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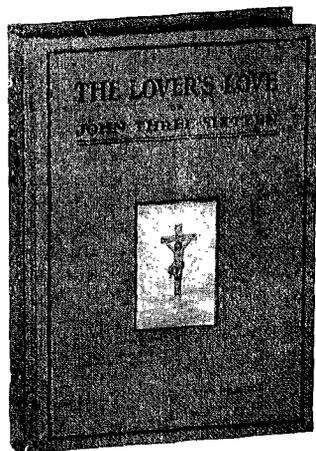
A Prayer

Dear Lord, not for the dead I pray;
Not for the night, but for the day;
Not for the calm, but for the strife,
The tasks and triumphs of this life.
Teach me the joy of work begun,
Something to do and something done;
Keep Thou the hope strong in my breast;
Light Thou the path which leads to rest.
Shadow and sorrow, death and tears,—
Send, Lord, the faith to calm all fears:
Give me to think on life alone,
And strive to make it like Thine own;
Labor and life and love, and then—
At last to rest with Thee. Amen.

—F. D. Sherman.

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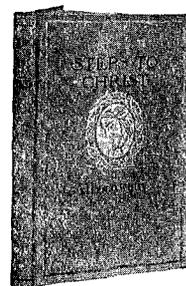
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THE REVIEW AND HERALD

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

VOL. 85

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Editorial

IN one form or another the teaching is repeatedly cropping out that character is the result of doing rather than that doing is the result of character. There is doubtless a certain reflex influence of conduct upon character, but a righteous character can never be formed by the attempt to do righteousness. "Make the tree good, and its fruit good." Righteousness must be received before it can be revealed.

The Advent Message

THIS advent movement has its place in history. Although it did not have its origin in any of the great seats of theological learning, and has not been recommended to the world by the leaders of theological thought, yet it has steadily made its way, in the face of ridicule and opposition, until it is now recognized as a factor which must be reckoned with in the religious world.

There is only one explanation for these facts. A divine message was to be proclaimed, and a divine providence raised up the messengers. This was not done in any arbitrary way, or in violation of the freedom of choice, but by directing the attention of sincere students of the Scriptures to those portions of God's Word which declared the purpose of God for this time. William Miller, J. V. Himes, Charles Fitch, Josiah Litch, Joseph Bates, James White, J. N. Andrews, J. H. Waggoner, Uriah Smith,

and their associates—men of no mean intellectual ability and of deep piety—were rewarded in their prayerful search of the Scriptures with such an understanding of the prophecies relating to the last days as enabled them to declare with assurance that the great prophetic periods were fulfilled, that the last-day conditions both of the church and of the world were fully met, and that a waiting church would soon behold her divine Lord.

Although this message has been rejected by the many, and has been scoffed at by infidels and nominal believers, yet it has been gladly received by many thousands who are persuaded that the work of preparing the way for the coming King is now being done, and that the long-deferred hope of the church will soon be realized.

Among all the religious denominations there is only one professing to be carrying forward the complete work of reform necessary to make ready a people prepared for the Lord. The name adopted by this people—the Seventh-day Adventists—suggests the leading features of this movement,—a return to the observance of the Sabbath of the fourth commandment, and the proclamation of the impending advent. This movement also stands for the restoration of every neglected or perverted gospel truth, and a return to the simplicity of apostolic faith and practise.

Let the doubting Thomases consider this fact: The Sabbath reform and the announcement of the second advent, when united in one message, have commanded the attention of the people as no proclamation of either truth by itself has been able to do. Although it demands a positive conviction of truth, and a courage based upon an intelligent faith, to respond to the call to observe the seventh-day Sabbath, contrary to the custom of the world and the example of the churches, and although the disappointment of 1844 has led many to regard the advent movement as a lost cause, yet the growth of this denomination and the extension of this message during the last forty years, furnish convincing evidence that this work is not of men. In almost every land on the face of the earth, the Sabbath and the advent have been proclaimed, and witnesses to these truths have been raised up; and this has all been done during the present generation. Some of the earliest advocates of these

truths are still bearing their testimony in favor of them.

These considerations may serve to renew the courage of those who have already identified themselves with this advent movement, and ought to be suggestive to those who have attempted to proclaim the Sabbath truth apart from the advent doctrine. Both the Scriptures and providence testify that these truths go together, and neither of them can now be successfully proclaimed without the other.

The Closing Year and the Closing Doors

EVENTS of the closing days of 1908 have a message for every true Seventh-day Adventist. They should give point to our prayers this week of prayer, and lead to a larger annual offering than ever before.

Things are not going on over the world just as ever aforesaid. The crisis we have talked about is visibly closing in, and our work is affected by it. Already the preparations for war and the open talk of an outbreak of hostilities in the Balkans next spring make the way of our workers there more difficult. If the gathering winds are not once more held back and quelled, it means the closing of many a door of opportunity in Europe, and great trouble and perplexity for our laborers and people.

For years we have had comparative quiet, and the Lord has wonderfully opened doors in these regions of Europe. But workers have been few and means limited. We pray God for yet a little more time; but how can we pray in faith for yet more time without dedicating our service and our means for the enlargement of our meager forces?

Now Turkey is wide open. We ought, as Elder Conradi has said, to have a hundred workers there to make up lost time. No one but the Lord can tell when the outbreak of war in southeastern Europe, or some new development, will swing shut these doors. Now is the time to act.

For years the way has been open in Persia. We have never set foot in that great country. And now there seems a chronic state of turmoil coming on. How long must Persia wait for the advent message?

After trying long to hold back the acknowledgment, the British authorities are constrained to admit that India is in

a far more dangerous state of unrest than in the days before the sudden outbreak of the great Mutiny of 1856. The doors are closing, and we have so much yet undone, so many languages and peoples unreached.

So, too, China, with all the Orient, is astir. As truly as we have a message for the world, the doors so long wide open are not long to be held.

True, our work will not stop even amid the tumult of great world-changes. Whatever comes, the message is to be carried to all peoples. But we shall know to the full the meaning of that warning that the work not done in times of peace will have to be done amid great trouble and sorrow in times of tumult.

The angels have been holding the winds. Even for the heavenly powers it has meant the putting forth of earnest effort, so ripe is the world for the final harvest of destruction. But the cry still goes up, Hold, hold, till we have sealed the servants of our God. And to this advent people is committed that sealing message of Sabbath reform. As the angels check the winds of strife, and hold open these doors, they must look to this people to see us enter. It means a call right now to get into the unentered regions. It means increasing our forces in the mission fields where we have but a foothold.

There is nothing else to live for, nothing else worth while, no other purpose for means beyond the necessities of life, than to press this message on at home and abroad. Pray for the largest annual offering from our own people that we have ever had. The Thanksgiving effort must not lead any to overlook the annual offering, in which we ourselves bring the gifts for missions. From all the four quarters of the earth comes the call for an advance.

W. A. S.

The Religio-Political Principles of the Papacy

IMMEDIATELY after the close of the recent political campaign, Hon. Theodore Roosevelt, the President of the United States, gave to the public a letter in which he expressed his views as to the bearing which a candidate's religious profession should have upon his fitness for public office. From this letter we quote:—

To discriminate against a thoroughly upright citizen because he belongs to some particular church, or, because, like Abraham Lincoln, he has not avowed his allegiance to any church, is an outrage against that liberty of conscience which is one of the foundations of American life. You are entitled to know whether a man seeking your suffrage is a man of clean and upright life, honorable in all his dealings with his fellows, and fit by qualification and purpose to do well in the great office for which he is a candidate; but you are not entitled to know

matters which lie purely between himself and his Maker.

