and cultivated in every home. As an evidence of its popular appreciation, we refer to the 80,000 copies that have been sold with but very little effort on the part of the publishers. The book commends itself. It contains 206 pages, nicely illustrated; paper cover, 25 cents; cloth binding, 50 cents.

My Garden Neighbors

THOSE parents who are looking for a good book especially adapted to the needs of boys, would do well to consider "My Garden Neighbors." This is a book of exceedingly interesting nature stories. It tells of certain birds, animals, and other creatures which made their home in the author's garden. It is intended first of all to reveal some of the wonderful, interesting things that are happening daily at our very doors, and to cultivate a closer observation of, and a greater love for, the things of nature. It is especially helpful to boys and girls who reside in cities and towns, who have never had the benefits of the association of birds and animals. The book is filled with moral lessons. No boy or girl can read it without being greatly benefited. It contains 256 pages, nicely illustrated with fifty or more drawings, several of which are colored plates. Bound in new attractive cloth cover design; price, \$1, post-paid.

The House We Live In: or, The Making of the Body

THIS valuable little work, written especially for the study of the youth, sets forth in an interesting and instructive manner all the wonders, uses, and functions of the human body in all its various parts. The plan of the book is conversational,—a mother talking with her children, and teaching them very practical lessons on the care of the body from common, every-day objects with which the children are familiar. It is a book for home reading, and will be of great assistance to mothers in teaching their children how to care for themselves physically, and to avoid the evil effects of narcotics and stimulants. It will be worth many times its cost in all families where there are children. The work contains 218 pages, with nearly 150 illustrations; bound in cloth; price, \$1.

Our Little Folks' Bible Nature

To those parents who are looking for a book that is eminently adapted to the needs of children who have not yet learned to obtain thoughts through reading, we would recommend "Our Little Folks' Bible Nature," by Ella King Sanders. It is a new child's book of simple graded lessons in Bible nature, beginning with the subject of light, and continuing with the study of creation in the order of the Scriptures. It therefore has an advantage over other books, in that it follows closely inspiration in presenting to the mind the facts in connection with the creation of the world. It is a beginners' book, of the sentence-method order, carefully graded. Each subject is thoroughly illustrated with new drawings made especially for the book, and with thirteen colored plates. It contains 144 pages, and is beautifully bound in board and cloth covers; prices respectively, 25 and 50 cents.

Here and Hereafter

A FALSE view of the nature of man opens the way for every system of heathenism in the world, and many errors in the Christian world spring out of a lack of a true knowledge of this question. The terrible doctrine of eternal conscious misery for the lost, the seductive errors of a future probation after death, restoration, universalism, spiritualism, all go down before the great truth that the dead in their graves know not anything, and that God is not unrighteous in dealing with those who refuse his great offer of life.

No fact is more important for the world to know than that which this work is set to advocate, that *eternal life is to be had only through Christ.*

"Here and Hereafter" is not a man-made conception of this great subject, but it is written in harmony with the teachings of the Scriptures; in fact, it is an association of Scriptural facts bearing directly upon this important subject.

Bound in cloth, with appropriate cover design in jet and gold, containing 357 pages; price, \$1, post-paid.

Order of any conference tract society, or of Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 19, 1907.

No. 51.

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

Terms: in Advance

One Year.....\$1.50	Four Months.....50
Eight Months.....1.00	Three Months.....40
Six Months.....75	Two Months.....25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

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

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

Editorial

CHRIST is all and in all to the believer. "We live only in him. He takes our sins and gives us his righteousness. He takes our weakness and unites it, like a branch grafted upon a tree, to his own glorious fullness of strength. Our emptiness he attaches to his divine completeness. Our lives feed upon him, and we are in every sense dependent upon him. We have nothing, and we are nothing, which we do not receive from him."

THE end. The end of sin. The end of the great controversy between Christ and Satan. The end of the devil and all his works. The end of the kingdom of this world, and the setting up of the everlasting kingdom of our Lord and of his Christ. It is for this that we may look when this gospel of the kingdom shall have been preached "in the whole world for a testimony unto all the nations." Every effort put forth to help proclaim this last gospel message to the world will hasten the coming of the end.

Love and Fear

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." "And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God

abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

The Supreme Test

THE resurrection of the dead always has been, and still is, the hope of those who believe on Christ as their life. This was really the test of the genuineness of the claim that Jesus was the Messiah, and it was therefore the test of true Christianity. The religious leaders were "sore troubled" because the disciples "proclaimed in Jesus the resurrection from the dead." Jesus had declared himself to be "the resurrection, and the life," and his own resurrection was unanswerable testimony to the truthfulness of his assertion. Upon this fact is based the following masterly argument: "Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable."

Before the Sanhedrin the apostle Paul declared: "Touching the hope and resurrection of the dead I am called in question;" and to the Jews whom he addressed in Rome after his arrival in that city as a prisoner, he said: "Because of the hope of Israel I am bound with this chain." This hope is based upon the great fact that Christ has "abolished death, and brought life and immortality to light through the gospel."

The ability to conquer death distinguishes Christ from the founders of all false religions, and the hope of the resurrection furnished by Christianity is the overwhelming proof of its superiority to all false religions and to all

the modern philosophy which so-called advanced thinkers are seeking to substitute for the original gospel of Christ. That pantheistic teaching which attempts to establish by physical demonstrations the union of God and humanity apart from the work of the great Mediator who veiled his divinity with humanity in order to make possible this union through faith in him, is a poor substitute for the mystery of godliness through which comes the hope of the resurrection. Christian Science, with all its failures to demonstrate its ability to conquer death, supplies no sufficient reason for abandoning old-fashioned Christianity in its favor. All the "isms" which flourish in these last days are an utter failure when the supreme test of the resurrection—victory over death—is applied. Human philosophy can not bridge the grave. The New Theology can not give newness of life. "As the Father hath life in himself; so hath he given to the Son to have life in himself," and any teaching which does not rest the hope of eternal life upon personal faith in the Son will prove to be a delusion and a disappointment. "He that believeth on the Son hath eternal life."

The Isolated Ones

At a time when special services are being held, as at this week-of-prayer season, it may be that the lone members of the flock, separated from those of like precious faith, feel most deeply their isolation.

They may be assured that they are not forgotten by those who enjoy the privileges of church association and fellowship. Wherever companies of believers gather, there is remembrance also of the isolated ones. We pray that their single lights may be kept glowing brightly in the places where, most of all, light is needed—where there are no other representatives of the message.

Best of all, the Lord himself, the great Shepherd of the sheep, does not forget the lone and scattered members of the flock. The Lord is mindful of the one, as well as of the many.

"Of them which thou gavest me have I lost none"—not one. John 18:9.

With ninety and nine in the fold, the Good Shepherd, "if he lose one," will go after that one which is lost, "until he find it." Luke 15:4.

Abraham was isolated among the idolaters of Chaldea, and the Lord says,

"I called him alone, and blessed him." Isa. 51:2.

To those tempted to feel themselves overlooked in the multitude, the Lord says: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth"—not one. Isa. 40:26.

The Lord cares for every one of his children, and desires every one to know it and to have the blessedness of the assurance. He who knows what it is to be alone and to feel forsaken, will never leave nor forsake the one who is cut off from human fellowship and sympathy in the things of God. The promise grows but the more precious as the end hastens on: "Lo, I am with you alway, even unto the end of the world." By that law of divine compensation—the greater the need the greater measure of grace and comfort—the isolated ones can sing with deeper appreciation than any others,—

"Lonely?—No, not lonely
While Jesus standeth by;
His presence always cheers me;
I know that he is nigh.
Friendless?—No, not friendless,
For Jesus is my Friend;
I change, but he remaineth,
The same unto the end."

W. A. S.

The Voice of the People **The Motto on the Coin**

WE have waited to hear the nation express itself on the question of the motto on the new coin, desiring to collect representative utterances and present them to our readers connectedly, that they might see what is the attitude of the people upon the subject. There is a fundamental principle involved in the matter which goes much deeper than most of those who have spoken are able to realize.

The President's order that the legend, "In God We Trust," should be left off the new ten-dollar gold piece, has provoked no end of comment throughout the country. By some his act is vigorously denounced. These are they who are laboring so zealously to put the name of God in the Constitution, and to place all Christian laws, rules, and usages of this government on an undeniable legal basis in our fundamental law—they who are seeking to prove to the world by the placard process that "this is a Christian nation." On the other hand many of the public prints are supporting the President's position. In the year 1865 Congress authorized the placing of those words on such coins as would admit of it, and in 1873 the act was reaffirmed; but in 1874, when the revised statutes were issued, that provision was omitted. Since that time the custom of placing

the words, "In God We Trust," upon our coins has been without legal warrant, though it has not been forbidden. The President, therefore, had two valid reasons for his course: first, that he had no authority in law for ordering those words placed upon the coins; and second, that he considered their use inimical to the interests of religion. He says:—

My own feeling in the matter is due to my very firm conviction that to put such a motto on coins, or to use it in any kindred manner, not only does no good, but does positive harm, and is in effect irreverence, which comes dangerously near to sacrilege. A beautiful and solemn sentence, such as the one in question, should be treated and uttered only with that fine reverence which necessarily implies a certain exaltation of spirit. Any use which tends to cheapen it, and above all, any use which tends to secure its being treated in a spirit of levity, is, from every standpoint, profoundly to be regretted.

The President signifies his willingness to have the motto replaced, provided Congress shall direct him so to do, but he closes his statement to the public thus:—

I very earnestly trust that the religious sentiment of the country, the spirit of reverence in the country, will prevent any such action's being taken.

Concerning this matter the New York *Evening Post* says:—

That a good thing may be perverted is no good reason for giving up a good thing. The removal of the motto from the coins is not, in our judgment, a matter to get excited about; but it betrays again the President's habit of acting hastily without due foresight of the consequences.

But the President's reasons for his act, as set forth in his published statement, indicate that he has not acted hastily, but after deliberation and from conviction.

Some of the religious journals that have spoken editorially upon the subject feel that the omission of the motto indicates a decline of religion in the nation, a decline which will be instantly remedied by having the offensive coins called in, and recoinced with the motto on them. We might remark, in passing, that a religion which goes up or down with the coining of our money is not worth much, even for a national religion. The following from the *Home Herald*, of Chicago, is characteristic of these editorial utterances:—

The fact that the national motto, "In God We Trust," has been omitted from the designs of the new ten- and twenty-dollar gold pieces recently adopted by the federal authorities, has justly and properly raised a storm of protest, both secular and religious, all over the country. People who never thought much about the words on the coins, now that they are to be removed, feel that they are losing something tangible, something which is of value to them. "Consulting art is well," says the *Philadelphia Ledger*, "consulting fitness is better;

consulting the deeply founded convictions of a nation is best."

The symbol was not an empty, superfluous lettering on a piece of metal. It was notice that the United States of America believed in a Supreme Being and desired to give the widest expression to the national faith.

The omission in the new designs is a sign of the decline of religious feeling which seems to be the accepted thing in the present administration, and is a mistake, to speak mildly, that may be called wanton. It is irreverence, for it is irreverent to flout the reverential attitude of the republic.

And yet, one of the President's reasons for omitting the motto was because its presence on the coins had proved to be an incentive to irreverence. The people "feel that they are losing something tangible," declares the above editorial. So feels the inhabitant of Tibet when his prayer-wheel has been blown down by the wind which he expected to turn the wheel and make it say prayers for him. He puts it up again, and when he sees the wind turning it with his printed prayer attached to it, he feels better again. What better does a government do when it compels saint and sinner alike to pass along its religious declarations whenever they transact business?

In the *Philadelphia Public Ledger*, of November 19, a correspondent, terror-stricken over the omission of the motto from the coin, says:—

I was astounded to learn that Mr. Roosevelt had ordered the motto, "In God We Trust," to be left off of our Government coins. Let us beware lest the nation depart from God. There is a people among us who refuse to vote at our elections because the living God is not mentioned in our Constitution. How shall they grieve if the clear acknowledgment of him is swept out of all the things that represent the nation.

This writer is evidently of the National Reform belief, and feels that unless the Constitution acknowledges God by name, and proclaims his name with every coin minted, it is dishonoring him, and his wrath is hanging over it. Because of this separation of church and state, because the nation does not declare its allegiance to Jesus Christ, such men refuse to vote. And all this in the very face of the declaration of Jesus Christ that his kingdom is not of this world! It is far from being an evidence of departure from God that the church and state are kept separate. It is in harmony with his own teaching upon that question.

Rev. Z. H. Copp, of Washington, D. C., in a sermon on November 11, declared it to be "a libel on the work of God and the history of our country to omit the words, 'In God We Trust,' from the coin of the realm." The *United Presbyterian*, of November 21, condemns the President severely for "his act of desecration of our coinage," and adds that his reasoning would justify the re-

removal of the Sabbath laws from the statute-books of every State in the Union. This is true; and yet it argues nothing against the soundness of the President's position. The "Sabbath laws" on our State statute-books and the religious mottoes on our coins are equally out of place. The Episcopal Convention recently passed a resolution declaring that "the highest interests of our country demand the preservation of all those customs that have stood for the recognition of God in the life of the people." The inference from such a resolution is that taking that motto off our coins takes God out of the life of the people. It can not be true; for true religion is not a farce. Any religion that can be put off or put on as easily as mottoes can be put on or off a coin is not worthy of serious consideration.

In opposition to such arguments as those quoted or referred to above we quote the following from the *New York Independent* of November 21:—

The name of God in its Constitution does not make a nation Christian. The name of God on a coin does not in the least sanctify the pocket that holds it or the mint or state that stamps it. It is the people, nothing else than the numbers and the controlling spirit of the people, that makes a nation Christian.

The teaching of religion is no business of the state. . . . We further knew that it was the business of the church to foster Christianity, not of the nation, which must comprise many who are not Christians, but who have equal rights with those who are. . . . Most of our people believe in God, and a great many of them "trust" in him. But we will trust him no less if we omit the golden inscription. The omission may make it a little clearer to our minds that words and forms and visible show are no part of religion.

In a succeeding issue of the same journal the editor, reverting to the same topic, says:—

It is not the business of the nation to proselyte; that is the business of the church. We resent the idea of the secular power trying to control the religious opinions or acts of the citizens. In the nation all citizens have equal rights, and we are not afraid to let Christianity have its fair show and no more, and then let the best win. As to the children, if the failure of the state to make Christians of them leaves them to grow up without belief, then the blame is on the church which fails to do its duty.

The *Christian Register*, speaking editorially upon the same topic, says:—

For many years individuals and societies have been earnestly working to get a recognition of God and Christianity into the Constitution of the United States. When they succeeded in getting "In God We Trust" stamped upon our coins, they believed a great victory had been achieved for religion. We have never agreed with these good people, because no one can be made religious by compulsion, and the effort to force God into the thoughts of men has, so far as our own experience goes, never

succeeded. We remember no case in which the man of the street has ever referred to this inscription without some jocular expression of contempt. It does not increase reverence or make men believe more mightily in God to see his name stamped upon coins which, in the case of the silver dollar, were notoriously not worth their face value. "In God we trust for the other fifty cents" was an expression heard on all sides when the scheme went into effect. Men can not be made religious by act of Congress.

A correspondent of the *Washington (D. C.) Herald*, after citing a few facts which indicate anything but national trust in God, says:—

It seems to one who looks dispassionately at the matter, that if we must have a motto on our newly minted eagle, we should replace the old one by one more expressive of the fact that hypocrisy and greed shine as chief among American virtues, and stamp the coin, "In Gold We Trust."

If all men would realize that it is *individual* trust in God, and that alone, that counts, we would not see the prevailing hysteria over the removal of the motto from our coinage. God looks upon the heart, not upon the coin. He saves individuals; he destroys nations when he comes to save individuals out of them. We might put that motto on every coin we mint, upon all the postage-stamps and greenbacks we print, upon all stocks and bonds, checks, notes, deeds, mortgages, and liquor licenses, hang it over the door of every dwelling, school, store, factory, railway station, saloon, and brothel, set it up at every cross-road, and paint it on every ship and railway train, stamp it on every sales slip and print it on the front page of every newspaper and magazine in the land, and it would count not a feather's weight in the scales of the great Judge. Clean hearts, character, life—these only count.

C. M. S.

The Everlasting Covenant

THE following question was submitted to the *Signs of the Times* by one of its correspondents:—

What is God's everlasting covenant? Is it "Obey and live"? If not, what is it?