Referring to the opposition against Mr. Taft, based upon the report that his wife and brother were Roman Catholics, President Roosevelt further said:—

As it happened, they are not; but if they were, or if he were a Roman Catholic himself, it ought not to affect in the slightest degree any man's supporting him for the position of President. . . . I believe that this republic will endure for many centuries. If so, there will doubtless be among its presidents, Protestants and Catholics, and very probably at some time, Jews.

The President's outspoken utterance in favor of religious liberty is timely, and ought to have a wide influence. The position which he takes against making one's religious views a test of his qualification for a political office is thoroughly sound, and is in harmony with both the American and the Christian idea of religious liberty. But in his application of this principle to Roman Catholics, the President evidently overlooks the fact that the papacy is a political organization, and that it maintains political principles diametrically opposed to the liberties granted by the Constitution of the United States. If Roman Catholics confined their religious views to the proper sphere, the principles enunciated by the President could be applied to them as well as to Protestants, but when they include within the pale of religion, political opinions subversive of free government and personal liberty, these so-called religious views, which are really political in their nature, become a subject of proper inquiry when one who holds them becomes a candidate for a public office.

This view of the matter has been quite clearly stated in an open letter to President Roosevelt prepared by a committee representing the Evangelical Lutheran Church of America. From this letter, we make some extracts:—

Of course it is subversive of the basic principle of a real separation of church and state to permit the religious belief or non-belief of any candidate for public office to determine the casting of one's vote for or against such candidate, except when that very religious belief or unbelief antagonizes this principle and all those rights and liberties that are included therein and safeguarded thereby. We agree with you, therefore, that those citizens are to be severely criticized who vote against a man merely because he is a Unitarian, a Jew, a Methodist, or any other religionist.

But are you not aware of the fact that the Roman Catholic Church has again and again for centuries back, and down to modern times, through the official head and other authorities, denounced as wholly wrong, and as things to be tolerated only so long as they can not be changed, the complete separation of church and state, full religious liberty, freedom of conscience, of speech, and of the press, and that, moreover, it pro-

claims its teachings and principles to be unchangeable? . . .

Are we not, then, compelled to maintain that a loyal Roman Catholic who fully understands the allegiance required of him by the pope can never sincerely subscribe to the federal Constitution, or, if he does subscribe to it, never can be expected to abide by it, enforce, and defend it? . . .

We protest that it is neither personal feeling nor religious antagonism which determines our attitude in this matter, but solely our disagreement with the Roman Catholic Church on this basic political principle, a disagreement growing out of the rejection and denunciation by the Roman Catholic Church of that very principle which you admonish all faithfully to uphold, not only in theory but in practise.

The views of the President as expressed in his letter were dealt with in a series of resolutions presented at a recent meeting of the Philadelphia Baptist Ministerial Association. The resolutions read:—

Whereas, The President of our country has seen fit to denounce from his high office as unwarranted bigotry the action of some of our citizens who refuse to ignore religious tenets in connection with their voting; therefore be it—

Resolved, That, as was our fundamental teaching, we steadfastly maintain that man's religious faith, that is, his attitude toward God, should not be made a test for any political office, but his moral and intellectual attainments alone should be considered, leaving him absolutely free in purely religious matters.

Resolved, That, as we understand the facts, the Roman Catholic Church lays a claim on its clergy and its members not only for submission to ecclesiastical superiors in matters of opinion, but in all matters of daily life, and has for centuries, whenever it was possible, sought to visit physical pains and penalties on the disobedient, and has taught until now, and still continues to teach, bitter hostility to our public schools and our separation of church and state, and seeks to get from our government a recognition at Washington as a foreign political power, entitled, like other powers, to a representation here, and therefore is, and claims to be, very much more than a religious organization, even a very real and wily and mighty political organization, controlled from abroad by men who are neither familiar with, nor in sympathy with, our governmental ideas.

Resolved, That we appeal from our President, excited and seemingly ignorant of church history, to our President, cooled off and better informed.

Resolved further, That it is not in accord with our American liberty that men be called bigots who exercise the right of private judgment in matters of so much importance as their vote.

Discussion upon these resolutions was deferred for two weeks, when a spirited debate upon them was expected.

It was only to be expected that the Roman Catholics would be highly pleased with the position taken by President Roosevelt. An editorial paragraph in the *New World* (Chicago) voices their feeling in this matter:—

President Roosevelt's letter to the

gentleman from Ohio is destined to become a historic document. Centuries hence Catholics will be quoting it against intolerants throughout the civilized world.

Letters and comments by various persons of more or less prominence have appeared in the public press, and altogether a wide-spread interest in this subject has been awakened.

The Rise and Fall of Religious Liberty in America

Lining up for the Final Assault

It has been shown in these articles that the principles of religious liberty were enunciated by Jesus Christ, promulgated by the true exponents of his gospel, maintained in Europe, even during the Reformation period, in opposition to the Reformers themselves, gained a footing in America only after the most strenuous opposition of the established order, and finally found a place in the Constitution of the federal government in spite of the fact that every State government save one adopted constitutions that were opposed to it in principle. The principle of soul-freedom has grown nowhere in the world without a terrible handicap of oppression, persecution, and martyrdom. It is a principle so opposed to the kingdom of darkness, that, so long as that kingdom exists, the warfare must continue. Therefore, in view of the fact that the majority of the individual States of this nation are committed to the opposite principle through their fundamental laws, it should not surprise us if history should repeat itself in this country, and oppression come again.

We have shown the growth in this country of an organized power committed to the principles of repression and oppression in "religious concerns," a power definitely and avowedly committed to a vigorous warfare against the fundamental principles of the national government so far as the separation of church and state is concerned. Men have declared that there was no danger, that such an organization could not thrive in the "land of liberty;" but it is thriving to-day, advancing in numbers, in strength, in influence, until the principles it holds are made a lash to whip recalcitrant legislators into line with its purpose.

The growth of its influence has not been kept within its own organization. It has sought earnestly and persistently for support from other organizations, and that support has been given. It has stoutly attacked the federal Constitution because it did not contain the name of God, and did guarantee religious liberty; and that attack, first resented by the great body of the people, has come to be tolerated by the mass, and to be

indorsed, directly or indirectly, by an ever-increasing number.

The first organized ally of the National Reform Association was the Woman's Christian Temperance Union, which was induced by the National Reform Association to second its efforts to secure legislation in behalf of "sabbath reform" and also to secure the recognition of the Lord Jesus Christ as the governor of this nation and of his law as the basis of legislation. Accordingly, in 1887 the Woman's Christian Temperance Union added to its organization the department of sabbath observance, which was put in charge of Mrs. J. C. Bateham, of Ohio. To show that this organization was fully in harmony with the aims of the National Reform Association, it will be sufficient to cite two authoritative utterances. The Woman's Christian Temperance Union monthly reading for September, 1886, said:—

A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers; hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Woman's Christian Temperance Union has so long championed this cause.

The Woman's Christian Temperance Union in national convention in 1887 made this declaration:—

The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be *this world's king*;—*yea, verily, THIS WORLD'S KING* in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics.

The same year in which the Woman's Christian Temperance Union took this action, there was formed (Nov. 13, 1887) an organization known as the American Sabbath Union. From the constitution adopted by that organization we learn that the object of its existence was "to preserve the Christian sabbath as a day of rest and worship." Its influence also was thrown with the National Reform Association to seek by means of religious legislation the enforcement of the Sunday institution upon the people.

The following year the Woman's Christian Temperance Union in convention passed a resolution to the effect that—

Christ and his gospel, as universal king and code, should be sovereign in our government and political affairs.

In 1888 the third party Prohibition party in State convention in San Francisco hissed down the principle of the separation of church and state, and adopted a platform recognizing the Lord as supreme ruler, "to whose laws all human laws should conform." The same year the secretary of the National

Prohibition Convention, Sam Small, in a sermon at Kansas City, Mo., in the month of January, said:—

I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it, and enact it into laws.

This is the avowed purpose of the National Reform Association, and the latter won an influential ally when that political party declared itself in favor of religious legislation. Said one prominent speaker of that party, when accused by a national reformer of not making enough of national reform principles: "We are just as much in favor of those principles as you are; but the time has not yet come to make them so prominent as you wish. But you help put us into power, and we will give you all you want."

In 1864 there was one obscure organization advocating those un-American principles; in 1888 there were four, and each of the three additions was capable of wielding a greater influence among the people at large than the parent organization. The effectiveness of the power working against the Constitution and religious liberty had been more than quadrupled.

In 1884 the National Reform Association had made a bid for Catholic support of its program in these words:—

Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them.

What they meant by political atheism was nothing more nor less than the separation of church and state and the nation's guaranty to the individual of the right to worship God according to the dictates of conscience. That ground being common to both the National Reform Association and the Catholic Church, the latter took the proposition of co-operation under favorable consideration, and in the year 1889, at the Catholic Lay Congress held in Baltimore on November 12, issued the following pronouncement:—

There are many Christian issues upon which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic sabbath, we can bring the masses over to the moderation of the Christian Sunday.

This was done, as it was announced by the national reformers, "after correspondence and conference with the American Sabbath Union." It was advocated by the editor of the *Catholic Universe* in these words:—

What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy.

The national reform organization sought for Catholic union with them against "political atheism." The Catholic editor advocated an agreement with such non-Catholics "who desire to keep Sunday holy," in order that, by such union, the Sunday institution—the child of the papacy—might be exalted. The pronouncement issued as a result of that advice and that "correspondence and conference with the American Sabbath Union," declared in favor of such a union between Catholics and non-Catholics as would enable this combination to "shape civil legislation for the public weal;" and that "public weal" for which they were to unite in shaping legislation is principally comprehended in what they denominate "proper Sunday observance."

That union may therefore, in effect, be regarded as consummated, and to the combination previously effected the National Reform Association can now add the power and influence of the whole Roman hierarchy in the United States. And to prove that this is not an incongruous or inharmonious combination, I quote the instruction given to Catholics by Pope Leo XIII:—

All Catholics should do all in their power to cause the constitutions of states, and legislation, to be modeled on the principles of the true church.

The word "states" in the above quotation is used in the sense of nations. The principle of "the true church" in reference to the proper relation between church and state is that the two institutions should be joined, controlled by one head, and that head the head of the church, and that all "heresy" should be punished by pains and penalties. The principles of national reformism, carried to their ultimate, involve just such an arrangement, though they refuse as yet to acknowledge the headship of the pope. Both organizations believe in the union of religion and the state—or literally, church and state; both believe in the state legislating upon religious matters; both believe in the enforcement of the Sunday institution by law, backed by pains and penalties; both believe in setting up a standard of religion for the nation, and laying the hand of the law upon religions that do not conform to the standard. Why should they not join hands?

For years the advocates of national reform principles sought to bring the labor unions into harmony with their purposes. For a considerable time these overtures were rejected; but notwithstanding these rebuffs and rejections, the advocates of national reformism claimed to represent the laboring men of the nation. Their claims were indignantly rejected by an authorized representative of the labor unions (Mr. Thos. J. Morgan) before a House committee during the hearing on the bill for closing

the Columbian Exposition on Sunday. But the importunate persistence of the Sunday-law advocates has finally been rewarded; and the president of the American Federation of Labor has indorsed the purposes of the National Reform Association and its allies, so far at least as Sunday legislation is concerned. That indorsement was brought to light in this way: The officials of the International Federation of Sunday Rest Associations of America arranged for a convention to be held on the grounds of the Jamestown Exposition, September 25, 26, 1907, and Mr. Samuel Gompers, president of the American Federation of Labor, was invited to address the convention. Mr. Gompers's letter in reply to the invitation reads:—

AMERICAN FEDERATION OF LABOR,
WASHINGTON, D. C.,
Sept. 14, 1907.

Dr. T. T. Mutchler,
Pres. International Federation Sunday-
rest Assns. America,
1008 Walnut St., Philadelphia, Pa.

DEAR SIR: Your favor received today, and contents noted. I regret very much that circumstances are such as to make it impossible for me to accept your invitation to deliver an address before your association at its meeting in Norfolk, September 25, 26, but as I previously stated to you, it is absolutely beyond my power to be present.

May I take the opportunity, however, of conveying to you my hearty commendation of the principles and purposes of the association which you represent? Not only am I personally in hearty accord with any movement which has for its object the preservation of one day's rest in seven, but the American Federation of Labor, representing, as it does, over two million workmen and women, has emphatically declared itself in favor of the Sunday-rest day, and it has done as much, if not more, than any other organized body of men and women to enforce the observance of the Sunday-rest day.

Again expressing my regret that circumstances prevent my attending the meeting of your association, with every wish for your success, I have the honor to remain,

Very respectfully yours,
(Signed) SAMUEL GOMPERS,
President A. F. of L.

Thus another powerful ally joins the ranks of those who are working to transform this government into an ecclesiastical machine that will ride roughshod over the civil and religious rights of the people.

There are two other organizations that must be placed in the same category, the one designed to energize and direct these efforts on the part of the Protestant denominations, and the other designed to do the same work for and among the various Catholic organizations of the country. The first is the Inter-Church Federation Organization, and the second is the American Federation of Catholic Societies. This banding together of institutions and organizations for a common

purpose—warfare against the fundamental principles of our government and the rights of individuals under it—is one of the most significant events of this century. The results of the combined influence of these organizations upon the American government and people will be considered in another article.

C. M. S.

Imitating the Ideal

THERE are those who deny to Jesus Christ his unique position as both Son of man and Son of God, but who emphasize the purity of his character, and hold up his example as worthy of imitation. They are willing to bestow hero-worship upon "the prophet of Nazareth," and view him as an ideal to be copied, but do not acknowledge his divinity or the necessity of accepting his righteousness as the only basis of perfection of character.