The reply is brief but clear, and we think all our readers will read it with interest. We therefore quote it in full:—

God's everlasting covenant is that relationship between the believer and Himself in Jesus Christ, by which the believer is saved. If we understand "Obey and live" aright, it is comprehended in that expression. We would prefer to put it, "Believe and live," for the man who will truly believe will be the man who will truly obey. Originally man stood in the very current and fulness of God's life; he took himself out of that current; faith brings him again into that same current of life. The term "obey" is sometimes used in the case of believing, or rather, yielding to the command

to believe, believe in the Lord Jesus Christ. Obedience would be yielding to that injunction. Obey and believe are used synonymously in John 3:36, A. R. V. It is a great deal better to express it in the other way, faith in the Lord Jesus Christ, or faith in God through Christ. "Without faith it is impossible to please him." That is a great eternal truth, true before man fell, true during his fallen condition, true throughout all eternity; for that in which we have faith is that which molds and shapes and revives and purifies. The finite then is ever looking to the Infinite, the imperfect to the Perfect, the child to the all-wise Father. Therefore there is constant growth in grace, in knowledge, in fulness, in development. That everlasting covenant is the new covenant, not new because its teachings first existed, but new because confirmed by the death of Christ, later than other covenants were confirmed. The last Sabbath-school quarterly covers the ground of the covenant, and if the term "Obey and live" were understood in the light of the other teachings of the pamphlet, there would be no trouble over the expression.

Excluding Their Friends

UNDER the above heading the *North-western Christian Advocate* deprecates editorially the fact that the Federation of Labor of La Crosse, Wis., refuses longer to receive "fraternal delegates" from the Pastors' Union of the same place. There are other organizations belonging to the Federation of Labor of that city, such as the Brewery Workers' Union, the Beer Bottlers' Union, and the Bartenders' Union. These object to the ministerial delegates because the ministerial delegates, if true to the gospel calling, must object to the business by which the members of those unions obtain their living. As the minister has no business save to represent the cause of Christ, wherever he may be, he must oppose the business of the members of those organizations, and oppose every move the members of those organizations make to increase their profits. The liquor men know that as well as do the ministers, and their action was to be expected—it was only logical. "Fraternal delegates" means brotherly delegates; and to "exchange fraternal delegates" indicates a harmony of interests, a brotherly interest in each other's calling. But the Christian minister is to represent Christ, and that is a calling which is opposed by every interest of brewers', bottlers', and bartenders' unions. The two can not mix any more than water and oil. They are as opposite as light and darkness. No minister who truly represents Christ can accept an appointment as "fraternal delegate" to any such organization. No true soldier fraternizes with the enemies of his country in time of battle; and so long as the great battle between righteousness and sin is on in this world, no true minister of the gospel can rightly fraternize

with the organized forces of the liquor traffic, which thrives on ruin, desolation, and destruction. It is indeed strange that it should have been necessary for such an organization to teach a pastors' union its place. But the journal above referred to feels that the Federation of Labor has done an unwise and an unjust thing, as the following extract from the editorial will show:—

Two years ago this fall an arrangement was entered into between the trades and labor council of La Crosse and the Pastors' Union, an organization of more than twenty years' standing, to exchange fraternal delegates, and Rev. J. W. Irish was elected to represent the Pastors' Union. All was well, and the ministers marched last year in the Labor day parade. Then another ministerial delegate was elected, and shortly afterward the ministers headed a movement for the enforcement of law, simply demanding the enforcement of laws in relation to stalls and wine rooms frequented by women, sale of intoxicating liquors to minors, public gambling, slot machines, assignation houses, street walking, and public solicitation by lewd persons, closing of saloons at the ordinance hour, and the sale of liquor in connection with public dances. They did not even demand the closing of the saloons on Sunday, all of them being wide open on that day.

This is pitiable. It means, "We did only a few of the things that we ought to have done; and the fact that we did so little ought to have softened the hearts of the liquor men and the union men toward us to such an extent that they would have continued to receive our 'fraternal delegates.' We might have taken a strong, consistent stand against the whole liquor business, as we had a right to do, and as our Master expected us to do; but we did not do it, hoping by this omission to have our 'fraternal delegates' received."

This is the inference we are compelled to draw from the editorial above quoted. The fraternal delegate idea originated in the effort of church-and-state reformers to swing the labor unions over to their side of the Sunday-enforcement campaign. This led to the curious action of the Pastors' Union in marching in a Labor day parade as a part of the union movement, and has ended in the embarrassing action of the Federation of Labor above referred to; all of which should teach all professed ministers of Christ that they are not called upon to yoke up with the powers of evil in order to do good, and when they seek recognition in the organizations of this world in order to obtain their help to enforce religious observances by law, they are outside their sphere. The gospel calling is too sacred to be put to such uses, and is large enough in its legitimate field to occupy all the time and talent and attention of its most powerful and most eloquent exponents.

C. M. S.

A Word for "Our Truth" Number of the "Instructor"

By this time the most of our young people must have seen "Our Truth" number of the *Youth's Instructor*, bearing date of December 3. The special mission of this *special number* of this young people's magazine is to proclaim in a simple, clear, and forceful manner some of the fundamental truths of the Bible for this time.

The plan of salvation is made clear by an explanation of the sanctuary and its service. The Sabbath, the coming of the Lord, and other important truths are presented in a manner to interest the young.

This is an excellent number of the *Instructor*. All our young people ought to read it with care, and then make a most earnest effort to place it in the hands of the young people not of our faith. The large and deeply impressive cover design, and the many illustrations accompanying the articles, help to make the number bright and attractive.

Through the kindness of my thoughtful mother, I became a reader of the *Instructor* forty-two years ago, when only seven years of age. I have had it ever since. It has been a great blessing to me. As an *instructor* of the young it has constantly grown better as it has grown older. Our young people ought to give "Our Truth" number a large circulation.

A. G. DANIELLS.

Note and Comment

The Liquor Dealers' Resolutions

THE growth of the temperance sentiment throughout the country and the rapid increase of "dry" territory are causing the liquor manufacturers and wholesale dealers much uneasiness, and there is constant effort on their part to make their business appear respectable and to cast discredit upon prohibition. They denounce the latter as a breeder of intemperance and hypocrisy. It is very evident, however, that the smallness of their sales of liquor in prohibition territory is a much more cogent reason for their opposition to it than any solicitude on their part for the cause of temperance. At the first annual meeting of the New York State Liquor Dealers' Association held in New York City recently, a resolution was unanimously adopted in which it was declared that the "legitimate manufacture and sale of alcoholic beverages is an honorable and reputable trade, and that the great majority of men engaged in it are honorable and patriotic American citizens." They further resolved that it was unfair to the federal government to denounce these men, inasmuch as the government

derives "a substantial portion of its revenue from those engaged in the business." The holding of such meetings, called for the purpose of devising means for counteracting the temperance movement, indicates plainly that the liquor business is being hurt in a vital spot by the spread of the prohibition movement.

Theological Infidelity

At a meeting of the Congregational National Council held at Cleveland, Ohio, the professor of homiletics in the Congregational Theological School was appointed to deliver an address. He did so, and of that address the *Advance* says:—

A more bold and bald declaration of infidelity was perhaps never before made in the presence of a religious body in this country than that which he gave to the National Council. He declared teaching that the Bible is the inspired word of God is a harmful superstition, and said there could be no atonement, and there was no need of any.

He can show more scorn in a minute for the faith that has transformed and transfigured the lives of millions of men than the most sarcastic politician can show for the opposite party in a whole campaign. He has just about all the late Colonel Ingersoll's willingness to pitch into the beliefs and doctrines of the Christian religion, without the colonel's fairness to stand on the outside while he does it.

Is it a matter of astonishment that, under the instruction of such professors, expounders of unbelief go out to fill the pulpits of the country? or that under the preaching of ministers thus prepared unbelief is filling the pews of the churches?

Persecutions There and Here

THERE is something that savors very much of the early days of Christianity in the recent experiences of some native Christians in Liberia. The report reads:—

Bishop I. B. Scott has succeeded in pacifying the people at Grand Cess, Liberia, and the persecution of our Christians there has been stopped. Our membership at this place has gone up from about fifty to five hundred in the past two years. The persecutors had smoked some Christians in closed cabins, tying them over fires in which cayenne pepper had been thrown.

These native expedients for preventing the spread of the gospel in that country are in the same class with those adopted during the Dark Ages to stamp out heresy and the reading of the Word of God. They bear evidence of having been inspired by the same power. There is also a marked resemblance between all these demonstrations of intolerance and the teachings and laws of our own land that make obedience to the whole law of God a punishable offense.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Planning to Finish It

THE close of the year is drawing on, and we know there is not a Seventh-day Adventist in the world but that is anxious to see the fund completed before the new year dawns. It can not be done by wishing; it can be done by each one doing his part, and doing it now. Many who have not yet contributed to this fund have designed all the time to give to it sometime. Let it come in now. We have compassed this mountain long enough. Let us go forward. Sacrifice a little for Him who has sacrificed so much for us. Sacrifice, if need be, even some of the comforts of life. It will not be lost. We commend the following earnest words of Brother E. G. Olsen, of Iowa, published in the *Workers' Bulletin*, which are applicable in other States as well:—

"The Lord is coming in this generation. Even in this generation we expect to bid adieu to all things earthly; and in the short time left we expect to dispose of all we possess, that we may be ready to go home to glory. Can we meet our God with joy, and know that while he has been calling for means to help his suffering cause, we have made only a weak effort to respond? You remember the statement, 'Because I have called, and ye refused.' Is it not sometimes true that the more we have, the harder it is to give? Please note the chapter on covetousness in 'Early Writings.' One statement reads: 'Go, make the possessors of lands and money drunk with cares.' Shall we allow ourselves to be led away by the temptation of the enemy?

"Will not all our church elders, deacons, and leaders take an active interest in this work? And shall we not have a grand time in raising this money? While Iowa has done much, she can yet do more; for the Lord will help us when we endeavor to help his cause."

Wherever there is a church in which this matter has not been presented and contributions solicited, let the church officers delay no longer. Upon them rests a great responsibility in this matter. Do not wait for a minister to come and make a plea. It can be done without his aid, and should be if possible, so that he can devote his time to the spiritual interests of the people.

C. M. S.

Received on the \$150,000 Fund up to Dec. 10, 1907

Atlantic Union Conference

*Central New England	\$ 2,772.18
Chesapeake	554.73
Eastern Pennsylvania	1,889.68
Greater New York	1,425.17
New Jersey	1,101.26
Maine	689.88
New York	2,239.50
*Southern New England	1,158.50
Vermont	1,255.00
Virginia	762.14
West Pennsylvania	1,451.85
*Western New York	1,973.84
West Virginia	405.41

Total 17,679.14

Canadian Union Conference

Maritime	317.43
Quebec	97.27
Ontario	778.15
Newfoundland	16.80

Total 1,209.65

Central Union Conference

Colorado	2,636.15
Kansas	2,786.29
Missouri	1,558.23
*Nebraska	5,701.90
*Wyoming	780.99

Total 13,463.56

District of Columbia

*Washington churches	1,361.19
----------------------------	----------

Lake Union Conference

East Michigan	2,544.09
*Indiana	5,183.52
North Michigan	1,102.14
*Northern Illinois	2,810.61
*Ohio	5,720.81
Southern Illinois	1,176.29
West Michigan	6,690.55
Wisconsin	3,862.47

Total 29,090.48

North Pacific Union Conference

Conference not specified	55.00
British Columbia	210.50
Montana	563.73
Upper Columbia	2,842.50
Western Washington	2,218.76
Idaho	955.40
Western Oregon	2,445.13
Hawaii	16.05

Total 9,307.07

Western Canadian Union Conference

Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field..	47.60

Total 553.70

Northern Union Conference

Iowa	4,733.20
*Minnesota	5,469.43
*South Dakota	2,645.47
*North Dakota	2,011.09
Conference not specified	73.82

Total 14,933.01

Pacific Union Conference

*Arizona	414.14
California-Nevada	8,917.75
Southern California	1,738.76
*Utah	431.58

Total 11,502.23

Southern Union Conference

South Carolina	144.39
Alabama	433.89
Tennessee River	1,119.61
Florida	613.54
*North Carolina	874.71
Cumberland	906.72
Louisiana	390.61
Mississippi	254.59
*Georgia	408.47

Total 5,146.53

Southwestern Union Conference

Not specified	22.82
Arkansas	513.35
Oklahoma	2,802.02
Texas	1,945.90

Total 5,284.09

Unknown

Unknown	158.20
---------------	--------

Foreign

*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	155.60
South Africa	328.16
Jamaica	13.41
Yukon Territory	20.00
England	264.13
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	147.94
South America	41.80
Switzerland	9.69
Panama	24.00
Nicaragua	4.00
Central American Mission ...	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Haiti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlements	10.08
Pitcairn Island	10.00

Total \$ 1,463.93

Grand Total \$111,152.78

I. H. EVANS, Treasurer.

WE are nearing the close of the year. The urgent plea has come to us from the foreign fields, presenting their needs in those distant lands where part of this fund is to be used. Other needy institutions are saying that they are in great need of money to meet their obligations the first of January. Shall not every dollar due from this union be sent in before the close of the year? I would suggest that if any conference is still short, a general collection be taken to finish by the close of the year.

R. C. PORTER.

THE call for the \$150,000 fund has now begun to sound like an old story, and in these rapid times old things pass out of mind very quickly. Many of those who gave to the \$100,000 fund would now have difficulty in recalling how much they gave, or what the money was given for. If a vigorous effort were made now by the Seventh-day Adventist people of the United States, the remainder of the \$150,000 fund would be raised before Jan. 1, 1908, and then we would be ready to give our attention to other important phases of this great work.—*Northern Union Reaper*.

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

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.

Coming on the Cloud

MRS. EDITH B. GOODRICH

He is coming on the cloud
When the trumpet soundeth loud,
With a golden crown of glory on his head;
As our King shall thus descend,
Holy angels shall attend,
And his mighty voice shall wake the righteous dead!

Do you feel the thrilling power
Of that great and solemn hour?
Do you know that it is very, very near?
God 'is shortening the work—
Sifting out the ones who shirk;
Let us hasten, then, his high commands to hear.

Does it sometimes come to you
There are things that you should do?
Are his calls for means and service all obeyed?
O my brother, heed his voice,
In his blessing then rejoice,
And await the coming King, nor be afraid!

Now for means your Lord doth plead,
Now of reapers hath he need,
For the harvest-fields are fully white to-day.
Soon he will not ask you more,
For the harvest will be o'er,
And he'll turn you with your gold and greed away.

He is coming on the cloud;
Blow the trumpet long and loud
With a certain sound that all may hear and heed;
Do to-day what you should do,
That it may be well with you
When the Judge awards according to the deed.

Cottage Grove, Ore.

The Return of the Exiles— No. 7

Words of Encouragement

MRS. E. G. WHITE

"ZECHARIAH, the son of Berechiah, the son of Iddo the prophet," began to prophesy "in the eighth month, in the second year of Darius"—only a few days after the Lord had assured the Israelites through Haggai that the glory of the house they were building would be greater than the glory of the former temple built by Solomon. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who harken unto the sure word of prophecy.

"The Lord hath been sore displeased with your fathers," the God of Israel declared unto Zechariah; "therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your

fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."

The Israelites had resumed the work of the Lord in faith. The difficulties under which they began to labor were of a most discouraging nature. Adversity had attended their efforts to attain temporal prosperity. Their fields were lying waste; their scant store of provisions was rapidly failing. Yet in the face of famine, and surrounded by unfriendly peoples, they moved forward in response to the call of God's messengers, and began anew to restore the ruined temple. Such a work required great faith, and the Lord gave them special assurances through Haggai and Zechariah that their faith would be richly rewarded, and that his word would not fail. The builders were not left to struggle on alone; "with them were the prophets of God helping them;" and the Lord of hosts himself had declared, "Be strong, . . . and work: for I am with you."

The Lord, in mercy, warned his people against the danger of falling back into their old ways of negligence and selfish indifference. He revealed to them the necessity of worshiping him in the beauty of holiness. In former years some whose hearts were polluted with sin had sought to please him with the splendor of many rites and ceremonies in the beautiful temple built by Solomon; but their worship was not pleasing to the God of whom it is written: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

In the dark days of apostasy before the captivity, God had declared to his impenitent people: "I hate, I despise your feast days. . . . Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings."

The Israelites who were so diligently engaged in rebuilding the Lord's house, needed to realize constantly that "the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the nature of service acceptable in his sight. About a month after Zechariah began to prophesy, and just three months after the people had resumed work on the temple, "in the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

"Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean."

A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit.

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean."

A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is made holy, and acceptable with God, only when his unclean heart is made clean by the grace of Christ, through faith, and by obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God's appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God's truth, choosing to obey him, will be cleansed from the defilement of sin.