The practical consequence of this kind of teaching, and the vital difference between a merely human effort to imitate the perfect copy and the divine gift of power for righteousness, have been clearly presented in an article by Dr. Louis Matthews Sweet, in the *Bible Record* for November, from which we take the following paragraphs:—

We are ready to concede all that a reasonable person is likely to claim as to the general tendency of an ideal to get itself embodied in the life of one who admires and pursues it. But the ideal of Christ is not like other ideals,—the embodiment of superiority on the same general plane of existence,—and we protest that merely as an ideal, as a model for our copying, there is full as much of discouragement as of inspiration in the life of Christ.

We have read what Channing has to say about the inimitableness of Christ's character, and we have put it to the test of honest trial; and there is far more to be learned from the trial than from the famous sermon. Here is an appropriate place for a man to open the New Testament, and soak mind and heart with the character, in all its range and intensity, in all its beauty and elevation, of the Sonship which he would imitate and reproduce. Let him not forget that Christ's attitude to God was the index, as it was the outcome, of all that he was. To reproduce his attitude to God, it is not enough to tread a chalk-line of outward correctness, to do certain things in a certain way, but to realize in actual fact the spirit and atmosphere of a life which was the outward expression of a mind without a cloud, of a heart without a stain, and of a will in perfect harmony with God. What one of us is competent to this business? To reproduce the Christ life and to embody the Christ spirit, is the Christian's task; but who can ever come at it in the way of imitation? If sincere and earnest men become discouraged and disheartened in their attempts to obey the law of Moses, what is likely to happen to the man who attempts to imitate Christ? It is along this line that men come to learn the depth of their own need. Those who know

themselves know well that they need and must have a Saviour who will open the way to God, and confirm and reinforce their own wavering and uncertain impulses toward the right. To give them anything else is to mock them with the desert mirage of the unattainable, whereas the prophet promised that the mirage should become a pool of water (Isa. 35:7, marginal reading); the ideal, the actual. To sum up once more: That can not be the essence of Christianity which makes it another yoke of legal bondage by denying the help needed to enable us to carry out the task it lays upon us.

To one who has tasted of the riches of Christ, this humanistic "essence" of Christianity is a very thin and unsatisfactory thing. Christianity is historically and essentially a supernatural and redemptive system. It is a religion, not a philosophy nor an ethic. This does not mean that it is not rational and ethical to the core. Nor does it mean that the life of Christ has no value nor inspiration for the Christian. The life of Christ is the revelation of Christ, without which a knowledge of him would be impossible. It is also the revelation of the life unto which we are saved. To follow him by the outward way of imitation is to attempt heaven with scaling-ladders—the height of the wall is the measure of failure. To follow him by the inward path of self-surrender is to obey the deepest law of our being, and to find that the ideal, and the power to make it actual, flow forth from the same personal fountain of light and life.

What Shall Be Done?

WE are in difficulty regarding our Thanksgiving Ingathering work. In planning for this movement it was necessary for the printers to make arrangements for the necessary paper and office help at an early date. When they called on the General Conference Committee for an order for the number of papers that would be wanted, we had not received many orders from the churches, hence we hardly knew how many copies to order. We ventured to order four hundred thousand. The Review and Herald manager took the precaution to order paper for six hundred thousand.

When four hundred thousand copies had been printed, we had received orders for only two hundred fifty thousand copies. It looked as if four hundred thousand would be all that would be called for. So the printing ceased. But later the orders began to pour in, and we gave the Review and Herald an order for another fifty thousand. The orders kept rolling in and growing larger, until for ten days or more they averaged about twenty thousand a day. Since the presses began working on the Thanksgiving number the second time, they have been running day and night every day except Sabbath, and now in the midst of Thanksgiving week they are still running.

And the orders are still coming in.

This week we have received one order for sixteen thousand copies. We now have orders for six hundred fifty thousand copies. We have more than a hundred thousand orders unfilled.

Now what shall be done? Shall we become disheartened, blame some one, and throw up the work?—No, let us go on with the work. No one is to be blamed. The Review and Herald deserves our gratitude for the splendid work it has done. It fulfilled its part of the original arrangement on time. The difficulty has been caused by so many of the churches and conferences failing to send their orders in early. The fact is, the movement has grown beyond what any one expected.

We are profoundly thankful that it has. The Thanksgiving number of the REVIEW will not be out of date when the week closes. It will be good for the purpose for which it has been prepared until the close of the year.

Under all the circumstances it has been decided to extend the Thanksgiving Ingathering two full weeks. We shall fill every order we have received, and all that may yet come in. We earnestly request our people to continue the good work. Do not fail to distribute all the papers you receive. Pray the Lord of the harvest to give you good returns, and to bless the people who get the paper. Who can estimate the amount of good this work will do? Let it continue.

A. G. DANIELLS.

Note and Comment

Only One True Religion

It has become quite the fashion of late years to regard Christianity as the product of an evolutionary process, and to assume that all the other religions of the world have served their purpose in aiding to develop the Christian religion. This teaching necessarily denies that the truths of Christianity have been revealed, or that there is anything final in this system of truth, and concedes that there may be other and yet higher forms of religion still to come. In marked contrast with this modern denial of the exclusive character of the Christian religion is the view advocated by Dr. John Lord, the historian, in his lecture on Ancient Religions:—

I assume that there is no such thing as a progressive Christianity, except in so far as mankind grow in the realization of its lofty principles; that there has not been, and will not be, any improvement on the ethics and spiritual truths revealed by Jesus the Christ, but that they will remain forever the standard of faith and practise. I assume also that Christianity has elements which are not to be found in any other religion,—such as original teachings, divine revelations, and sublime truths. I know it

is the fashion with many thinkers to maintain that improvements on the Christian system are both possible and probable, and that there is scarcely a truth which Christ and his apostles declared which can not be found in some other ancient religion, when divested of the errors there incorporated with it. This notion I repudiate. I believe that systems of religion are perfect or imperfect, true or false, just so far as they agree or disagree with Christianity; and that to the end of time all systems are to be measured by the Christian standard, and not Christianity by any other system.

There is no compromise with the ultra-fashionable claims of the latter-day theologians in these vigorous statements. Well would it be if they could be repeated from every pulpit in the land.

The Eternal Son

THAT the Word who "became flesh" was "in the beginning," and that through him God the Father was revealed to the world, becomes clear through the study of the Old Testament Scriptures. This truth has been well stated by Dr. Gerlach, the German theologian, in these words:—

Throughout the whole Old Testament there runs the distinction between the hidden God and the Revealer of God, himself equal with God, who most frequently is called "the Messenger, the Angel of the Lord," "Malachi-Jehovah,"—one with him, and yet distinct from him. This Messenger of the Lord is the Guide of the patriarchs; the Caller of Moses; the Leader of the people through the wilderness; the Champion of the Israelites in Canaan; and also, yet further, the Guide and Ruler of the people of the covenant; or, as he is called (Isa. 63:9), "the Angel of his presence;" by Malachi, as "the Messenger of the covenant." This Angel of the Lord often in the Old Testament speaks as Jehovah, and his appearing is regarded as that of the most high God himself. Nay, God says expressly of this Angel, "My name [i. e., my revealed Being] is in him." In the New Testament the expressions, "The Word," "Son," "Express Image," "Brightness," betoken the same; viz., the countenance turned to man, the Revealer of the invisible God. The future appearance on earth of the God-man is gradually prepared for in the Old Testament in two ways: on the one hand, there is promised a mighty and glorious human Ruler over all (in later times called "Messiah"—the Anointed of the Lord), to whom at the same time in his human nature, divine names, attributes, and works are ascribed; on the other hand, the personal distinction in the Godhead, the Revealer of the invisible God as a separate person, is more and more clearly made known.