Having admonished the builders not to fall into the same error that had brought their forefathers into trial and captivity, and had resulted in the destruction of the first temple, Haggai continued:—

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned

not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: *from this day will I bless you.*"

Wonderful promise! Wonderful assurance of divine favor! Never, never, by their own efforts, could the Israelites have become pure and holy. But when, sinful and polluted as they were, the sport of their enemies, and suffering because of a terrible drought, they turned to the Lord in humility of heart, confessed their sins, and chose to obey the testimonies of his messengers, God recognized their effort to carry out his instruction, and he accepted them as his obedient children. He accepted them not because of their zeal and good works, but because of their faith in the power of the coming Saviour to cleanse from sin.

On the day when rich blessings were promised the Israelites because of their faith and their willing obedience, a message was given to Zerubbabel, their leader. "The word of the Lord came unto Haggai, . . . saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts."

This personal testimony to Zerubbabel has been left on record for our special encouragement in time of trial. Zerubbabel had been sorely tried through all the years since he had led the Israelites forth from Babylon. God has a purpose in sending trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling. He subjects them to discipline to humble them,—to lead them, through trial and affliction, to see their weakness and to draw near unto him. As they cry to him for help, he responds, saying, "Here am I."

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble.

Christ says to man, You are mine. I

have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing.

The divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self- uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket.

"In that day, saith the Lord of hosts, will I take thee, . . . and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Blessed be the experience, however severe, that gives new value to the stone, and causes it to shine with living brightness.

Character of the Papacy—No. 4 **The Revelation of Its Iniquities**

J. O. CORLISS

THAT the papacy did attain great power, history well attests. So great did it become, that it dictated the policy of the western world, both in religious and in civil affairs. Looking at it from the present standpoint of intelligence and self-direction, one hardly accounts for its power of almost universal domination. It was not possible for such mastery to be suddenly grasped, but it was the development of centuries. One point of vantage after another was secured by Machiavellian strategy, each leading forward to and touching another, which gave added authority and jurisdiction, until all men were led to see that no other way was open to them, either in time or in eternity, but cringingly to follow the dictation of the "church." This to them meant the man who happened for the time to be recognized as the head over all things in the world.

This was a dizzy eminence for one to occupy. But having been thus "lifted up," the "man of sin" there seated, drew "all men" unto him. In this respect he usurped the place of the Man of Calvary, and ruled the consciences of men, instead of permitting the Lord Jesus to do so. He even assumed the office of Christ, calling himself "God upon earth," and claiming ability to absolve men from their sins. He also challenged the titles of kings, and proceeded to depose them at will, claiming their subjects as his own, with the privilege of placing them under the rule of those who suited him best. He not only

High," but assumed to be actually like him, in every essential feature.

The steps by which this state of things came about may be briefly noted as follows: First, the ground was taken that because the Word of God is infallible, the church built on that Word must be the same. But, as in the very nature of things, the church could not be infallible if every one were left to his own private judgment in determining its doctrines, an infallible voice, or judge of the faith, must determine and pronounce upon what is and what is not truth. See "Systematic Study of the Catholic Religion," pages 94, 101, 102, ed. 1906.

Of course this theory would tend to make Bible study a secondary matter, even with priests, to say nothing of the laity under their instruction. Why should a priest trouble himself about original research in theology, when by so doing he might find himself at variance with the head of the church, and thus be condemned for heresy? It were far safer to let all such matters alone. But the clergy were not left to make such decisions. Innocent III, who assumed the title of "Vicar of Christ," said, in his commentary in Decretal 2: "It is enough for the laity to know that there is a God who rewards the good, and, for the rest, to believe implicitly what the church believes. Bishops and pastors must distinctly know the articles of the Apostles' Creed; the other clergy need not know more than the laity, and also that the body of Christ is made in the sacrament of the altar."

Thus the Bible could well be dispensed with, and approved catechisms be made to supply every need. We may well believe that this was the outcome of the matter, for on page 12 of the introduction to "Systematic Study of the Catholic Religion" we are assured that "well-instructed Catholics can see no reason why they should distrust her [the church's] guidance, and they would consider it as unwarrantable in them to question her authority as it would be for sons and daughters of a respectable family to ask their parents for proofs of their right to govern their home. Catholics, therefore, do not study the claims and the doctrines of the church in a doubting spirit."

Being kept ignorant of the Bible and its teachings, adherents of the papal system were taught to confide in the church, — which to a Catholic means the pope, — as to the infallible word of Christ himself. Deprived thus of the very fountain of truth, what other resource had they? — Absolutely none. This point secure, it was easy to hold over every head the threat of excommunication upon the least manifest desire to walk independently of the church. So effective was an edict of this character, that even kings, who naturally were as independent as monarchs have ever been since, lived in mortal dread of incurring the frown of their master the pope, whose displeasure meant to them degradation in this world, and damnation in the world to come.

It seems almost incredible that so much power was assumed by the papacy. It, however, not only did make such an arrogant claim, but it has not yet abated, in the least, its lordly pretension. This is evident by reference again to that late edition of "Systematic Study," wherein we read: "It has ever been the practise of the church to separate from her communion all who refused to believe her doctrine. . . . A Christian ought to fear nothing so much as to be separated from the church of Christ. . . . The truth is usually expressed in these words: '*Out of the church there is no salvation.*'"—*Ibid.*, pages 66, 67. (Italics as found in quotation.)

Thus to "hear the church," without regard to the plain teaching of the Word, is the only road to salvation, according to the decree of the papacy. It goes so far, indeed, as to offer proof that the authority of the church stands above the Bible; so far above, forsooth, that the church has power to set aside any part of that Word, and substitute its own commands. In "Systematic Study," under the general head of "The commandments of the Church," we find this: "The first commandment of the church is, to hear mass on Sundays and holy days of obligation. . . . We have seen that God in the Old Law had appointed the last day of the week, the Sabbath, to be specially consecrated to his honor. No power but God's could have dispensed with this obligation. We do not read that Christ did so; on the contrary, we know that he observed it himself. And yet we know that the church abolished the obligation of keeping that day, and in its stead instituted the observance of the Lord's day, the first day of the week. This fact by itself shows that the church from the beginning claimed the fulness of power to have been committed to her, to legislate in God's name for the followers of Christ."—*Ibid.*, pages 318, 319.

This is a confession of deliberate action by the papacy. In view of this statement, it can not be truthfully said that there was no thought on its part to alter or change the law of God; for the fact that it acknowledges having changed God's law in behalf of the church, is offered as proof of its claim to such privilege. More than this, the evidence declares that "no power but God's" could do such a thing, and that Christ himself did not attempt it. This is but a brazen boast of power to do that which even the Son of God would not attempt.

At this point one is justified in making application of a prophetic utterance. Speaking of a little horn which sprang up in the midst of ten others on the head of a nondescript beast, which symbolizes Rome, the prophet says: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25. Every specification of this text has met its fulfilment in the course of the papacy. It has sat in and controlled God's temple—in fulfilment

of prophecy—to show itself to be God. To do this it has falsified history, that tradition favorable to its uplifting might appear. It has claimed the power and privilege to change God's law at will, that it might control men's consciences in harmony with its traditions, and the claims based upon them. These are some of the things revealed concerning the papacy. The question why it did not continue indefinitely, after having so proudly elevated itself, we must consider in a following paper.

Mountain View, Cal.

God's Leading

T. E. BOWEN

OFTENTIMES the child of God questions whether he is on the right road. He believes he has been guided of the Lord. He can look back to places in his experience where he can with considerable assurance raise an "Ebenezer," confidently saying, "Hitherto hath Jehovah helped us." And yet here are these terrible perplexities to encounter—great unforeseen difficulties. Why all these? If God really led the way, surely he must have known these were ahead.

Ah! surely God *did* know. One thing we must settle forever, and that is that obstacles and difficulties present no argument that God has not been guiding.

Here is a simple text that apparently does not stand for very much, but around which considerable interest clusters in the contemplation of this subject: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea." Ex. 14:1, 2. God very explicitly directed Moses just where Israel should encamp at this particular time. Not only by the pillar of cloud, but by naming the exact spot, and even repeating it, God led Israel down behind the mountains to the very shore itself, "between Migdol and the sea."

At the very time he gave Moses this directing word, the Lord knew that Pharaoh was preparing his army, and was well on the way to overtake the hosts of Israel, intending to bring them back by force of arms.

In this instance it is plain that God's direct leading was into the very face of difficulty. But was not God leading? The child of faith had only to assure himself by saying, "Well, God directed us to encamp at this very spot. We are simply following where he leads, and he surely will take care of the result." But, human-like, they forgot all this. It was "Moses." "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" They reasoned that there could be no possible escape from death. They limited the power of the Holy One of Israel. When God had piled up the waters of the sea, and they had safely reached the other side, songs of praise burst from thousands of hearts. But they were on the other side of the difficulty then.

We have the same mighty God for our leader. His power is unlimited. Quickly our enemies might swallow us up, but God overrules. Into places like "between Migdol and the sea" he may lead us as individuals, and as a people; but we shall find, as did Israel of old, "if we follow on to know the Lord: his going forth is prepared as the morning." The thing to decide is whether God led us *into* the difficult place. This made sure, he has a way *out*; and at the proper time, in his own good way, he will lead his trusting child out, even though *a way must be prepared*, as of old. Until he leads out, he sees, in his unerring wisdom, that we have some lessons to learn which will be for our best good, even in the midst of the trial. Until his "word" comes to release us, let us continue to "count it all joy," and not fall to murmuring, nor conclude that he did not guide us down to our "between Migdol and the sea."

Takoma Park, D. C.

Things that Differ—No. 5

Coveting Gifts

(Concluded)

J. N. LOUGHBOROUGH

IN "Testimonies for the Church," No. 32, page 51, we are informed that "as the coming of Christ draws nigh, . . . men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived." We have, still further on, a description of such persons, in these words: "They are consumed by a fiery zeal which is mistaken for religion; but character is the true test of discipleship. Have they the meekness of Christ? have they his humility and sweet benevolence? is the soul temple emptied of pride, arrogance, selfishness, and censoriousness? If not, they know not what manner of spirit they are of."—Pages 61, 62.

Let us look at some such cases that have arisen since 1885. As these persons knew that I had so many times witnessed the manifestation of the gift which the Lord had been pleased to give Sister E. G. White, they have sent many of their documents to me, wishing my opinion as to their gift. To look these relics over, in their varied, discordant, and conflicting claims, reminds one of "ye olde curiositie shoppe."

Let us see. Here is one that came in 1893. This one was indeed a reproof for the way I was teaching Bible workers. It so happened that just two weeks before this testimony (?) was received, a document came from Sister White, containing instruction to the teachers in all our schools. This document recommended the very manner of teaching which the revelation from the new source condemned. I said, "'The spirits of the prophets are subject to the prophets.' There is a plain contradiction between these two documents." One who was zealous for the new revelation said to

me, "That may be the way you look at it, because you are reproved by it." The movement did not make much headway, for it soon began to bear the very marks that we had been told the false manifestations would bear, "attacking those who had been placed in responsible positions in the cause." A president in one of the conferences, who, by his management, had brought the conference out of its financial embarrassments, and greatly developed its spiritual standing, was told that he was the wrong man for president, and should not have been placed in that position. There was no disposition on the part of the people to indorse that testimony.

In 1897 another document was placed in my hands that spoke of certain events soon to occur, to be followed by my death. It stated the time of this revelation, and specified that I would "attend two conferences, and then die." It so happened that when the document was placed in my hands, I had attended five conferences since the revelation was made, and lo! I was still alive. Of course, in cases of this kind, where such a prophetic venture is made, their race is short.

The last year has been the most fruitful of any in the production of such documents. One of these, originating in the West, dooms the denomination to destruction because we have our communion seasons four times a year, when they ought to be but once a year, and that on the fourteenth day of the first Jewish month. Here is another from the East, sealing our doom because we do not keep, as a fast day and Sabbath, the day of atonement, on the tenth day of the seventh Jewish month. This was followed by another, from about the center of the Union, condemning our work because we do not teach that Christ took his position on the throne of glory in 1844, and that since that time we have been in the kingdom of glory.

This last document reminds me of what Elder James White used to say of those who taught that the millennium was to begin in 1844: "If what we have seen in the world since 1844 is the first instalment of the millennium," he said, "may the Lord deliver us from the rest of it, if it is to be all like this." If we have had the kingdom of glory since 1844, where is the glory?

Recently I received a document in which a lady described some peculiar experiences through which she had passed, and asked, with seeming sincerity, if I thought her exercises were true visions? As I could not answer her in the affirmative, I received another document informing me that I would have to die before the Lord comes. Why? Her letter seemed to indicate that it was because I did not indorse all her claims.

The writers of some of these letters seem quite anxious for Sister White's work to end, that they may take the lead.

In concluding these articles, let me say, May the Lord guide us to an earnest seeking for his Holy Spirit, submitting

to his will as to how that Spirit shall work, and that we be kept from seeking some great demonstration or some "great things" for ourselves; for such are told, "Seek them not." Jer. 45:5. *Healdsburg, Cal.*

God's Words or Man's

C. D. M. WILLIAMS

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Too frequently we read these words, and do not think of the origin of them. When we look at the prophecies, we say this is the prophecy of Daniel or Isaiah or Jeremiah or of some other man; but this is not the way that we should look upon the words that these men uttered. God spoke to the fathers by the prophets. What a difference in the thought when we look at prophecy not as the words of man, but as the words of God to men.

"The Revelation" is called the revelation of "St. John," but we find it to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Here we see that it is not from John at all, but it is something that God has given to Christ to send by the angel to his servants.

Again, we read, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here is the same thought: God is speaking to men. It is God's message, not man's. "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Every thought expressed in the Word of God should be carefully pondered, and every sentence seriously considered. We need to follow the example of Cornelius and his followers. Speaking to Peter, Cornelius said: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." They were there to hear God's message, not the message of Peter. And when Peter opened his mouth and began to speak to them, they understood that the message was from God to them. Speaking of the Thessalonians, Paul says: "For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

When we separate these words from men and receive them as the words of God, which they are, then they begin to work. When Cornelius and his company were gathered there to receive the words of God, then there came the outpouring of the Holy Ghost upon them to such an extent that Peter was compelled to say, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning."

Here was fulfilled in them just what we wish to be fulfilled in us, just what we have been praying for for years. Have we been listening to the prophet and saying these are just the words of man, and many times criticizing them, and rejecting them because we could not harmonize them with our life?

We should come into our assemblies, not to criticize the minister, not like the Athenians to hear what "this babbler" will say, not filled with curiosity to see what kind of man has been sent among us, not to see whether we like the new minister or not, but to hear what God has for us. Many a sermon has been a failure because it received the criticism of the hearers instead of their prayers. Many a battle has been lost to God's people because there were no Aarons and Hurs to hold up the hands of the servant of God. Let us come into line, stand shoulder to shoulder, a solid phalanx, each one bearing his burden for souls, each one considering his brother and helping him. Let every one say, Let me hear what God has for me.

We are living in a time when God has promised to speak to his people most abundantly. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Now as it is positive that God is to speak to you and me through the spirit of prophecy, it is most important that you and I be in a position where we can say, Here we are before God; speak, for thy servant heareth. "To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." We are on the borders of the promised land, just ready to cross over. Let us carefully listen to the still, small voice that says, "This is the way, walk ye in it."

Honolulu, H. I.

"THE nobler a man is in character, the more sunshine can he scatter around him. Our universe knows no nobler luminary than the sun. The best of human wills can not ripen into permanent greatness while the fearful power of negligent habit in trivial things is giving bent and character to the soul. The higher laws of life are not broken with impunity. Character is not constituted by a brilliant dash now and then; it is what we make it by the use of our powers in routine matters."

Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

The Chronology from the Birth of Christ to the End of the Seventy Weeks

(Concluded)

AFTER the Saviour commenced his miracles, in Cana of Galilee, he went down to Capernaum; "and they continued there not many days. And the Jews' passover was at hand, and Jesus went up to Jerusalem." John 2:12, 13. On this occasion he drove out those who defiled the temple with merchandise. And when asked a sign, he said to them: "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." John 2:18-21. Herod the Great began his preparations for the rebuilding of the temple, by gathering materials, two years previous to the commencement of the work on the temple. B. C. 19. Reckoning from this, forty-six years extend to, and bring his first passover in, A. D. 28.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem." John 5:1. Dr. Hales says, "The correcter reading appears to be the feast, by way of eminence, as the *passover* was styled (Luke 2:42; John 4:45; 11:56; 12:12)," which reading is sustained "by twenty-five MSS., including the three oldest." This, then, was the second passover during Christ's ministry. A. D. 29.

Again we read, "And the passover, a feast of the Jews, was nigh." John 6:4. The Saviour did not go up openly to this feast, because his time was not then full come, and the Jews were seeking to kill him. After this, the Jews required of him a sign, and he told them that no sign should be given them, but the sign of Jonas the prophet. Matt. 16:4. A. D. 30.