This clear testimony to the pre-existence of Christ needs to be emphasized in these days when he is being reduced to a mere man, sustaining the same relation to God as any other man. Such teaching directly contradicts the whole trend of both the Old and the New Testament Scriptures.

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.

Jesus All the Way

MILO D. WARFLE

ARE you sometimes sore afflicted?

Jesus was afflicted too.

Are you to some sin addicted?

Jesus can deliver you.

Are you heavy burdens bearing?

Cast your burdens on the Lord.

Are you very near despairing?

Be encouraged by his Word.

Do your sins seem black as midnight?

Christ invites you to his side.

Do you want a life that's upright?

You with Jesus must abide.

Are you now your sins confessing?

Jesus bends a listening ear.

Are you pleading for his blessing?

He will your petition hear.

Then, dear one, look to your Saviour!

He's the one you need to-day.

He will save from misbehavior;

He will keep you all the way.

Boulder, Colo.

The Privileges and Duties of the Followers of Christ

MRS. E. G. WHITE

"BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."

Christ gave his life that all who would might be freed from sin, and reinstated in the favor of the Creator. It was the anticipation of the redeemed, holy universe that prompted Christ to make this great sacrifice. Are we followers of God as dear children? or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal. God is a God of truth. Justice and mercy are the attributes of his throne. He is a God of love, of pity, and tender compassion. Thus he is represented in his Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore, and whose character we are seeking to imitate, we are worshipping the true God.

If we are following Christ, his merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious

fragrance. The spirit of love, meekness, and forbearance, pervading our life, will have power to soften and subdue hard hearts, and win to Christ bitter opposers of the faith.

"God so loved . . . that he gave,"—"gave his only begotten Son,"—that we should not perish, but have everlasting life. "Christ . . . hath loved us, and hath given himself for us." If we love, we shall give. "Not to be ministered unto, but to minister," is the great lesson which we are to learn and to teach. Next to the angelic beings, the human family, formed in the image of God, are the noblest of his created works. God desires them to become all that he has made it possible for them to be, and to do their very best with the powers he has given them. Life is mysterious and sacred. It is the manifestation of God himself, the source of all life. Precious are its opportunities, and earnestly should they be improved.

"Ye were sometimes darkness," the apostle continues: "but now are ye light in the Lord: walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Those who have learned of Christ will have no fellowship with the unfruitful works of darkness. In speech, as in life, they will be simple, straightforward, and true; for they are preparing for the fellowship of those holy ones in whose mouth "was found no guile."

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts that they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

The followers of Christ are to be co-workers with their Master; they must be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom," says Paul, "ye shine as lights in the world." We are to receive the bright beams from the Sun of Righteousness, and by our good works let them shine forth to others in clear, steady rays, never fitful, never growing dim. We can not be sure that we are doing no harm to those about us, unless we

are exerting a positive influence to lead them heavenward.

This is a time when every member of the church should be waiting, watching, and working. Through faith in Christ we should be alive to God; and every man, woman, and child who has a knowledge of the truth should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted this endowment of heavenly truth must not remain dead in trespasses and sins.

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed upon his people are degenerating because they are not used for seeking and saving those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but is apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the Word to the fallen children of Adam, both in the world and among the churches. We are to be waiting, watching, working. It is most inconsistent for the church, to whom has been opened the treasure of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise.

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. Paul may plant, and Apollos may water, but it is God who gives the increase. There is a great work to do; and the Spirit of the living God must enter into the living messenger, that the truth may go with power. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked; they have not on the robe of righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure.

It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim the truth. But who is it that makes the burden of perishing sinners his own? Among God's people to-day there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions, the sound of our voice is heard; but do we feel Christ's tender heart-longing for those outside the fold? Unless our hearts beat in unison with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account"?

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady trend of the events ordained by him to take place. Inspired by the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they can not do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

At the Time Appointed the End Shall Be—No. 2

GEORGE I. BUTLER

IN the preceding article, we reached the explanation of the vision of Daniel 8, of which the Lord had said, "Gabriel, make this man to understand the vision." Gabriel had explained concerning the symbol-beasts representing Medo-Persia, Grecia, and Rome, but had not explained to Daniel the period of twenty-three hundred prophetic days, or years. He had now come fully to explain the meaning of that period and its subdivisions. He begins where he left off in the eighth chapter. He says no more about the beast-symbols, which he had explained, but takes up the time-period at once. "Seventy weeks are determined ["decree," A. R. V.] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street

shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate ["upon the desolator," margin]." Dan. 9: 24-27.

These words fully complete all the explanation ever given to Daniel. If they do not fully explain the prophetic period of twenty-three hundred days, then it never has been explained, and Gabriel did not do what he was commanded to do. This, of course, we can not believe. Therefore, we conclude that the explanation here given contains all the information necessary for an understanding of this prophetic period.

The explanation starts out with a very important statement: "Seventy weeks are determined upon thy people," "the holy city," etc. Here we learn that Daniel's people have appointed to them seventy weeks of this period. The expression being symbolic, it really means that four hundred ninety years of this period was allotted to the Jewish nation, after which the Gentiles were to have the same blessings as they.

The Hebrew word *nehhtak*, here rendered determined in the Authorized Version, is defined by Gesenius, in his Hebrew Lexicon, "properly, to cut off." In other words the text would literally read, "Seventy weeks are cut off upon thy people and upon the holy city," etc. This is the literal meaning. Cut off from what?—From the long prophetic period of twenty-three hundred prophetic days, which Gabriel was explaining to Daniel. There was nothing else mentioned from which this period could be "cut off." In other words, four hundred ninety years of the twenty-three hundred years were devoted to Daniel's people, the Jews, and their holy city. Eighteen hundred ten years would remain in the Christian dispensation, till the cleansing, or justifying, of the sanctuary began, as mentioned in Dan. 8: 14, margin, the scripture Gabriel was explaining to the prophet.

Then the angel explains especially that portion of the twenty-three hundred years allotted to the Jews: "Know therefore and understand, that from the going forth of the decree to restore [or "build again Jerusalem," margin] and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Verse 25. Here Gabriel divides the four hundred ninety years allotted to the Jews and the holy city: the seven weeks, or forty-nine years,

and the sixty-two weeks, or four hundred thirty-four years, making four hundred eighty-three years of the four hundred ninety, reaching to the Messiah's announcement, one week of years being unappropriated till later. We wish, then, to ascertain when the decree went forth; or rather, when it went into effect. There is only one date to which this must apply. The record is found in Ezra 7: 13. Here Artaxerxes, king of Persia, gave such a decree for the restoration of Jerusalem, the temple, and the whole Jewish polity. "I make a decree," announces the great king. Let the reader study this decree, and he will see that it authorizes all these steps. Let him notice also the chronology of this chapter, 457 B. C., in the fall of the year, when Ezra and his company reached Jerusalem, and the work of restoration began. The whole period of twenty-three hundred prophetic days would, therefore, reach to the fall of the year 1844, A. D.

But let us notice Gabriel's explanation of the first four hundred ninety years of this period allotted to the Jewish church. The first seven weeks, or forty-nine years, was allotted to the building of the city and the temple, and to the restoration of the Jewish polity. Dean Prideaux, in his "Historical Connection," states that this period was exactly forty-nine years. This authority is perfectly reliable. This forty-nine years, added to the sixty-two weeks (four hundred thirty-four years), making in all four hundred eighty-three years, was to reach to the Messiah the Prince. From the going forth of the decree in the fall of the year 457 B. C., it is exactly four hundred eighty-three years to the fall of A. D. 27. Christ was then baptized by John the Baptist in the river Jordan. The Spirit of God there came down upon him in the form of a dove, and God's voice was heard saying, "This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

In the first sermon Christ preached after this event, he said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Thus God fulfils his prophetic word. What time was this which was fulfilled?—It can be none other than this one given by Gabriel to Daniel. The word *Messiah* in the Hebrew (*Christos* in the Greek) means the Anointed One. He became the Anointed One when the Holy Spirit came down upon him at his baptism. Then he began his work of preaching the gospel. He had not preached to the people before, but had led a quiet life at Nazareth, working at the carpenter's trade. He was thus anointed for his special work, as he was then thirty years old, the age fixed by the law for officials to enter upon their work. "That word . . . was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10: 37, 38.

It is the general consensus of opinion

among Bible students that this anointing of Jesus occurred in the fall of the year A. D. 27, precisely four hundred eighty-three years after the going forth of the decree of Artaxerxes, 457 B. C. At that time one week of the seventy allotted to the Jewish nation still remained. "And after threescore and two weeks shall Messiah be cut off. . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9: 26, 27.

"The midst of the week," means the middle of the last week of the seventy weeks allotted to the Jewish people. We see, then, that three and one-half years after Jesus was anointed, he would be "cut off," or crucified. The crucifixion occurred in the spring of the year A. D. 31, in connection with the Passover feast. About the time of his triumphal ride into Jerusalem, Jesus said to the Jews: "O Jerusalem, Jerusalem, thou that killedst the prophets, and stonedst them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." And as he hung upon the cross, just before his death, he cried, "It is finished;" and the beautiful veil of the temple, dividing between the holy place and the most holy, was "rent in twain from the top to the bottom." John 19: 30; Matt. 27: 51.

The services in that temple, where beasts had been offered year by year, typified the great sacrifice made by our Lord and Saviour. The type gave place to the antitype when the Jews put to death their Lord and Saviour. When they rejected and crucified him whose blood could take away sin, their house was left desolate indeed. The blood of beasts could never take away sin. Those sacrifices were only a shadow to typify the true sacrifice, and were ordained when sin entered our world. Every sacrifice offered after Christ's death meant nothing. The rending of that great veil signified the departing of God's Spirit forever from that temple. And this occurred in the middle of the last week of the seventy, thus perfectly fulfilling the prophecy.

There then remained only three and one-half years before the seventy weeks would expire. The gospel of a crucified and risen Lord was preached with great power by his disciples, and was still offered to his ancient people. After the martyrdom of Stephen, A. D. 34, the believers at Jerusalem "were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." And we further learn that "they that were scattered abroad went everywhere preaching the word." It was in connection with this experience that Peter and John "preached the gospel in many villages of the Samaritans," the very people among whom they had been forbidden to teach the gospel until that time.

Thus closed, in the fall of the year A. D. 34, the seventy weeks, or four hun-

dred ninety years, specifically allotted to the Jewish people. Since that time the Gentiles and the Jews have just the same privileges to receive Christ, and be saved by the gospel. At the close of the period allotted to the Jews, eighteen hundred ten years of the twenty-three hundred remained. These reach to the fall of 1844. We have seen that thus far every prediction made by Gabriel has met an exact fulfilment. What will occur at the close of the whole period? Our next article will tell.

Bowling Green, Fla.

Give the Best

THERE are loyal hearts, there are spirits brave,

There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,

A strength in your utmost needs;
Have faith, and a score of hearts will show

Their faith in your words and deeds.

— *Madeline S. Bridges.*

Turkey Under the New Regime

I DOUBT if the world understands at all adequately what a change has taken place in Turkey. Within the course of a few weeks it has passed from being the most absolute despotism to being one of the freest countries in the world, and the people have given themselves up to enjoying their newly acquired liberty to the utmost.

Newspapers have been greatly multiplied. It is stated that over two hundred newspapers have appeared here. I have no means of verifying the statement, but I seldom go to town without seeing a new paper. And the people on the steamers often have each three or four newspapers and magazines, which they read with great interest. Among these are several papers which abound in cartoons, and they show a keen sense of humor and great skill in hitting off the political situation. . . .

Some Innovations

Another activity of the public mind finds expression in a series of public gatherings in which music, theatricals, gymnastic exercises, and the like are followed by addresses on political subjects. Sebaheddin, the son of the late brother-in-law of the sultan, has been addressing a series of such meetings, and expounding his political views.

Another new thing is the appearance of the members of the royal family in public. The sultan himself has not yet ventured outside of the palace grounds, but his sons have appeared at the Moda Regatta and other public gatherings, and the heir to the throne, Prince Rechad, has shown himself in public repeatedly.

Incoming travelers are no longer vexed with useless restrictions. A Young Turk entering the country was reproved by the custom-house officials for offering to open his trunk for inspection, and the

ensorship of the custom-house has been abolished.

In the interior the tribal chiefs who have for many years levied their taxes upon villages, taken toll from caravans, and terrorized the people, have been subdued, for the most part. One of them is now being pursued by the troops. There is disorder in the government of the provinces, but there is a manifest determination on the part of the government to have order and good government. It shows an energy which promises well.

Policy of the Young Turks

One of the most striking features of this movement to those who have lived long in the country is the moderation shown by the Young Turks. The régime which has been overthrown was oppressive in the extreme, and all the people have suffered terribly from it. The Turks have often said, "We suffer more than the Christians." Many have predicted a day of terrible retribution, when the old régime should fall into the hands of its victims. But there have been no reprisals. Officers of the army were killed in order to gain control of the army, a few spies fell into the hands of the people and were killed, the notorious Fehim Pasha was torn to pieces by the mob at Broussa; but most of the rascals have been held for regular trial, and the leaders of the new movement have firmly insisted that it is no time for vengeance or for the gratification of personal animosities; only one consideration can be admitted, and that is the good of the country. Their eyes are upon the future, not upon the past. This is wonderful. If one could have expected a reign of terror anywhere, here was the place to expect it, but it has not come.

The Young Turks have shown a practical wisdom in dealing with the various parties and in solving the questions which have arisen, which commands the admiration of all. A friend who is very well acquainted with the leaders in this movement said, the other day, "The most wonderful thing of all is the committees." Properly speaking, there are no committees and no tangible organization. There are men who stand behind the present government, and practically guide and control it, but they are content to be unknown and to work in silence. They say, "It is the work of God;" "Do not congratulate us: thank God."