Again: the Saviour said to his disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Matt. 26:2. This was the fourth and last passover during his ministry, and, reckoning from the commencement of his ministry, in the autumn of A. D. 27, reaches to the *midst of the week*, when he should "cause the sacrifice and the oblation to cease." Dan. 9:27. A. D. 31.

The Saviour "sent Peter and John, saying, Go and prepare us the passover, that we may eat." Luke 22:8. And "they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him." Verses 13, 14. On this occasion he instituted the Lord's supper, as a memorial of his death, till he should again come. After this, the Jews seized on him, gave him a mock trial, and crucified him. "And it was about the sixth hour, and there was a darkness over all the earth

until the ninth hour. And the sun was darkened." Luke 23:44, 45.

"This obscuration of the sun must have been preternatural, in its extent, duration, and opposition of the moon at full to the sun. It was observed at Heliopolis, in Egypt, by Dionysius, the Areopagite, afterward the illustrious convert of Paul at Athens (Acts 17:34), who, in a letter to the martyr Polycarp, describes his own and his companion's—the sophist Apolophanes—astonishment at the phenomenon, when they saw the darkness commence at the eastern brink of the sun, and proceed to the western, till the whole was eclipsed; and then retrograde, from the western to the eastern, till his light was fully restored; which they attributed to the miraculous passage of the moon across the sun's disk. Apolophanes exclaimed, as if divining the cause, 'These, O good Dionysius, are the vicissitudes of divine events!' Dionysius answered, 'Either the *Deity* suffers, or he sympathizes with the *sufferer*.' And that sufferer, according to tradition recorded by Michael Syncellus, of Jerusalem, he declared to be 'The Unknowable God,' for whose sufferings all nature was darkened and convulsed."—Hales, Vol. II, page 897.

"A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas, a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth, and her shadow thickest.

"Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion, was preternatural, or miraculous in its extent; and 'from the sixth until the ninth hour,' or from noon until three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun.

The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman consul, Aurelius Cassiodorus, senator, about A. D. 514:—

"In the consulate of Tiberius Cæsar Augustus V and Aelius Sejanus (U. C. 784, A. D. 31), our Lord Jesus Christ suffered on the eighth of the Calends of April (twenty-fifth of March), when there happened such an eclipse of the sun as was never before nor since."

"In this year, and in this day, agree also the Council of Cæsarea, A. D. 196 or 198; the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius, and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the tenth of the Calends of April, others the thirteenth. Amidst this variety of days, we may look on the twenty-sixth or twenty-seventh of March as the most probable.

"And, indeed, that the passover of the crucifixion was an early one, may be

collected from the circumstance of 'the servants and officers' having made a fire of coals in the hall of the high priest's house, 'for it was cold,' at which they and Peter warmed themselves." John 18:18; Luke 22:55; Mark 14:54. Whereas, the passovers of the two ensuing years, A. D. 32, April 14, and A. D. 33, were later in the season, and probably milder.

"The preternatural darkness at the crucifixion was accompanied by an earthquake, which altogether struck the spectators, and among them the centurion and Roman guard, with great fear, and a conviction that Jesus was the Son of God. Matt. 27:51-54.

"Ignatius and Eusebius both assign three years for the duration of our Lord's public ministry."

"Eusebius dates the first half of the passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period, precisely, is recorded by Peter, as including our Lord's *personal* ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, unto that same day that he was taken up from us,' at his ascension, which was only forty-two days after the crucifixion. Acts 1:21, 22. And the remaining half of the passion week ended with the martyrdom of Stephen, in the seventh or last year of the week. For it is remarkable that the year after, A. D. 35, began a new era in the church; namely, the conversion of Saul, or Paul the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrin had formally rejected Christ by persecuting his disciples. Acts 9:1-18."—Hales, Vol. II, pages 176, 177, 199, 200, 205, 206.

In the thirteenth century, Roger Bacon found, by computation, that the pascal full moon, A. D. 33, fell on Friday; and this circumstance led him, and several others, Scaliger, Usher, Pearson, etc., to conclude that this was the year of the crucifixion. The accuracy of the astronomical calculation has been repeatedly verified; and "this circumstance," says Dr. Hales, "proves that it was *not* the year of the crucifixion; for the true pascal moon was the day before, Thursday, when Christ celebrated the passover with his disciples."—Vol. II, page 205.

The Saviour ate the passover the night previous to his crucifixion, which took place on Friday, for "that day was the preparation, and the Sabbath drew on." Luke 23:54. On the third day following—on the first day of the week—he rose triumphant from the tomb, the pledge of the resurrection of all the dead.

Dr. Hales, Usher, and Pearson place the martyrdom of Stephen, and the commencement of the first persecution, in A. D. 34.

With this act Dr. Hales closes the "one week" of Dan. 9:27, during which Christ should "confirm the covenant with many."—"Analysis of Sacred Chronology," by S. Bliss, pages 181-186.



Courage

BECAUSE I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look
beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines, and the broad
breezes blow,
By every ray and every rain-drop kissed
That God's love doth bestow —

Think you I find no bitterness at all,
No burden to be borne, like Chris-
tian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ill with cold
reserve
To curse myself and all who love me?
Nay!
A thousand times more good than I
deserve
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, he makes a rain-
bow shine.
Grateful, I take his slightest gift. No
fears
Nor any doubts are mine.

Dark clouds must clear, and when the
clouds are past,
One golden day redeems a weary year.
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

— Selected.

Spasm and Habit in Governing Children

A VOICE like a knife cut the still, warm air. "Now you just go right down and get that canned salmon." I turned my head and saw a little girl, in a fluffy dress with a skirt like a parachute, standing in the midst of the long grass. She was evidently frightened and hesitating. There was a whimper and a whining protest. A young woman in a wrapper, with a menacing switch in her hand, was advancing. Her voice grew sharper: "You do what I say, quick, or I'll whip you good!" The child beat a retreat toward me; then timidly stood her ground. "It's so far," she wailed. The enemy again approached; but the little feet of the child were nimble enough to keep her at a safe distance. "If you don't hurry, I'll whip you anyway." Fear of the switch was evidently mastering the dislike of the task. The little girl burst out crying, turned down the dusty road, and disappeared in the direction of the village.

That incident was the result of government by collision. If that mother

had any principle at all, it might be expressed thus: Wait till the child does wrong, then collide with her. Of course none of us would deliberately collide in just this fashion. We should not be so vulgar. When we have an altercation with a child, we choose less publicity and have some regard for refinement of phrase. Perhaps, too, we ordinarily avoid altercation entirely except concerning some grave matter. We should prefer to do without canned salmon rather than exhibit our impotence and our temper before the neighbors. When, however, we have the child in seclusion at our mercy, are we deterred from trying the collision method by any considerations of principle? If not, we belong to the same school of parents as the young woman in a wrapper. The only difference is that we have not her courage of conviction — or of indolence.

Now, those who believe in government by collision need read no further; for I shall assume that such government is only just better than no government at all, and that, if we fall into its methods, we do so by accident, or because of the frailty of our temper; that every altercation with a child is a confession of weakness; and that our principal task is to train ourselves so that we may be able to govern a child without colliding with him. Of course, in the training of children, as in railroading, it may sometimes be necessary to occasion a disaster in order to avoid a great catastrophe. If a freight car is running wild down a grade, it is better to throw it off the track than to allow it to smash a loaded passenger train. So it may sometimes be better to let a child collide with you, rather than have him collide with the community. But in both cases it is better to have the collision well planned, to recognize it as a disaster, though the lesser of two possible ones, and, best of all, to prevent any occasion of resorting to destructive measures.

The only alternative I know to government by collision is government by habit. To show what I mean, may I cite an instance in contrast to the episode of the switch and the canned salmon? That same summer a small boy, six years old, was playing with his blocks. His mother in the next room suddenly realized that she had not ordered the fruit that was needed for the household. "Max!" she called. Now Max is no prig, but he had learned that he was expected to come when called; so, with an injunction to his playmates not to disturb the bridge he was building, he appeared at the doorway. "What is it?" (He ought to have said, "Yes, mama," but, as I have remarked, Max

is thoroughly human.) "I want you to do an errand for me — something you've never done before. I want you to go to the grocery and get six oranges." Max started off. "Wait a moment. You've never gone alone on such a long errand before. Do you believe you can do it quickly, and not dawdle?" Max thought he could, and in fact did the errand as promptly as could be expected. He had been accustomed to obedience; in addition, he had become accustomed to accepting some measure of responsibility. The mother controlled him, not by violence, but by habit. The occurrence was the result of a long process, and became in turn a cause of future occurrences of similar character. Reduced to its simplest terms, then, the process of training children is the process of forming habits.

The earliest habits are physical. The whole duty of man during the first few weeks of his existence consists in feeding and sleeping regularly; and most of the rights of man during that period consist in being let alone. If we wish to avoid, in later years, the necessity for resorting to government by spasm, and to establish instead government by habit, we do not have to begin by experimenting on a helpless child; we can begin, fortunately, by experimenting on ourselves.

It is during this period that we have the best chance of learning the difference between governing children and interfering with them; for though that midget will not thrive under interference, he will thrive under government. He does not need to be told what to do, but he does depend on us to teach him when to do it. While, therefore, we are forming in ourselves the habit of non-interference, we are also forming in him the habit of regularity. If we begin that way, we save both him and ourselves a great deal of trouble.

One mother, for instance, when she hears her baby cry, runs to him, picks him up, dances him up and down, offers him food, dangles a bell in front of him, talks to him, takes him to the window, tries every imaginable device to quiet him. "It's wicked, I think," she says, "to try to stifle my maternal instincts. The poor little dear! how could I be so cruel as not to respond to his cry for me?" She is assuming several things. She assumes, first, that the baby is crying for her, whereas he is probably crying because he needs the exercise. That is the only way he can expand his lungs. When he cries because of pain, or anger, or nervous irritability, the cry will be unmistakable; and the response ought to be, not a wild series of spasms, but an intelligent treatment of the cause. She assumes, in the second place, that the impulse to rid herself of the annoyance of hearing the cry is a maternal instinct. If that were so, a lot of gruff old bachelors on railway trains are frequently moved by maternal instinct. The maternal instinct, in fact, is something quite different — it is the instinct of care, watchfulness, nurture, and it does not call for spasms. In the third place, she

assumes that it would be cruel not to experiment with her child—at least so it appears, for what she does is to try in quick succession a series of experiments, no one of which is continued long enough to be of any value, and all of which, as she might easily learn, have been proved to be of no permanent value in producing placid, contented babies.

The other mother, when she hears the cry, listens. If it is a cry of pain, she knows it in an instant. It is amazing how quickly a mother learns that language. It is a mystery to most men, though, even to them, not unsearchable. Physicians, after experience in children's wards, understand it; and even a father, if he is patient, can acquire a moderate knowledge of it. But a mother, or even a nurse, if she is moved by a genuine maternal instinct and not by a selfish desire for her own comfort, is almost an adept at the start. At the cry of pain, that mother in a moment is looking for the misplaced pin, or rearranging the irritating bit of clothing, or remedying the uncomfortable position, or searching for a more hidden cause. If it is a cry of irritability, she blames herself for having rocked the child a few moments before, and steels herself against repeating the indulgence. If it is a cry of hunger, she looks at the clock to see if it is the hour for another feeding. If it is just "plain cry," she smiles, for she knows that he is doing that in lieu of playing baseball or riding horseback. When it is meal-time, she, exercising the discretion which he is not always able to exercise for himself, gently withdraws the food supply when he has had all that is good for him. And when it is time for him to go to sleep, she arranges him comfortably in his crib, darkens the room, and leaves him. If then he emits another "plain cry," she is not disturbed. He has as much right to cry as he has to sleep. If she lets him go to sleep in her arms, for the love of feeling him there, she will not complain later, when it is more inconvenient, if he remonstrates against going to sleep in any other way. She will know that in that respect, as in respect to his regular feeding, she has governed him by habit. Either she will have to pay the penalty of having established in her kingdom an inconvenient law, or else she will have to inflict upon him, as well as herself, the penalty of establishing later, and at greater cost, another and more convenient custom which might just as well have been established in the first place. This penalty may involve a collision—though possibly a mild one. Even in that case, however, in the very difficulty of supplanting an old custom by a new one, she will have evidence of the strength of her government by habit.—*Ernest Hamlin Abbott, in The Outlook.*

(To be concluded)

"Those who live on the bread of life will never suffer from spiritual indigestion."



Reminiscences of the Days of Our Imprisonment

How the Truth Made Its Way in Russia

H. J. LOEBSACK
(Concluded)

ACCOMPANIED by a Russian police officer, we came to Taganasch, situated on the Crimean railroad. The chief of police was not at home, so we were obliged to take leave of Brother Teske, and entered the prison pointed out by the police stationed there. It was a room about twenty feet long, ten feet wide, and twelve feet high. A single window at the end of the room and a four-cornered opening in the door were secured by iron bars. As we entered the room, there lay on a long wooden pallet, which served as a bed for the prisoners, an intoxicated man. The officer commanded him to lie on the ground, and let us occupy the pallet. There was nothing but the bare boards. After we had laid our clothes on them, and the officer had closed the door, we knelt down, thanking God for his protection and beseeching him to soften the heart of the officer so that, as Laban with Jacob of old, he could not speak other than friendly to us.

Meanwhile the Russian New-year had come. In the market-place sausage and other things were stolen by drunken men, horse thieves were caught, and all these were put in with us, until our cell lodged as many as fourteen men at a time, who danced, whistled, sang, and made the air foul with smoke. A trial was not to be thought of at such a time as this, so we waited there eleven days. As we had won the confidence of the officers in charge, we were permitted, several times a day, to go into the courtyard, where by way of variety we shoveled snow or walked back and forth, sang such songs as "A mighty fortress is our God," "Let the Lord guide your affairs," "See how Daniel in Babel prays," and similar ones. God was with us as he was with Joseph in prison, with Daniel in the lions' den, and with Paul and Silas in prison; even the stars in heaven comforted us, and it seemed as if every song and every Bible verse had been written especially for us. We had no Bible with us, only a Russian New Testament, which lay there for the prisoners to read. From its pages we sought comfort, and recalled the chapters of the books of Daniel and Revelation in regular order, and only too often our memory failed to recall the texts as we needed them, so we wrote to the brethren at Tschihir, urging them to search the Scriptures thoroughly while they still had the opportunity. At our meal-time, we were permitted to go into the market-place in company with a policeman to post our letters; we told every one why we were imprisoned, and

in this way our belief became known in this place.

Once when Brother H. K. Loeb sack read to one of the prisoners the parable of the prodigal son, the young man began to weep, and said that he was reading his own experience, for he had already left his father twice, but if he should become free, he would do as this lost son had done. As we knelt down and prayed, it seemed a strange spectacle to our fellow prisoners.

At last the holidays were ended, and we were examined in a very kind way by the chief officer, contrary to our expectations. He had had our books examined by a German, and said that he did not have the power to let us go, but that he would word his report in such a way that our release would be soon granted.

Since we boarded ourselves, we were paid our board money, six kopeken, or three cents, a day. Had we not had our own money or known the language, we would have been obliged to live on this small sum.

Caucasus.

The Rio Grande do Sul Conference

JOHN LIPKE

THE Rio Grande do Sul Conference was organized in 1906. At present it consists of five churches, with a little more than four hundred members. One minister, two licentiates, three Bible workers, and several teachers and canvassers, are our working force.

Our territory is the State of Rio Grande do Sul, Brazil, with about three million inhabitants. We can divide the field into three parts: the cities and towns, the colonies, the campagna. The cities and towns are few and far apart, and are inhabited by a mixture of Brazilians and foreigners,—Germans, Italians, and a few other nationalities. About thirty per cent of the population can read. The largest city is Porto Alegre, the capital, with about eighty thousand people. Two lines of railway connect some of the cities and towns. The remainder can be reached by wagon or on muleback, often over bad roads.

The colonies are the settlements of foreign farmers, who emigrated from Europe. They live, in general, close together. A good per cent of these can read.

The campagna is like the prairies of Kansas, but not so level. It is mostly inhabited by Brazilians, who live on large *estancias*, far apart, and raise cattle, etc. One has to travel sometimes from three to five hours on muleback, from one *estancia* to the other. In the campagna perhaps only ten per cent of the people can read.

From the beginning, our work has been more or less in the colonies, among the Germans. Only of late have we begun to labor in towns and cities, among the Brazilians. Lack of literature and workers speaking the Portuguese, has hindered us. Since our new book "A Vinda Gloriosa de Christo" (His Glorious Appearing) came from the press, we have pushed the effort in the cities. Our canvassers have had good success in cities like Porto Alegre, Santa Maria, and Bage. The daily papers to whose editors they introduced themselves have called the attention of the public to the book, in favorable, short notices. Thus the way has been prepared for good sales. One Protestant minister even, who had bought it, recommended it to his church, and a number of other ministers bought a copy.