Difficulties to Be Met

The difficulties which these men have to face are enormous. There is the difficulty of financing the government, which is aggravated by the fact that some of the provinces have understood liberty as meaning freedom from taxes. Then there is the difficulty of forming a program for the new régime. There have been two parties among the Young Turks: the Committee of Union and Progress, and the Party of Decentralization headed by Sebaheddin. As I said above, Sebaheddin has been explaining his program to popular audiences. His plan is to have local assemblies in the provinces, to which shall be relegated

many of the functions which have been centralized in Constantinople under the old régime. There is nothing new in this proposition. Such assemblies now exist, although they have been robbed of their power. But Sebaheddin has been understood by Christians to favor such a method of representation as will make these assemblies wholly Christian in districts where the Christians are in the majority. Many Christians have hailed his proposals as a step leading toward autonomy for certain regions. Of late, however, Sebaheddin has announced that the two parties have united,

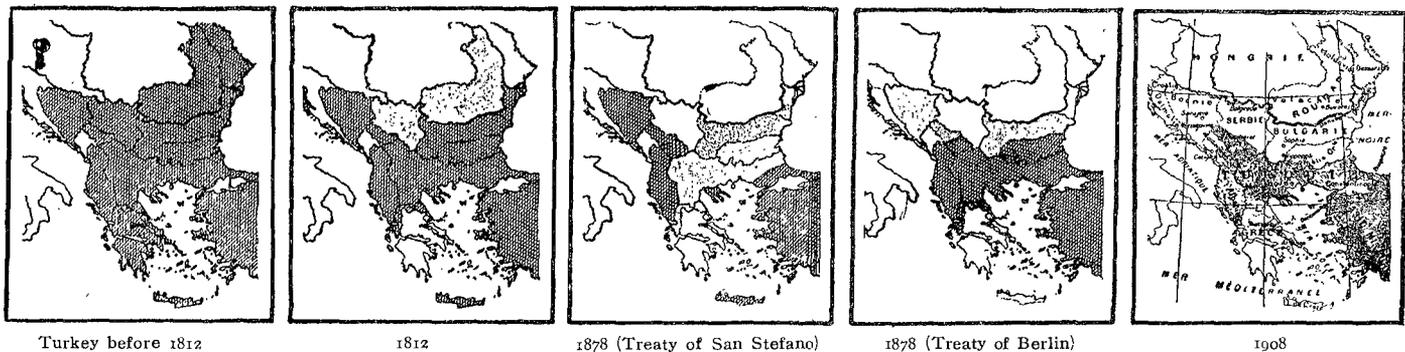
least in the higher schools, as it is the language of the land and of the government. The Christian communities, however, are very tenacious of their mother tongues. Probably the Turks will allow all these languages to be taught, but they will require such a knowledge of Turkish for holding office as will put a premium upon the schools where Turkish is best taught.

The Young Turks will undoubtedly put forth every effort to establish schools of their own, which shall be the equal of any schools in the land, and it has already become apparent that there are

the situation in Turkey is a very difficult one, and I hope that I have also made it apparent that there are men here working with great wisdom and splendid self-abnegation for the best interests of their own land. It is a spectacle which ought to shame self-seeking and partizan politics out of sight. Unfortunately, these, too, are in evidence, and the Christian communities afford striking examples.

Questions to Be Settled

There is a different question brought to the front by these changes, and that is the question whether Islam can accord the rights demanded without being un-



CROWDING TURKEY OUT OF EUROPE

The darkest portion on each map is Turkey proper. The shaded portions are or were under Turkish suzerainty

and the Young Turks are agreed upon the plan to be followed. It is essentially this: that representation in the provincial assemblies shall be according to the numerical proportions of the different races in these provinces. This means that in Macedonia the Turks will be in the minority, in Asia Minor the Christians will be in the minority, in the provincial assemblies.

The Educational Problem

Another difficulty is the educational question. Strange as it may seem, one of the first questions to push its way to the front was that of the education of women. Women have taken a large part in the work of the Young Turks, by which they prepared the people and the army for this revolution, and they have kept the secret well. Now the women are demanding their share in the progress which all the people expect. They say that their husbands have hitherto denied them the right to education and to labor. They claim for themselves all that they see of good in the homes of European peoples. They ask to be educated so that they can train their children aright, and make the homes of their husbands well ordered and happy, and they demand admission into useful employments for women, as in other lands. Naturally, these claims throw consternation into the ranks of the old-time Turks, and they have produced reaction in some places, notably in Smyrna. Sebaheddin told the Mohammedan women who were present at one of his public conferences that their claims were right and just, and not contrary to the spirit and teachings of Islam; but he exhorted them to be quiet and patient—they would obtain satisfaction in time.

Another educational question is that of language. The Turks would make Turkish the language of instruction, at

more well-educated men in the country prepared to teach such schools than was supposed. Under the old régime, knowledge was dangerous, and men hid it. Now it is coming to light. Some of the Young Turks advocate the sending of such men abroad to study the educational systems of other countries. A high official said the other day that they should look to America for help in organizing their educational system, and he especially praised the American schools of agriculture, which he said "would be very useful to us."

The Two Governments

There is another difficulty which the Young Turks have themselves created. There is now an abnormal state of things. Behind the government is another government, invisible but powerful. This invisible government hinders the actual government in the exercise of its functions. Sometimes it does this by direct interference, sometimes it is only the fear that the committee may interfere, which hinders the officials in charge; but official work is impeded; business also has suffered. Yesterday a man said, "We cry liberty, but we feel poverty. Liberty and poverty!" The Committee of Union and Progress are aware of this difficulty, and they are urging the officials to go ahead and discharge their functions without any fear of interference, and they are striving to do everything through the actual government as far as possible. But there will be a state of tension until the National Assembly has met, and put things in their normal course.

There are many problems connected with the election of this assembly, but they can not be treated in this article. We shall watch the acts of this assembly with intense interest.

Enough has been said to show that

faithful to its own religious constitution. Can Islam, for example, satisfy the claims of its own women, in accordance with the teachings of the Koran? It is a question often debated whether women have souls. Much evidence can be found from Mohammedan writers to show that they understood the prophet to teach that women do not have souls.

Can Islam accord equality of privilege to Giaours [non-Mohammedans]? Historically, it is quite evident that it has not done so. Now the question has arisen, Is it right for her to do so, according to her own religious laws? I do not intend to express any opinion upon either of these points; but I wish to point out that the claims which have been made already by various writers that the constitution of Islam is even more liberal than the Young Turk party, afforded a strong evidence that Modernism has found its way into Islam as well as into the papacy. These claims are rather an evidence that the spirit of the times has influenced the thinking of modern Mohammedans than that Mohammed taught these principles. Liberty, justice, equality, fraternity, are splendid words; but it is open to doubt whether the Koran inculcates these great principles in the treatment of women or of subject races of Christians. It is a question of interpretation, and we ought to apply scientific principles in interpreting the Koran. Whatever answer Mohammedan scholars may finally give to this question, I do not believe that there will be any arrest of the march of the great ideas just named. It must be clearly evident to all that men are moving toward the light of truth in all lands; and when we look toward the sun, we forget the night.—C. Frank Gates, President of Robert College, Constantinople, in *The Outlook*.



Don't Make the Wrinkles Deeper

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows,
O, do not make them deeper!