At Santa Maria the field seems to be ripe. Our colporteurs found a number interested. One case only I will mention: A young man, an employee of one of the business houses, for some time had a desire to speak with an Adventist. As he could find none in Santa Maria, he decided to visit one of our brethren living near there. He was glad to meet our workers at Santa Maria, and was anxious to learn more of the truth. We hope to see him a laborer in our ranks. He is intelligent and earnest.

As we labor in the cities, we hope to find educated men, who, after a short training, can be used to advantage in the proclamation of the third angel's message. Natives well trained will be more successful, and can be supported with less money, than a foreigner, who has to learn the language and get acquainted with the customs of the people before he can be successful.

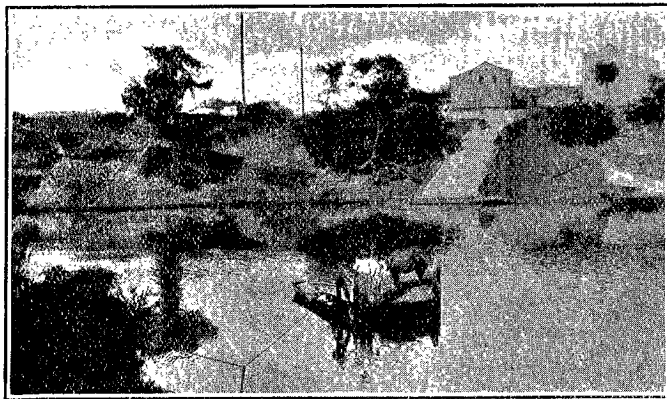
Because the spirit of prophecy has counseled us to put forth strong effort in the cities, we have decided to buy a tent, and we expect to hold our next conference at Santa Maria (which has a population of twelve thousand), and a local camp-meeting in the town of Taquary.

Brother Brack, a German licentiate, is working in the colony of Sao Pedro. At first the way seemed to hedge up, on account of the opposition of some ministers. But the Lord opened the way. A man who had been in bed for weeks, and whom none could help, was restored to health by simple treatments. Prejudice has been removed, and people are coming from far and near, asking for counsel. Doors that otherwise would be closed, are now open as a result of the one successful treatment. This instance shows how important it is that all laborers know how to treat the sick.

Brother Lindermann, a Bible worker, has been in another colony, New Wurttemberg. There he found interested souls, among them a former missionary of the Catholic Apostolic Church. This man is an intelligent German, who studies the truth. We hope to see him embrace the message.

Near Sao Miguel our brethren distributed copies of our Portuguese paper, *O Arauto da Verdade*. These created an interest among Brazilians. Brother Plantholt, a German, has called for a worker to follow up the interest. But we are sorry to say that at present we have no one suitable to go there.

In looking over the reports of our colleges in the States, I learn that the Spanish language is taught in our schools. This is well. But our young people ought also to study the Portuguese. Brazil needs many foreign laborers. Africa, India, China, also have Portuguese colonies, where no laborer



BRAZILIAN FERRY

has gone. The Portuguese language needs attention. May God raise up young, consecrated people, who can go forward to proclaim the last warning message in those dark countries where this language is spoken.

Taquary, Brazil.

Living in the Tropics

B. J. CADY

[Brother and Sister Cady have spent many years in a tropical climate, and have been able to maintain excellent health. They were requested to write out some of the points gained by these years of experience for the benefit of other missionaries just entering upon service in tropical lands. This article is taken from the *Union Conference Record*, the official organ of the Australasian Union, in the hope it may contain some helpful suggestions to our missionaries in general, grappling with similar conditions found in tropical fields.—Ed.]

It has now been over fourteen years since we first came to the Society Islands to labor. Until that time we had always lived in a temperate climate, where the winters were very cold, and the summers short; for we were born, and had spent most of our lives, in Wisconsin, in the United States of America. We have summer all the year round

here in the islands; but though the sun is very hot, the sea-breezes help to cool the atmosphere, and the heat is not so oppressive as in some other places. Yet if some cold is needed to "brace one up," as we often hear, we do not get it here. We have usually kept in good health, and believe that a reasonable regard of the laws of health, which are also nature's laws, is what has enabled us to keep as well as we have.

We have never had the idea that the foods which are grown in the islands, were not so wholesome as those of temperate climes; but on the contrary, we consider them to be just the food best adapted for this climate, with the addition of bread, which to those who have always had it, seems indispensable. Our diet is composed principally of yam, taro, bread-fruit, sweet potatoes, bananas, mummy apples, mangoes, oranges, the cocoanut, rice, and bread. We have some other fruits and vegetables occasionally which are more rare, and also use some legumes. At times when we have been compelled by circumstances to use much imported foods, we have not enjoyed as good health as when we were living mostly on the native foods. I would say that we do not make a practise of eating the ripe cocoanut meat, though we often eat the soft meat of the green nuts, which is quite digestible and wholesome. The ripe nuts are used mostly in cooking; and though they are very useful for that, it is not good to make a practise of eating the meat as it is; and to eat it between meals is particularly bad. When the meat is grated, and washed with a little water, the liquid from it is strained, and this makes a very good substitute for milk and cream to use in cooking. We can make this very rich, or dilute it considerably with water, just as is needed. We use it for shortening and for flavoring soups, stews, puddings, etc., also for a sauce, and for almost everything for which milk and cream are used, and we think it very wholesome. It is rich in fat, and so furnishes all of that element that is needed in the system.

Our systems do not require so much food in a warm climate as where it is cold; for when it is cold, more food must be burned in the body to keep us warm; and when we come to a hot climate, if we do not cut down our rations, we are more liable to feel weak and feverish, and be troubled with colds and other unpleasant symptoms.

We find that in a hot climate frequent bathing is very essential to health and comfort. We always take a full cold-water bath one or more times each day, if we are where we can have access to the water, and it is usually plentiful here. One who is in the habit of taking cold baths right along, is not liable to be susceptible to colds. And, too, in the hottest weather, when the heat seems almost unendurable, there is nothing equal to the cold plunge or shower-bath to give relief.

Some seem to think that one should avoid exercise as much as possible in a

hot climate, but my experience is that we need exercise, only we must be moderate, and not try to rush things too much. It is a good thing to keep busy, but not to work constantly at the same thing. Changing frequently from one kind of work to another, will usually give all the rest and relaxation that is needed. I believe it is very seldom that a worker loses his health simply from overwork, but it is more often caused by hurry, worry, or errors in diet. We, as missionaries, go out to work, not to be waited upon; and if we, with all the light we have on health and temperance, can not keep well and work, how can we expect the ignorant and degraded natives, who are violating nearly every law of their being, to be able to do our work for us, even though they may be used to the climate? We may get accustomed to the climate, too. If we begin right, I think we shall find that the climate will not affect us unfavorably, even at the first. It was so in our experience, for we never enjoyed better health than during our first year in the islands.

Of course we should not dress the same in a warm climate as in a cold one. Men readily lessen the amount of their clothing; but women sometimes cling to their close-fitting garments, to the detriment of their health; and often wear too much clothing, which makes them feel weak and tired; and they think it is caused by the climate. It is customary in these islands for the women to wear loose, flowing dresses; and the white women also wear them at home, and often wear no other style of dress. They are much more comfortable and cool than garments that fit close to the body about the waist, and also more healthful.

One of our experienced laborers, in giving advice to a company of missionaries who were soon to enter the island field, said that one of the first and last lessons we need to learn, is adaptation. That is very true. If we want to make a success in our new field, we must learn to adapt ourselves to the people and their customs as far as is practicable, and we must also learn to adapt our diet, dress, and work to the climate and the conditions.

Disease is very prevalent among the natives of these islands. Venereal diseases are almost universal, and repulsive skin diseases are seen on every hand. We are at times situated where we have to mingle freely with the people, living in the same house with them, and often eating the food prepared by them, though we always do our own cooking as far as possible. The common yellow laundry soap is said to be a good disinfectant, and we always make free use of it, washing our hands with it very frequently after being in contact with the people, and after shaking hands with them. The natives are not very cleanly in their habits, and that is one reason for so much skin disease among them. I am thankful to say that during all our years here, neither my wife nor I have

contracted any of the native diseases.

When we have felt a cold or fever coming on, we have generally succeeded in stopping it at the beginning, simply by going without a meal or so or by eating less food and drinking an abundance of boiled water. By this simple means we have usually managed to keep well when all around us were suffering with the prevailing epidemic. Fasting is the best medicine I know of to cure, if taken when the first symptoms of indisposition are felt.

The malaria may not be so prevalent here as in parts of Africa, yet we have a great deal of it. When one gets it into the system, he has attacks of fever and chills, and it usually develops into elephantiasis. Where there is danger of malaria, a high and dry location is

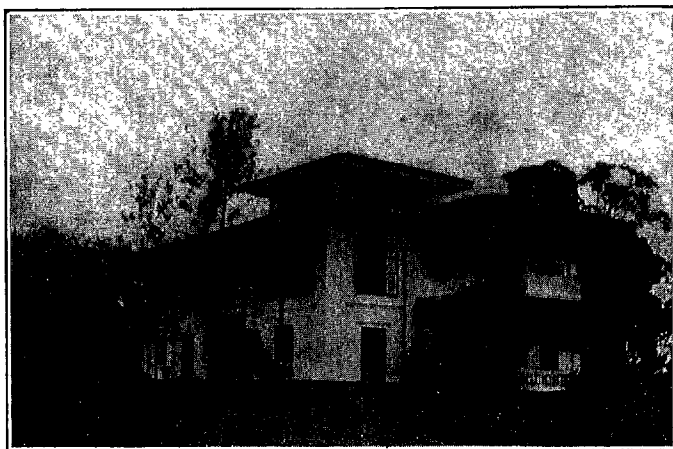
there may we expect to find everything just right and the effects of the curse entirely removed.

Papeete, Tahiti.

Eastern Training-School

J. MILLS

THE readers of the REVIEW will be interested in our new training-school enterprise in Singapore. Long has it been thought of and talked of, but not until the present could we say that anything definite had been accomplished toward having such a school. From the first of August we have taken a two-years' lease of a large house, on an estate known as "Mount Pleasant," off Thompson Road, at a monthly rental of sixty Singapore dollars (thirty-four dollars gold). This house will answer our purpose in many ways very satisfactorily, for a good while to come, as it provides good lodging accommodation, schoolrooms, rooms for printing and other industries, and also has about twenty acres of land with it now, with the promise of a great deal more in a few months' time, when the present hold-



MAIN BUILDING OF SINGAPORE TRAINING-SCHOOL

er's term of lease expires. The accompanying view will give an idea of the house. It is a two-story brick-and-plaster building, with a room on top reached by a spiral stairway, and faces the southeast. It is fifty-four feet wide by sixty feet from back to front, not including the verandas and porch. The kitchen stands about sixty feet from the main house, being connected with it by a covered, tile-floor walk. Surrounding the kitchen on three sides, yet disconnected from it, is another large building, of one story, containing six large rooms, two of which will be used for our printing work, and the other four for boys' bedrooms; and two small rooms suitable for laundry purposes and workshop; also four stalls for cattle, a carriage shed, and a large wood-shed.

The rooms in the main building are large and airy, and well lighted. In addition to the bedrooms, there are large open rooms both down-stairs and upstairs, suitable for schoolrooms, dining-room, parlor, and meeting-room.

The grounds in front and at the side are well laid out in grass lawns, the roads being planted on both sides with ornamental shrubs. The property is located on a hill, about three and a half miles from the general post-office, and has only one English resident near by, so that we are comparatively in the country. We get the pure, fresh air, are surrounded by beautiful native scenes, enjoy the sweet songs of the birds morning and evening, and

best for a home, where the sun and wind may have free access. There is much more dampness in low valleys than on the hills. Then the house should be set up a good distance from the ground, so that the air can circulate freely underneath. Too much shade is not good, and rubbish should not be allowed to accumulate in the vicinity of the dwelling-house, for it breeds malaria. (See "Ministry of Healing," pages 274-276.)

We have always made a practise of keeping the doors and windows of our sleeping rooms open night and day, so as to get all the pure air we could. Some white people who come to the islands, seem to think they must live just as they always have lived in the country whence they came, even though everything here is very different from what it was there. We have not felt that it would be heresy to adapt ourselves to the customs and conditions of this country, but have tried to do so as far as it would be consistent with health and right. Many of the customs followed here are the very best for this climate, and where they are good, we want to adopt them, and adapt ourselves to the people as far as possible. When we came, we adopted this country as our home, though I can not say that we felt at home for some time. We are planning to stay as long as the Lord does not call us to take up work elsewhere, or until the Lord comes, and all the work on earth is done. We are looking for a city yet to come, and not until we enter

The grounds in front and at the side are well laid out in grass lawns, the roads being planted on both sides with ornamental shrubs.

The property is located on a hill, about three and a half miles from the general post-office, and has only one English resident near by, so that we are comparatively in the country. We get the pure, fresh air, are surrounded by beautiful native scenes, enjoy the sweet songs of the birds morning and evening, and

have perfect quiet. From the porch upstairs we look out over the sea, and can see the steamers entering the harbor. To us it is an ideal spot from many standpoints, and we verily believe the Lord has led us here, until the way opens up whereby we may possess our own buildings and land.

We were all agreed upon leasing this property, which we believe the Lord has chosen, as the landlord, an Arab, had lowered the rent considerably for us, and had been very favorable toward us.

Some may question why we have leased a property, instead of purchasing. We have been looking for a long, long time for a place to purchase, having a good, healthful location, good land, and general conveniences, and at a reasonable price. To find such in Singapore is a very difficult matter. Land must be purchased generally through several intermediaries, and this consumes a great deal of time. We can not go directly to the owners ourselves, and make terms. If we should, their price to us as Europeans would be doubled immediately. We are not dealing in these parts with English business men, but with shrewd, cunning, money-grabbing Eastern people. Because of this, we have to move very slowly and carefully, and so have to fall into line with the rest of the Eastern world, and allow the "Eastern fever" (slowness) to lay hold upon us.

Because of this, and not desirous of waiting any longer, we have deemed it advisable to lease a suitable house, in the hope that during the term of the lease we may find a property not yet known to us, which we can purchase and call our own.

And now, as we are about to launch on this enterprise, we are in great need of funds. We can not expect to have any pupils pay spot cash for all they receive, as wages here are very low. We have a high monthly rent, and other expenses, which must be paid in cash. We must provide the needed furniture for the house and kitchen, and tools to enable the young people to pay their way in work. We must have means. Any who feel disposed to help us in this good work by making a liberal donation, may send the same to the General Conference Office at Washington, specifying that it is for the Singapore Training-school, and it will be forwarded to us.

We also need your prayers, that God's Spirit may abide in our school, that the Holy Spirit may do its office work upon the hearts of both teachers and students, that those who attend may be fitted to engage in giving this glorious message in this great Eastern field.

"Mt. Pleasant," Singapore.

A young Brahman came to a missionary. In the course of a conversation, he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has, and Hinduism has not." "What is that?" the missionary asked. "A Saviour," said the Brahman.—*Presbyterian Record*.

THE FIELD WORK

Peru

LIMA.—Our work here is moving steadily forward. The papers and books are being circulated. Last month our colporteur sold the largest amount of books in any month yet. We use one thousand *Señales* monthly.

Our meetings in Lima and Callao continue. In Lima we are still in our old place, an interior room in a sort of tenement. It is not a place to rightly represent our work, but rent is high. This costs us five dollars a month, and is paid by us here personally. If we could hold our meetings in a respectable hall here in Lima, the capital of the nation, we could reach a better class of people, and it would pay in the end. But I have not felt free to use mission funds to any extent.

In Callao we have had a hall about three months for eight dollars gold. It was not in a good locality for meeting. Recently we have found a nice new room, and are fitting it up for a permanent place of meeting. This costs us nine dollars a month. Our work in Callao is new, but gives signs of being permanent. It goes much more slowly than when one can open his doors and advertise. Public meetings of this nature are illegal, and so the work is difficult.

Brother Espinoza has been at Huacho, to the north, for a few weeks. He did well with the literature, and reports four persons keeping the Sabbath there. We must visit them soon. A brother whom I baptized in Ilo, away to the south, reports others interested, and needs some one to visit him for a few weeks at least. In the last three weeks I have received three letters from a man at Puno, on the banks of Lake Titicaca, beyond Arequipa. He happened to find a stray *Señales*, and wrote, sending his subscription. I wrote him a letter. He wants to act as agent for our paper there, and seems to have a desire to come right along with us. He perhaps does not know much about the truth, but is calling for help. There are several united with him there, who are believers in the gospel. If some one could visit that place, it is very certain that these could be established in the truth. I feel that I ought to go there at once; but how can I leave so much work here? Besides, our mission treasury is empty, and in debt.

We should have a good man stationed at Arequipa, to answer these calls from that part. We also need a man to take hold of the work here in Lima and its vicinity, so that I can visit and strengthen these souls that are awakening in many places. We should also have funds to help start a small day-school. There are many possibilities before this kind of work. We will do what we can.

God has been good to us. We have had fair health. I myself am not strong. Although I have not been sick, I can not stand the exertion here to which I have been accustomed. Men who come to Peru should be able to endure hardships in traveling and living among the natives. Here in Lima and in other cities one

can do very well, for he has all the conveniences of modern times. But go ten miles or less from town, and all is changed.

We have just had another scare from bubonic plague, several dying in Callao a few blocks from our house, also an epidemic of smallpox. How we would like a good nurse here in Lima and Callao!

F. L. PERRY.

Among the South Dakota Indians

GEDDES.—For the past five years it has been our privilege to live among the tribe of Indians known as the Yankton Sioux Indians. This people occupy the greater portion of the southern extremity of South Dakota west of Yankton. Every man, woman, and child possesses a tract of land. This was allotted to them when the government purchased their lands. Now we find many white people scattered among them, representing different nationalities.

At stated periods of the year the government pays the Indians a certain amount of money, so they feel little need of working. They quickly adopt the intemperate ways of the white people, and it is only a few days after they receive their money until it is spent, either in gambling or for liquor. A very common practise among them at present is to meet together the evening after pay-day, and gamble the entire night. In most cases their families at home are in need of the necessities of life. It is only a short time till their money is spent, and invariably the white people get it. The government is looking into this matter, and their income will soon be restricted to the necessities of life.

On the point of education the government is endeavoring to teach them trades, and men are appointed over certain sections of the country to encourage farming among them. In this they are only partially successful, for when the warm spring days come, instead of working, they much prefer to go visiting. They place all their belongings in a wagon and start for some other settlement, to spend a few months with relatives or friends. In passing through the country, they carry their tent and camping outfit with them. They are usually followed by from two to six dogs, which are consumed in the form of soup when other meat runs low. As a rule, they are good natured and always happy; the future never troubles them—at least from a physical standpoint.

Several organizations have built churches among them, and their church books show quite a following. We hope some good has been accomplished, and that soon the third angel's message may be received by many of them. The younger generation has been educated in the government schools, and nearly all can read and write, so the way is open to circulate literature among them. We believe, however, that medical missionary work will prove to be the best way to reach this class of people, for there are many of the older ones who can not read,

and nearly all are afflicted. It has been said many times in our hearing that there is not an Indian but has tubercular tendencies. Then we find scrofula very common among them, caused from eating flesh that died of itself or of disease. They never question the death of an animal, or the length of time since it died. It is all consumed, even to the inner parts, which are hung on poles or lines to be dried for future use in soup. This mode of living has filled their blood with every conceivable disease, and for that reason we are impressed that medical work would be the leading means toward bringing them to the kingdom of God.

To reach this class of people with the truth would mean untiring efforts, yet they are included in the world-wide proclamation, and we feel an interest in doing all we can to teach them.

In case of sickness we have visited, and have done all we could to relieve suffering, and feel that it has been somewhat appreciated. We apply the treatments, and at the same time advise them in regard to their diet. One Indian told us, after we had talked to him, that he was not eating so much meat, and had been eating more potatoes. To our minds this would seem a small beginning, yet it shows that the truth had entered his mind to the extent of changing his living. Another Indian often remarks that the treatments given him saved his life, as we found him in a critical condition, and there was no physician within many miles. Very fortunately we had the necessary means of relief at hand, and it did us much good to know that God could use us to relieve suffering.

These experiences teach us to have more faith in God, and to be ever ready to help those we meet in the journey of life. We are known among the Indians as the people who have their Sunday on Saturday.

Within a mile from us is one of their churches, whose pastor is a half-breed. He is quite a capable man in many respects, but very bitter against the truth, and very zealous for Sunday observance, or at least to have every one attend services on Sunday. We have visited with him on several occasions, and tried to interest him in health subjects, as well as to call his attention to the Sabbath. It offends him very much for us to work on Sunday, as he thinks it sets a bad example for the members of his church. He says that until the white people came and began working on Sunday, they always had plenty of moisture, and he attributes the droughts they have experienced for some years to the desecration of Sunday. So by this we see the feeling that exists among them, yet we should not become discouraged or slacken our pace in giving this message while so favorable a time lasts. Soon we shall not be able to present the truth as easily as we can now. God only knows what will be the result of the efforts we are putting forth.

In our work we are deprived of church fellowship, and of association with those dear to us, yet we are willing to enter new lands, and live the truth before those who know not Jesus.

The REVIEW comes to us every week, bringing us a message from God. To isolated members let us say, Don't fail to read God's messages to us in our periodicals, otherwise we have no means of keeping in touch with the work in gen-

eral. We also receive our Sabbath-school pamphlet, and it encourages us very much to study the same lesson that we know so many are studying on the holy Sabbath. As we look over the past, we see many mistakes and failures, but God in his mercy has not cut us off, and we still have faith that we shall at last be numbered among the redeemed.

RAY R. JEWETT,
EFFIE FARRAND JEWETT.

Canvassers' Institutes

THE question is sometimes asked, What are canvassers' institutes, and why should they be held? Canvassers' institutes are for council in regard to best ways of conducting the Lord's work, also for united prayer and spiritual rest.

The faithful canvasser who lives in almost daily contact with evil and corrupt minds, and who meets error in its varied and subtle forms, surely needs retirement from these for a time, and the association and privileges which a canvassers' school affords. We find that Enoch sought periods of retirement from constant contact with the corrupt minds of his age. On pages 86, 87, of "Patriarchs and Prophets," we read: "He continued to exclude himself, at certain periods, from all society. After remaining for a time among the people laboring to benefit them by instruction and example, he would withdraw, to spend a season in solitude, hungering and thirsting for that divine knowledge which God alone can impart."

Christ said to his disciples, "Come ye yourselves apart . . . and rest awhile." This was just after the return from their first missionary tour. In "Ministry of Healing," page 56, we find stated the object Jesus had in calling his disciples apart. "Only a short time did Jesus have alone with his beloved ones, but how precious to them were those few moments! They talked together regarding the work of the gospel and the possibility of making their labor more effective in reaching the people. As Jesus opened to them the treasures of truth, they were vitalized by divine power, and inspired with hope and courage." If these periods of special study, prayer, counsel, and exclusion were needed for the disciples in past ages, how much more do we need them to-day, when the Christian worker has to meet all the accumulated evil of the past ages and the almost infinite number of false and subtle doctrines that are extant to-day.

In unity there is power. In an institute we study together, counsel together, and pray together, and this binds our hearts together, and we become more like one family.

In gatherings of this kind is afforded a most excellent opportunity for the State agent to present to all the importance of the reporting system, of systematic effort in the field, and of concentration in our work; and the older workers then present will sanction and support the instruction given. So when differences and neglect have existed, the combined influence of experienced canvassers and the State agent will serve to eliminate the tendency to neglect, and will bring in unity.

Again the institutes afford an opportunity for those who wish to enter the work, to obtain a knowledge of the book which they wish to sell; to get instruc-

tion in methods of canvassing which have proved the most successful, and to learn of the sacredness and importance of the work. As a means of grace they are indispensable to the Christian worker, and I verily believe that many a one has dropped out of the work because he failed to attend the institute. I have attended ten such schools, and I have never regretted one moment thus spent.

Our canvassers' institute this year for North Carolina will be held at Hildebran, beginning December 17, and continuing three weeks. Some from other States have written me that they were coming to North Carolina to canvass. This is a needy field, but fruitful, and we shall surely welcome all who come with a burden for souls, a mind to work, and a real spirit of consecration. Come in time to attend this institute. Why put off a good purpose until the enemy steals it away? Do not persuade yourself that you do not need to attend, for it is often the case that the one who thinks he can get along all right without the institute is the one who needs it the most.

Come and help us form a large band of men and women to circulate the truth in this needy field. Address the writer at Gastonia, N. C.

HORACE MILLER, State agent.

The Work in Wisconsin

THERE are engaged in carrying the work forward in its different departments in this State over one hundred workers, including ministers, Bible workers, canvassers, physicians, teachers, and those occupied in offices. In the evangelistic work we have the English, German, French, Danish-Norwegian, Swedish, Hungarian, Polish, and the Oneida Indian. At present the aggressive work for the English is being carried on at Eldwood, Stevens Point, Chippewa Falls, Appleton, Milwaukee, La Crosse, and Superior.

The German work is moving with a new force and interest. A series of meetings is in progress in Manitowoc, conducted by Elder Herrmann and Brethren Wise and Drews; and a number have already taken a stand for the truth.

The work among the Danish-Norwegians is progressing well in Milwaukee and Racine, in charge of Elder L. H. Christian. In Eau Claire this work is in charge of Brother Arnol Grundsett. In Milwaukee a new Danish church was organized during the present year; a number were added to the church in Racine, and a nice church building is being erected.

The Swedish work is in charge of Brother John Hoffman, who is laboring in the western part of the State. At present he is conducting a series of meetings near Grantsburg, assisted by Brother S. Mortensen, superintendent of the Swedish work in the United States. We have erected a church building at that place, and the work among that people is being built up in a substantial way.

We have one church of French-speaking people. A series of meetings was held by Elder Bourdeau there during the past summer. This church receives a visit occasionally from Prof. P. E. Shepler, who speaks to them in their language. They are doing some aggressive work with their own people.

A tent-meeting was conducted for the

Oneida Indians this fall by Brethren Hill and Cornelius, both Oneidas. There was a good interest, but the meeting was begun late, and on account of cold weather had to close before the work was finished.

Last winter a native Hungarian, Joseph Kovats, embraced the truth of the third angel's message in Milwaukee. He became interested by reading the *Signs of the Times*, and attended the Bible Missionaries' Training-school. He is now firmly established in the truths of the third angel's message, and has been in the employ of the Wisconsin Conference for several months. He is making good progress among the people of that tongue, six more of whom are now observing the Sabbath.

Recently through the efforts of one of our Bible workers in Milwaukee a very intelligent Polish lady accepted the truth. She is now engaged in carrying it to the people of that tongue, and is making a retranslation of "Steps to Christ" in the Polish language. Since camp-meeting twenty-six have been baptized, and thirty have united with the various churches.

The canvassing work has been revived, so that more than fifty per cent increase has been made over previous years. A few young people are now engaged in selling our papers in the cities, devoting their entire time to this work, and making it self-supporting. We are sure that what these are doing, scores of others could do had they faith to make the effort.

The medical missionary work of the conference centers principally at the Madison Sanitarium, which is progressing encouragingly. The past year has been the best year in its history. Some of those engaged in the work there have been converted and baptized during the past few weeks.

The educational work has made rapid advancement within the last year. It was nearly a year ago that the main building, including schoolrooms and ladies' dormitory, was burned at Bethel. The teachers and several of the students undertook the replacing of this building, asking only for means to be furnished to purchase materials. While the school has gone on with unabated interest, the building of the ladies' dormitory has been accomplished, and in a few days, when the water plant is installed, it will be ready for occupancy. A new schoolhouse will be erected. The school is filled to its utmost capacity, and students are applying months ahead for a place during the winter term. This school has about two hundred acres of land, and nearly all of the provisions for the teachers and students are raised on the farm.

At Clear Water a nice building has been erected, with two schoolrooms and a commodious auditorium, which will be used in the future for church purposes. This is an intermediate industrial school, having about sixty-five acres of land. It is planned to erect a small dormitory there next year. This school is in charge of Prof. C. W. Hess. We can advise pupils who are in grades not above the tenth, who live in the eastern and northern sections of the State, to attend the Clear Water school. There are rooms and accommodations at present for a limited number of students in the school Home. Students in northern Michigan will also find good school ad-

vantages at Clear Water, not far from home.

Two school buildings have been erected at Hawthorne, near Superior, and school work will be carried on there this winter and throughout the coming year, with Prof. A. W. Hallock in charge. The conference now owns about four hundred acres of land there, and steps are being taken to install a sawmill and planer so that the teachers and students can cut the timber from the land and produce almost all the materials necessary in the construction of all the buildings that will be needed for the work of the school.

Besides these intermediate schools there are in progress twenty-one church-schools. God is blessing the efforts of the earnest, devoted teachers, and the children are being instructed in the principles of his kingdom.

It is planned to continue the training-school in Milwaukee this winter, for the purpose of developing Bible workers, and to conduct another, probably in Green Bay, especially for the training and development of canvassers.

It is thus plainly apparent that the efforts put forth by the brethren and sisters to support the cause in this State have not been in vain. We desire that all the credit and honor for the work that has been done be given to the Lord, to whom alone it is due. There is probably no place in the United States where a greater number of languages is spoken than in Wisconsin. Our opportunities to carry the message to the various nations of the earth by reaching some of these people, representing the different nationalities, are excellent. We earnestly ask your prayers and your co-operation in this work.

C. McREYNOLDS.

En Route to Korea

OUR trip was quite pleasant, although we encountered an equinoctial storm. The ship "Minnesota," which is the largest on the Pacific, found ample room to roll and toss. I think that I can best convey my first impressions of a storm at sea in the words of a new Methodist missionary, when he said that his experience had led him to have more love and admiration for the poor missionaries than ever before. I had only one touch of what one would term seasickness. I then determined that I should not get sick, and accordingly spent two hours walking the main deck in the face of a terrific storm. This completely cured me, and the remainder of the voyage was pleasant. Mrs. Shultz did not fare so well, but the sickness was not fatal, and after one day's stay on land, she expressed herself as feeling fine.

We stopped for two days at Tokyo, having been met at Yokohama by Elder Field and family. They were glad to see us, and we were as happy to see them. We traveled on the Japanese railroad to the capital of the empire. The railroads are all narrow gauge, and the cars are all built on the English plan, impressing an American as being insignificant. The engines are small, and their shrill piping whistles reminded me of school days, when we boys would amuse ourselves by making whistles from willow twigs. We had the privilege of traveling first, second, or third-class. We chose second-class, which is somewhat cheaper than traveling in the States on the two-cent fare. As there were

neither conductors nor brakemen on the train, we retained our tickets until we arrived at the Tokyo station gate, where the gateman took them up.

The scenery between Yokohama and Tokyo is very beautiful. The quaint Japanese houses, with their large thatched roofs and broad verandas, were a pleasing sight. I also observed that the Japanese are very good gardeners, and I saw that most vegetables that we were accustomed to seeing in the States were growing here. The orchards were quite strange-looking, since all the trees are quite small, and are trained among arbors, very much like our grape arbors. The pear-tree thrives in this section of Japan. The pears, if placed on the American market, would not be distinguished from the large russet apples, since they closely resemble them in shape and color. The bamboo groves along the railroad track were very pretty, as well as the many varieties of flowers which I had never seen before. Surely Japan is a land of flowers. My imagination had drawn a true picture of the land, and I was not disappointed.

When we arrived at the home of Professor Field, he entertained us by taking us out under the fig-trees to eat the ripe figs. I thought of many incidents in the life of our Saviour as I sat beneath the spreading branches of the beautiful trees.

It was our privilege to ride in the jinrikishas while in the capital of the nation, a city of over 1,500,000 inhabitants. We found the rides very pleasant, and the speed at which the men carry one is a marvel. The muscles of these men are developed to the full, and they certainly are able to use them. Very few horses are seen here, and when one is seen, it is quite inferior. Food for animals is very scarce, hence their scarcity. The dress of the Japanese varies from the full European dress to the kimono and clog shoes, while some are attired like our father Adam before he acquired the art of dressmaking. The ordinary American is liable to be shocked by what he terms the indecency of the natives at every turn.

Sunday morning we took our dinners and went to visit the largest Shintoo park in the empire. The great Shintoo temple impresses one as the park is neared. The great massive gods on either side of the gate guard well the approaches to the sacred shrine. This shrine has many things of interest, but among the gods that impressed me were the medicine god and the god of travel. The medicine god is supposed to cure all diseases. The patient approaches it and rubs the part corresponding to the afflicted part of his body; then he rubs the diseased member, which is supposed to be healed by the process. When you stop to consider that many of the people who are afflicted in Japan are lepers, you can appreciate how easily that disease may be transmitted. The medicine god in this shrine has been completely defaced by this process of rubbing.

The god of travel is accosted by chewing a small paper prayer, and then throwing it at the god. If the prayer adheres to the god, it is a good omen. While there, we saw aged women hobble up to the shrine, and after tossing a two-sen piece (which corresponds to one cent of our money) into the large offering chest, would cause little children whom they led, who were not so large as our son Harold, to bow and worship these hide-

ous idol monsters. I have watched those little innocent children as they bowed before those heathen gods, and have heard them lisp their innocent prayers with all the earnestness that should characterize the worship of the true God. It really caused me to feel ashamed that I had delayed so long to carry the grand gospel message to this benighted people. I thought, as I stood there, that if many of our people could witness some of the sights we have seen, it would soon lead them to renounce their selfish ambitions, and come to the rescue of those who are in such great need of their assistance.

JAMES E. SHULTZ.

Notes of Progress

A LETTER from the Northern California Tract Society gives the actual sale of literature by that office during the past two years and nine months, as follows: For 1905, \$8,125.18; for 1906, \$17,260.03; for 1907 (nine months), \$26,232.34.

Letters recently received from nearly all the principals of our denominational schools in the United States indicate that these schools are full to overflowing. One encouraging feature is made very clear in these letters; namely, that the subscription-book work is filling our schools, and the schools are recruiting workers for the subscription-book work.

The canvassers in the Northern California Conference are known as the "King's Messengers." This very fitting, expressive name for their canvassers has seemed to have almost a magnetic power in drawing the young people together and in stimulating them to faithful service. I have before me another new name for the canvassers in the extreme eastern field in the Atlantic Union Conference. These workers are to be known as the "Gideon Band." If this name should, under the blessing of God, stimulate the workers in the East to that quality of valor and faithfulness for the work of the Lord of hosts which the name implies, we shall see great things accomplished, even though the number of workers may not be large. May the Lord speed these valiant bands, and enable them to run swiftly from home to home with the glad tidings.

In a recent number of the union conference paper published by the Australasian Union Conference, appears the following news item: "We have just received a weekly report, which excels all previous records from our canvassers. It is from Brother Fred Parkin, of the East Indian field. The orders taken during the week for 'Thoughts on Daniel and the Revelation' amounted to \$364.50. The two following weeks his reports were, respectively, \$316.75 and \$315.50. This shows how abundantly the Lord is blessing in the distribution of literature in that field." This news item calls up an interesting little story which every boy and girl may read and ponder with profit. Now that he has grown to manhood, and the Lord has crowned his efforts with success, Brother Parkin will not object to the telling of the story by his old friend and teacher. When a lad, in his early teens, Fred had a burning desire to attend the Avondale School for Christian Workers. He lived in Williamstown, a suburb of Melbourne, over six hundred miles from the

Canvassers' Summary for October, 1907

	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Chesapeake	15	634	320	\$ 483.05
New York	11	601	356	411.00
Central New England	10	1,047	422	430.00
Eastern Pennsylvania	2	235	68	118.50
West Pennsylvania	9	492	....	405.00
Virginia	4	115	16	37.50
Totals	51	3,124	1,182	1,885.05
Lake Union Conference				
Indiana	6	416	89	318.50
Ohio	14	746	422	555.50
Northern Illinois	4	187	114	302.10
Southern Illinois	15	697	258	639.75
North Michigan	1	13	3	9.50
West Michigan	4	51	9	44.20
Wisconsin	10	905	242	577.25
Totals	54	3,015	1,137	2,446.80
Southern Union Conference				
Alabama	3	547	....	353.85
Cumberland	3	414	....	399.25
Florida	2	237	....	71.35
Georgia	4	506	....	371.93
Louisiana	4	939	....	824.15
Mississippi	1	32	....	84.75
North Carolina	10	1,304	....	905.35
South Carolina	12	1,991	....	1,891.25
Tennessee	12	1,719	....	1,645.05
Totals	51	7,689	....	6,546.93
Northern Union Conference				
Minnesota	2	115	3	7.50
South Dakota	4	77	36	75.00
Totals	6	192	39	82.50
Central Union Conference				
Colorado	27	1,716	767	1,831.55
Missouri	9	442	198	363.25
Nebraska	12	537	165	706.30
Wyoming	5	272	65	233.00
Totals	53	2,967	1,195	3,134.10
Southwestern Union Conference				
Arkansas	9	680	6	14.75
Oklahoma	25	1,376	143	328.50
Texas .....	..	1,814	228	558.50
Totals	34	3,870	377	901.75
North Pacific Union Conference				
Western Oregon .....	..	315	136	350.55
Western Washington .....	..	171	94	218.20
Totals .....	..	486	230	568.75
Pacific Union Conference				
Arizona	4	....	....	357.50
California	15	....	980	1,520.70
Utah	4	....	187	369.75
Totals	23	....	1,167	2,247.95
Canadian Union Conference	4	282	114	186.00
South African Union Conference	5	164	84	230.12
Australasian Union Conf. . . (2 months) ..	60	6,465	2,572	11,073.06
German Union Conference (2 months) ..	250	38,291	....	11,343.44
General Summary				
Atlantic	51	3,124	1,182	1,885.05
Lake Union	54	3,015	1,137	2,446.80
Southern Union	51	7,689	....	6,546.93
Central Union	53	2,967	1,195	3,134.10
Northern Union	6	192	39	82.50
Southwestern Union	34	3,870	377	901.75
North Pacific Union .....	..	486	230	568.75
Pacific Union	23	....	1,167	2,247.95
Canadian Union	4	282	114	186.00
South African Union	5	164	84	230.12
Australasian Union	60	6,465	2,572	11,073.06
German Union	250	38,291	....	11,343.44
Grand Totals	591	66,545	8,097	\$40,646.45

school. With a few dollars in his pocket with which to pay his steerage fare on the boat and buy his books on his arrival at the school, he started out for himself to secure an education. Through some misfortune on the boat, he lost the little money that he had, and arrived in the large seaport city of Sydney, seventy-six miles from the school, without a penny in his pocket. Nothing daunted, he set out on foot on the railway track, and walked the whole distance. When he arrived at the school, he had no money, but little clothing, and no recommendations except his honest face, his willingness to work, and his determination to secure an education. He was given work on the farm, and soon became the best plowman we had. Year after year he worked on without flinching, until his purpose had been accomplished, and then he volunteered for self-supporting missionary work in the East Indies. We rejoice with him and his many friends in the success he is having in selling our books. May the faithfulness and determination of his boyhood days be manifested in his chosen work as a missionary.

E. R. PALMER.

Sec. Gen. Conf. Publishing Dept.

Field Notes and Gleanings

As the result of meetings held in Hesperus, Colo., by Brother C. H. Bates, six persons, all heads of families, signed the covenant.

At the close of meetings recently held at Tripp, S. D., by Brother C. W. Reiswig, two young sisters gave their hearts to the Lord and began the observance of the Sabbath.

FROM ROCHESTER, N. Y., Brother J. W. Raymond reports the recent baptism of seven persons, and the addition of fifteen to the church. They are just starting a church-school as well.

BROTHER A. O. BURRILL, who has been spending a few months near Wheelock, N. D., has been doing some work in connection with the church in that place. He reports the addition of eight to the church on a recent Sabbath.

BROTHER T. B. WESTBROOK, who has been located in Elmira, N. Y., since the camp-meeting, reports some encouraging omens in the effort to obtain help from the citizens to build a church in that city that the message may be preached.

BROTHER E. H. CURTIS, who has been laboring with several churches and companies in Colorado, reports one sister as beginning to keep the commandments of God at Telluride, and at Hotchkiss, where he is now laboring, two have already taken their stand for the truth.

BROTHER G. A. LAGRONE is following up the interest created the past summer at Comanche, Tex. Brother C. W. Miller has also made occasional visits. Meetings have been held in a rented church since October 30, with a good attendance. Four persons, one of them a Methodist minister's wife, have taken their stand upon the commandments of God since the meetings began. November 20 six were buried with the Lord in baptism.

Current Mention

— Slight earthquake shocks have been reported within the past week from Cuba, and from St. Louis, Mo. No damage is reported in either case.

— Lieutenant-General Stoessel and other army officers of high rank are undergoing trial by court martial at St. Petersburg, charged with needlessly surrendering Port Arthur to the Japanese in the late war.

— The German ministry of marine has prepared for submission to the Reichstag detailed estimates of the probable cost of the navy for the next ten years. The proposed outlay reaches the enormous sum of \$1,043,000,000.

— In a fog that overhung New York harbor, December 10, a ferry-boat bearing 500 passengers was rammed by a sound steamer. Two persons were thrown overboard by the impact, but both were rescued. Many of the passengers of the ferry were transferred to the steamer.

— The wireless telegraph station at Kief, Russia, succeeded in picking up messages started from the station at Glace Bay, Nova Scotia. The distance between the places mentioned is about 3,750 miles. Stray messages have previously been picked up at a distance of 2,500 miles from their point of origin.

— A plot to assassinate King Carlos of Portugal, when he should attend the theater in Lisbon, December 18, has been frustrated. In general, the situation is more reassuring, and the government in its official organ has promised to terminate the dictatorship and hold the elections in April, if the present political calm is maintained.

— The bubonic plague infection is reported to be still quite generally distributed in San Francisco, although the percentage of mortality is not so high as at first reports. There were 112 cases up to December 7, with sixty-seven deaths. Statistics show that in India from April last to October there were 533,557 cases of plague, and 474,914 deaths therefrom.

— A strike has been on for some time at Goldfield, Nev. The governor appealed for federal troops, which have been sent to the scene with instructions that they are not to take the side of either miners or employees. The President has dispatched to Goldfield the Assistant Secretary of the Department of Commerce and Labor, the Commissioner of Labor, and the Commissioner of Corporations, to learn the exact conditions existing there.

— After a short period of illness, Oscar II, king of Sweden, died the morning of December 8, aged nearly seventy-nine years. Four hours later the Crown Prince took the oath of office, and now rules as Gustaf V. King Oscar was a man of many accomplishments, being considered the most scholarly of present-day rulers. He was a lover of peace and justice, for which reason he had frequently been called upon to act as arbiter of international questions. King Oscar was greatly loved by his subjects, who gave many indications of genuine sorrow over his death.

— It is reported that about 75,000 union railroad men, on sixty-five different railroad lines east of the Mississippi River and including eastern Canada, are preparing for a strike in January, unless wages are advanced and uniform working rules adopted.

— Emperor Francis Joseph of Austria on December 2 celebrated the beginning of the sixtieth year of his reign. In accordance with his expressed wish, this was done with the utmost simplicity. To prevent the fatigue of receiving congratulatory deputations, the diplomatic representatives of the various countries signed a congratulatory register.

— At the instigation of the Italian ambassador, the Secret Service Department investigated the cases of twelve Italian laborers who were brought from Baltimore, Md., to Bristol, Va., to work on a railway, under alleged false pretenses. As a result of the investigation the federal grand jury has brought indictments for peonage against the representative of a New York employment agency and a police justice of Bristol.

— A treaty providing for the annexation of the Kongo Independent State to Belgium is now before the Belgian Chamber of Deputies. The richest section of the Kongo, known as the crown domain, which has generally been expected to remain independent and be controlled by King Leopold, will instead pass to Belgium and be controlled by Belgian laws; and instead of being exploited for private revenue by a stock company, whose largest holder is the king, the treaty provides for the annual payment of \$69,000 to the family of the king, and \$145,000 for the maintenance of museums and palaces in Belgium. The present attitude of the king has produced a favorable impression.

— At the beginning of the trial on charges of high treason preferred against thirty-seven members of the second Douma and seventeen soldiers and civilians, 50,000 employees of the mills in St. Petersburg walked out, December 5, on a one day's strike as a mark of sympathy. A like action was taken by the students and workmen of Moscow. About two weeks ago 203 of the students of the university at Kief were banished, and now 458 more of the students, including thirteen women, are under arrest on charge of sedition. At a meeting they had passed a resolution to the effect that the establishment of a republican form of government was the solution of the revolutionary difficulties that afflict the country.

— Some months since organized tobacco growers of some sections in the South committed depredations by raiding the homes of planters who would not join the organization, destroying their crop of tobacco, and often severely beating the owners. Similar trouble has broken out again in Kentucky. Early in the morning of December 7 the "night riders" (as they are now termed), 500 strong, descended upon Hopkinsville, wounding two men, terrifying citizens, and doing \$200,000 damage to property. Two members of the mob were wounded fatally by a pursuing posse, and died. Possibly it was revenge for this that caused the night riders to form again, and the governor has ordered out a company of the National Guard.

Christian Liberty

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

Conducted by the Religious Liberty Bureau
K. C. RUSSELL, - - - - - Chairman
W. A. COLCORD, - - - - - Secretary

Religious Liberty Notes

BROTHER W. S. CLEVELAND, of Jamestown, N. Y., the conference canvassing agent of the Western New York Conference, writes that his conference is especially interested in the religious liberty work, and that they are planning a vigorous campaign for our literature. We trust that many copies of *Liberty* will be placed in the hands of the citizens of the Empire State this winter.

The Seattle (Wash.) *Daily Times* of November 29, contains nearly a column article, describing a Sunday-closing crusade similar to those which are being carried on so vigorously in other parts of the country. The article says, "Many believed that it was the intention of the executive to respond to the appeal of the Ministerial Association" on the question of Sunday closing. These crusades are directly or indirectly brought about by the clergy.

The Greater New York and New Jersey Conferences are to hold a union conference workers' convention in New York City, December 23-29. Tuesday, December 24, will be devoted to the study of religious liberty. Papers will be read on the following topics: Religious Liberty—Its Origin and Scope; The Relation the Individual Should Sustain to Civil Government; In View of the Coming Crisis, What Should Seventh-day Adventists Do?

The New York *Globe* of December 3, contains the sweeping opinion of Justice O'Gorman against Sunday shows and concerts. After quoting many opinions of higher courts, he adds: "The law is well established in the State of New York that the Christian sabbath is one of the civil institutions of the State, and that, for the purpose of protecting the moral and physical well-being of the people, and preserving the peace, quiet, and good order of society, the legislature has authority to regulate its observance and prevent its desecration by appropriate legislation."

The following item is quoted in the Trenton (N. J.) *Times* of October 28, from the *Redbank Register*: "The blue-laws ought to be wiped from the statute-books. They serve no good purpose. They are enforced only when some malicious person desires to injure his neighbor. Laws which permit this are worse than useless laws; they are harmful laws. No man's liberty should be interfered with on Sunday except to protect the equal rights of others. Under the present laws the man who goes fishing on Sunday, the man who goes sailing or driving, or even walking on Sunday, the man who trims his rose bushes, and the man who digs in his flower garden on Sunday, are all liable to arrest and fine under the absurd blue-laws of the State. It is time this weapon of malice was stricken from the statute-book."

From a budget of news items on the question of prohibition, the following item is clipped, which shows plainly that the organization is still intimately joined with the Sunday-law movement: "Assistant Attorney-General Charles W. Trickett, of Kansas City, Kan., stirred the dry bones of religion and politics in two tremendous addresses in Chicago, Sunday and Monday, November 10, 11. Monday morning under the auspices of twenty-five allied temperance, prohibition, and law-and-order organizations, Mr. Trickett struck the key-note for Sunday closing and a straight prohibition movement in Chicago, with five hundred Chicago preachers as his auditors."

The Mansfield (Ohio) *News* of Dec. 6, 1907, contains a most excellent editorial on the evil results of Sunday legislation. The following has been selected from the editorial: "No reasonable people, no good citizens, will object to such measures as shall protect to the fullest extent the rights and privileges of all mankind to worship God according to the dictates of their own conscience. It is a right guaranteed by the Constitution. Nobody will object to restrictive and corrective measures designed to protect youth and society at large from crime and vice. Honor, truth, temperance, and other cardinal virtues should be taught by precept and example, education and training. People vary in their views of how they may properly 'remember the Sabbath day to keep it holy.' Some of our forefathers, who really didn't have enough religion or Christianity to keep them from murdering those who didn't agree with them in so-called religious belief, were very punctilious in a formal observance of the Sabbath, so strict that a smile on that day was sacrilegious, and the kissing of a wife by her husband a serious offense." It is needless to say that the editor of the *News* is a reader of *Liberty*.

NOTICES AND APPOINTMENTS

Information Wanted

WANDERED from home, October 30, from Malvern, Ark., boy, aged 12, blue eyes, brown hair, scar on right cheek and knee, poorly dressed, rather frail and timid. Last seen on railroad. Any one having seen him or knowing where he is, will please notify this Office at once.

Manitoba, Notice!

THE fifth annual session of the Manitoba Conference of Seventh-day Adventists will be held at the Northwestern Training-school, Portage la Prairie, Manitoba, December 27-31. The first meeting will convene at seven o'clock Friday evening.

At this session all the regular conference officers will be elected, including trustees for the legal part, and such other business will receive attention as may properly come before the delegates.

Each church is entitled to one delegate without respect to numbers, and to one delegate to every seven members or fraction thereof. We hope also to see representatives from the various companies and isolated Sabbath-keepers. Let each church attend at once to the election of its delegates, and forward the credentials of the same to the conference secretary.

W. M. ADAMS, President.

Canvassers' Institute

THE canvassers' institute for North Carolina will be held at Hildebran, beginning at 7 P. M., December 17, and continuing till Jan. 12, 1908.

All those planning to engage in the canvassing work in this conference the coming season should by all means attend this institute. Shall we have your co-operation? We pray that we may. My address is Gastonia, N. C.

HORACE G. MILLER, State Agent.

Notice!

THE first biennial session of the North Pacific Union Conference Association of Seventh-day Adventists is called to convene in the chapel of Walla Walla College, College Place, Wash., at 4 P. M., Monday, Feb. 3, 1908, for the election of officers and the transaction of such other business pertaining to the interests and work of the association as may properly come before the meeting.

The association named above is a legal corporation, organized and existing under the laws of the State of Oregon; the articles and by-laws providing that the regular sessions of the organization be held in connection with the biennial sessions of the North Pacific Union Conference of Seventh-day Adventists, the regular delegates to said conference being the constituents and authorized voters in the above-named legal association.

W. B. WHITE, President,
F. M. BURG, Secretary.

Workers' Convention

It has been decided to hold a workers' convention in New York City, December 23-29, at the Tabernacle, 535 West 110th St. This convention will be held jointly with the workers of the New Jersey Conference, and we expect a rich blessing together.

In these large cities we have found it next to impossible to conduct public efforts during the holiday week, so we have selected this time as the best for our convention. It is hoped to fill each day with that which will be the most helpful to us as workers. Every day from 8:30 to 10 A. M. will be devoted to prayer and Bible study. Elder E. W. Farnsworth will conduct most of these studies, and every evening will be given to preaching. Each day of the convention will be devoted to a consideration of some definite line of our denominational work. The following subjects are to be considered:—

Monday, December 23, The Work of the Gospel Ministry. This general subject will be discussed under three topics: (1) The Sacredness of the Gospel Ministry; (2) The Minister's Department in and out of the Pulpit; (3) The Perfect Soul-Winner. Stirring papers will be presented, to be followed by general discussion.

Tuesday, Religious Liberty: (1) Religious Liberty—Its Origin and Scope; (2) Relation of the Individual Christian to Civil Governments; (3) In View of the Coming Crisis, What Should Seventh-day Adventists Do?

Wednesday being a regular holiday, most of our people can attend the services, so this day will be devoted to The Sabbath-school Work: (1) Organizing a Sabbath-school; (2) What Are the Essentials to Make a Sabbath-school a Success? (3) How May Our Sabbath-schools Be Made More Interesting and Profitable to Our People Generally?

Thursday, The Publishing Work: (1) The Relation of Ministers and Other Conference Workers to the Publishing Work; (2) The Place Our Publishing Work Occupies in the Work of Giving the Third Angel's Message; (3) How to Set Every Church-member to Work, and What Would Be Accomplished.

Friday will be given to Christian Education: (1) Christian Education—Its Design and Importance; (2) The Scholarship Plan.

Sabbath will be a Young People's day. Three union services will be held—one in Brooklyn, one in Manhattan, and the other in New Jersey, the latter place not having as yet been selected.

Papers on the following topics will be presented: (1) The Object and Need of Young People's Societies; (2) Relation of the Young People's Societies to the Local Church; (3) How May Our Young People's Societies Be Conducted to Impart the Most Spiritual Good?

Sunday will be given to the needs of local church officers. Three papers will be presented: (1) The Duties and Privileges of Church Elders and Deacons; (2) Duties of Church Clerks and Treasurers; (3) The Duties of Church Librarians.

As Sunday is not a regular day of employment for our brethren, we have selected it as the best time in which to invite our local church officers, and we do most sincerely hope that not one will miss this opportunity of studying with us.

While this is primarily a workers' convention, we shall welcome any who may wish to meet with us, and to join us in the discussion of these subjects.

We expect some of our General Conference brethren to be with us, but just who will come we can not say at this time; but of one thing we are assured, the dear Lord will be with us to the end. C. H. EDWARDS.

California, Notice!

THE *Seed Sower*, issued by the California Tract Society, announces a canvassers' training-school, at Mountain View, Cal., beginning Sunday, December 15, and continuing to Sunday, January 12.

The course will embrace a comprehensive study of the science and art of Christian salesmanship. It is urgently requested that conference laborers and church officers join in an earnest effort to secure the attendance of worthy persons who should engage continuously in the good work of selling our books, or who should begin now to earn scholarships for the next school year. Expenses will be made as reasonable as possible.

All persons who are interested in the sale of our literature, and who desire information concerning this convention, should correspond with the California Tract Society, Mountain View, Cal.

Even if the convention may have begun before this notice is read, yet it may not be too late for the reader to secure many advantages from it. E. R. PALMER.

Minnesota Canvassers' Institute

DEFINITE instructions for canvassers will be given in a fifteen days' institute to be held in the Minneapolis church, February 17 to March 4, 1908. Considerable thought has been given to the time and place for this meeting. Inasmuch as the Northern Union Conference is to be held March 5-15, it was thought that it would be an advantage to those who wish to take the training, to have it at this time; and if some desire to attend these important meetings of the union conference which follow, they will have opportunity.

Every effort will be put forth to make this one of the most interesting and profitable institutes ever held in Minnesota. We shall endeavor to give the very best help and instruction in book salesmanship that can be provided, and it will be given free of charge. The only expense to be met in attending this institute will be the cost of board. To those who go right to work after the institute, the railroad fare will be paid from their home to the institute and from the institute to their territory.

Instruction will be given on the general principles of salesmanship, including the best methods of gaining entrance and a hearing, giving the canvass and closing the sale, delivering, etc. Daily drills will be conducted. A thorough study of the book to be handled will be taken up each day. Bible studies on the cardinal points of our faith will be given, and nothing will be left undone that ought to be done to make this institute what it ought to be.

Our earnest desire is that many consecrated

souls will feel a burden to prepare for this important work. This is a golden opportunity. May there be a hearty response to this call. Those who decide to attend this institute will please notify the undersigned, at 519 East Lake St., Minneapolis, Minn., in due season so the proper arrangements can be made for rooms and entertainment. May the Lord impress souls to launch into this work and gain a speedy preparation to enter the wide harvest-field. FRANK F. FRY.

Addresses

THE address of Elder F. L. Perry, of Peru, is changed to Casilla 1002, Lima, Peru.

The clerk of the Seventh-day Adventist church of Alma, Neb., wishes to know the addresses of the following-named members of that church: Mr. A. E. Allen, Mrs. A. O. K. Drew. Address Mrs. Mary E. Tillottson, R. F. D. 2, Box 23, Alma, Neb.

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

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

All persons unknown to the managers of this paper *must send with their 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.—An unimproved farm of 160 acres located $2\frac{1}{2}$ miles from Yuma, Colo. For particulars, address C. W. Carr, Yuma, Colo.

WANTED.—Position as head engineer in some Seventh-day Adventist institution, by a reliable man of six years' experience. References given. Address Lock Box 262, Welsh, La.

WANTED.—A conscientious Seventh-day Adventist housekeeper, in family of four. Good wages to the right person. Reference furnished if desired. Address D. V. Eastman, Gothenburg, Neb.

GOVERNMENT land can be had 25 to 40 miles from city of Denver. Good soil. Good water. Best of climate. Good location for either stock or poultry. For information, write to N. Talbott, R. F. D., Box 84, Brighton, Colo.

WE wish to tell you of our flours, cereals, canned goods, books, etc. Dates at bargain prices. Books cheap. Two holly ferns, post-paid, 25 cents. Send your name for full particulars. Cooking oil cheap. Address New York Food Co., Oxford, N. Y.

FOR SALE.—At great sacrifice, 40-acre fruit and truck farm, $\frac{1}{2}$ mile from town. Delightful climate. Gulf breezes. Purest water. Adventists locating here. Must sell so I can go out canvassing. Unable to farm. Particulars on request. Address P. W. Paulson, Silverhill, Ala.

FOR SALE.—Absolutely pure peanut butter, only 11 cents a pound. Purest imported olive-oil, \$3 a gallon. Purest coconut-oil, per pound, in lots of 25 pounds, 16 cents; 50 pounds, 15 cents; 100 pounds, 14 cents. If west of Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

WANTED AT ONCE.—For the new Long Beach (Cal.) Sanitarium, a number of first-class Seventh-day Adventist men and women graduate nurses; also one lady head nurse. Address Dr. Abbie Winegar-Simpson, Long Beach, Cal.

FOR SALE.—Purest, most healthful vegetable oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1.15; 5-gal. can, \$4.50. Also pure virgin olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

Obituaries

MORRISON.—Died at Mountain View, Cal., Sept. 5, 1907, after a long and trying illness resulting from old age and acute stomach trouble, Mary A. Morrison, widow of John Morrison, of Howard County, Indiana, where she lived until coming to California in 1888. She was born March 23, 1821, and was a Methodist before embracing the third angel's message under the pioneer labors of Elbert and S. H. Lane. At the time of her death she was a member of the New London (Ind.) church. Four children from a family of nine survive her. She was always true to the message in its purity, and was patient and courageous to the end. W. T. KNOX.

CURTIS.—Died at his home at Berrien Springs, Mich., Nov. 23, 1907, Elder Will D. Curtis, aged 56 years, 6 months, and 13 days. The immediate cause of his death was organic heart-disease. He occupied the pulpit of the college chapel on the day he was stricken. He seemed to enjoy the service himself, and no one knew that he was suffering somewhat from the exertions he put forth through his earnestness. In the evening he was at home, visiting with his family, and talking with a neighbor on some matters of business, when his heart refused to perform its usual functions, and within the short space of half an hour his life-work was closed. "In ministry, in counsel, in prayer, and in preaching, his life reached the climax on the last day of service. The ringing exhortation at the last vesper service, the earnest prayer that followed, and that remarkable sermon on the Sabbath, will ever speak to those who were auditors at his last public service. As the sweetness of the perished rose lingers in the atmosphere of the parent stem, so will sacred fragrance perfume the memories of the last work of" Elder Curtis. His father was an Adventist, but the son did not embrace the doctrines of Adventism until about twenty-seven years ago. Giving his whole heart to the work, he soon entered the ministry, and the General Conference of Seventh-day Adventists, held in Battle Creek, in 1886, sent him and his wife as missionaries to Australia. They sailed in January, 1887, and stopping en route for two months at Honolulu, assisted in establishing the work there, and later assisted in the work in New Zealand. They were gone from this country six years, returning on the missionary ship "Pitcairn." On the way back, they visited the islands of Pitcairn and Tahiti. After his return to this country, Elder Curtis labored in Illinois for several years, a part of which time he was a member of the conference committee and was conference superintendent of education. Later he was transferred to Indiana, where he also served on committee and as superintendent of education. Four years ago next spring, Elder Curtis was chosen educational secretary of the Lake Union Conference, to fill a vacancy, and at the last session of the conference he was elected for the term of two years to the same position, which he held at the time of his death. His wife, two sons, two daughters, and a sister remain. Funeral service was held at the college chapel, at Berrien Springs, Mich., November 26, Profs. N. W. Kauble and J. G. Lamson, and the writer officiating. ALLEN MOON.



WASHINGTON, D. C., DECEMBER 19, 1907

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

ELDER W. A. SPICER is spending the week of prayer at Mount Vernon, Ohio, where he will join the faculty and students of the college in their special services.

It was only a few months ago that our South American brethren opened their first mission in Bolivia. Now comes the word from Elder E. Thomann that a Catholic family has begun the observance of the Sabbath, the first fruits of our work in that country.

THIS week Elder E. R. Williams and family sailed from New York, en route to South Africa. It is expected that they will engage in the work in connection with one of the native missions, in Rhodesia or Basutoland. We are glad to see help going forward to these stations, which have long been calling for reinforcements.

THE members of the nurses' training-class at the Washington Sanitarium who are selling *Life and Health* in the city are enthusiastic over their success. They find that the magazine sells readily. One of the stenographers in the General Conference Office sold fifty copies in about two hours on Thanksgiving day. Others are having similar experiences.

In our department of Notices and Appointments this week will be found notices of three canvassers' conventions or institutes,—one at Hildebran, N. C.; one at Minneapolis, Minn.; and one at Mountain View, Cal. It would be well for any who are contemplating entering the work in any of these localities to take note of these appointments, that they may secure the benefits of the instruction to be given.

THE students of Union College have ordered twenty-six hundred twenty-five copies of "Our Truth" number of the *Youth's Instructor*, and orders for twenty-five to five hundred copies are coming in rapidly from individuals. This excellent number deserves a very wide circulation. Please read Elder Daniells' words of commendation on page 6 of this paper. Prices: 5-24 copies, 2½ cents each; 25 copies or more, 2 cents each. Address Youth's Instructor, Takoma Park, Washington, D. C.

THIS week Elder G. B. Thompson left Washington for the West. He will labor for a time in Colorado, and attend the Central and Southwestern Union Conference sessions. On the trip westward he plans to attend a general meeting for southeastern Kansas, at Oswego.

ELDER A. G. DANIELLS left Washington this week for Mexico, where he will attend the annual meetings of the Mexico Mission, to be held in Guadalajara, San Luis Potosi, and Mexico City. Before returning to the General Conference office he plans to attend the conference of the Southern Union, also the Pacific and North Pacific Union conferences.

THE General Conference last week received the following telegram from Elder J. S. Washburn, of Nashville: "Six thousand one hundred twenty dollars cash on fund. South clear. Remittance follows." This means that the Southern is the first union conference to announce the completion of its apportionment of the \$150,000 fund. It was agreed that the union should raise \$6,000 as its share in the fund, and we congratulate the believers in the South on the results of their efforts.

In the last issue of the *Welcome Visitor* Elder H. H. Burkholder gives an interesting report of the visit at Takoma Park of the Ohio delegates to the Atlantic Union Conference. After speaking at some length of their visit to each of the institutions and their favorable impressions concerning them, Brother Burkholder says, in closing: "The stupendous task of changing our denominational headquarters is now a finished fact. And from what we have seen and felt during this visit, we have every reason to believe that this move will prove a great blessing to the cause of God, and will hasten the day of final rewards."

DURING the winter there will be held sessions of seven union conferences in the United States. The dates and places of these meetings are as follows:—
Southern Union, January 9-19; Nashville, Tenn.
Central Union, January 23 to February 2; Boulder, Colo.
Southwestern Union, February 4-14; Keene, Tex.
Pacific Union, January 17-27; Mountain View, Cal.
North Pacific, January 9 to February 9; Walla Walla, Wash.
Northern Union, March 5-15; Minneapolis, Minn.
Lake Union, March 17-27; Chicago, Ill.

It has been arranged for at least one member of the General Conference Committee to attend each of these gatherings.

THE *Sabbath-school Lesson Quarterly* for the first quarter of 1908 is now ready. This is the second quarter's lessons under the general heading, "A Synopsis of Present Truth." The lessons for the new quarter deal with the judgment hour, the closing message, the powers symbolically represented in the book of Revelation and the work they do, the sealing work; the second coming of Christ, life only in Christ, the resurrection, the millennium, the destruction of the wicked, and the reward of the righteous. Persons not belonging to our Sabbath-schools may order of their tract societies or of any of our publishing houses. Price, 5 cents a copy.

THE students of South Lancaster Academy are going to devote a two weeks' vacation to the sale of *Life and Health*. Three thousand copies was the initial order, and they are talking of the possibility of using ten thousand more. Elder E. E. Miles, Dr. Nina Case Baierle, and others are assisting in, and directing, the work. The January number, with a beautiful winter scene on the cover, and filled with good things, will be out this week. Many of our people are regularly engaged in selling this journal, and are making good wages while doing very practical missionary work. For full particulars, write to *Life and Health*, Takoma Park, D. C.

To Stockholders in the Southern Publishing Association

At a meeting of the stockholders of the Southern Publishing Association, of Nashville, Tenn., held in January, 1906, it was voted to change the corporation from a stock company to a non-dividend-paying membership company. Accordingly the officers of that association are now endeavoring to secure the transfer of the stock to trustees, in order that this form of organization may be effected at the next meeting, to be held in January. Some of the stockholders may not realize the importance of this matter, for they have not yet responded to the requests made for the transfer of their stock. Will the stockholders who have received assignment blanks, and have not yet returned them, kindly fill them out at once, and send to I. A. Ford, Twenty-fourth Ave. North, Nashville, Tenn., in order that this work may not be delayed? All who make this transfer as suggested will receive membership in the new organization. Their prompt action at this time will greatly facilitate matters. As the General Conference has recommended the changes in organization proposed above, we are interested in the efforts our brethren in the South are making in this matter, and hope all those holding stock will send it in at once.

A. G. DANIELLS.