There's nothing makes a face so young
As joy, youth's fairest token;
And nothing makes a face grow old
Like hearts that have been broken.
Take heed lest deeds of thine should
make

Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper,
And let them lean upon thy love;
Don't make the wrinkles deeper.

Be lavish with the kindly deeds,
Be patient, true, and tender;
And make the path that ageward leads,
Aglow with earthly splendor.
Some day, the dear ones, stricken low,
Must yield to Death, the reaper;
And you will then be glad to know
You made no wrinkles deeper.

— Selected.

The Picnic

MRS. EDITH E. BRUCE

AFTER talking things over, and consulting with the other members of the church, the Good Housekeeping and Cooking Club decided to hold the picnic on the fourth of July. That would furnish recreation for the children and young people, and at the same time take them away from worldly amusements.

Every one was ready bright and early on the appointed day, with a basket of lunch, and happy anticipations for their little outing. A program of singing and other exercises was rendered by the children, and Dr. Goodhope, who had joined the company, gave an interesting talk.

The dinner, which always figures so prominently in a picnic, was a success. Mrs. Brown, who had now become an expert housekeeper, made the sandwiches after the following recipe:—

Cut white bread very thin, and trim off the crusts. Butter the slices smoothly, placing a tender lettuce leaf between, with a filling of hard-boiled eggs. To prepare the filling, boil the eggs one hour, then press through a colander, and season with a little celery-salt and lemon-

juice. Each sandwich may be cut diagonally.

One of the sisters from the country had thoughtfully made a dish of cottage cheese. When complimented on her cheese, she said: "Although I have always lived in the country, I did not know how to make cottage cheese until I joined the cooking club. I always threw away my sour milk, but I have learned to make the cheese, and we all like it. I find that it is not easy to make good cheese. Most people heat the milk too long, which makes the cheese hard and dry. It is much better to let it heat slowly till it will just separate, then pour into a cheese-cloth bag, and let it drain till quite dry. I season with a little celery-salt or parsley minced fine, or some kind of mint, and add a liberal amount of cream, then beat thoroughly till the cheese is nice and light."

Cottage cheese made in this way can be formed into balls, or pressed into a mold, and garnished with parsley.

Some one else had made a dish of potato salad after the following recipe:—

Take sound potatoes boiled in salted water, and cut into dice about one-half inch square. Chop onions,—not too strong, and just enough to give flavor,—and mix with the potatoes. To this add a mayonnaise dressing made by beating together till well blended two large eggs, one-fourth cup of butter or olive-oil, a little less than half a cup of lemon-juice, and half a teaspoonful of salt. Put into a double boiler containing warm water, and heat, stirring continuously until it begins to thicken. Remove, set in a dish of cold water, and stir until partly cooled.

Aunt Mary made a simple cream cake, which proved good, and contained no harmful ingredients. The recipe follows:—

Four eggs, one cup of sugar, one tablespoonful of lemon-juice with a little of the grated rind, and one cup of white flour.

"Success in making this cake depends upon putting it together," said Aunt Mary. "Beat the yolks of the eggs until very light and thick, then add the sugar little by little, beating it thoroughly; add the lemon-juice and grated rind. Beat the whites of the eggs until perfectly stiff and firm, and fold them lightly into the yolk mixture. Sift the flour little by little over the mixture, and fold it carefully in. On no account stir in either the white of the egg or the flour, since stirring will drive out the air which has been beaten into the eggs. Bake in shallow pans in a rather hot oven for about fifteen minutes.

"For the cream filling stir into one-half pint of boiling milk two teaspoonfuls of corn-starch, rubbed smooth in a little milk. Take out a little of the hot milk, and mix gradually with a well-beaten egg and two tablespoonfuls of sugar; return to the rest of the custard, and cook, stirring constantly until quite thick. Cool, and flavor with vanilla or lemon."

Aunt Mary had also prepared some simple sweets, which she had done up in white tissue-paper, and tied with red and blue baby ribbon,—one package for each person at the table,—and in each package was found a health proverb. This furnished a cheerful part of the dinner, as each one was requested to read his proverb.

The report of this picnic is only a suggestion of the good things that they enjoyed, and all went home feeling refreshed and happy.

Mussoorie, India.

Neal's Moving Day

"IF I could only live in a tent or the barn," grumbled Neal, "it would suit me lots better than here in the house." Neal had been sent from the table to wash his hands, and he came back pouting. "I just wish I was an Indian."

"It would be very nice in some ways to be an Indian or a tramp," remarked papa, pleasantly. "I always enjoyed camping out when I was a boy."

"I wish I could do that now," said Neal, letting a little of the frown fade away. "The new corn-crib would be a dandy place."

"Why don't you try it?" asked papa, as if living in a corn-crib were an everyday affair with small boys. "We won't put any corn in it till cold weather comes."

"Mama wouldn't let me," said Neal. "Please let me do it, mama. It would be such fun."

"Well, you might try it," said his mother, easily. "When do you want to begin?"

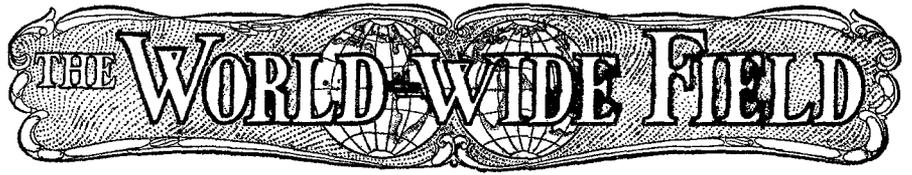
"This very day," cried Neal hurrying down his food. "I'll have this for my moving day."

No one seemed to notice that he hurried through with his dinner, or that he left without saying, "Excuse me." He hurried to the play-room, and began selecting things to move to his new home. It took only a little while to get all the things out that Neal wanted. By one o'clock all were in the corn-crib.

"I—I guess I'm hungry," said Neal to himself after he had tried the blanket in which he was to sleep, and had arranged his playthings to his liking. "I'll go and see if Mary has some cookies."

"So you are a tramp, are you?" asked Mary, looking him over as he rapped at the back door. "I never feed tramps unless they earn what they get. You can carry in all those kindlings, and I'll see about something to eat."

Neal had seen the real tramps splitting wood for Mary many a time before



she gave them anything to eat, but he did not know how they felt doing the work before eating. Long before the wood-box was filled, he thought he must take one of the nice fresh cookies; but, when the last stick was neatly piled in the box, Mary was ready with a tin of milk and some bread and butter.

"Sit on the step," she said.

"Please, Mary, I'd like to have a cookie," said Neal, timidly. "I'll wash my hands before I take it, if you'll only let me."

"Beggars mustn't be choosers," said Mary, grimly. "If I fed cookies to every tramp that comes this way, I wouldn't have any for my folks."

Neal was very glad for the bread and milk, but he could not forget the smell of the warm cakes. Mary always saved the big corner cakes for him when he washed his hands particularly clean, but to-day he scrubbed and soaped to no purpose. After the little lunch he wandered forlornly to the new corn-crib, and wrapped himself in his blanket to cry. It was twilight when he awoke, and he went to the house to find the family eating supper, just as if they had forgotten all about him. He could stand it no longer, but rushed in, and sobbed out his troubles.

"I want to move back," he wept. "I—I don't like the new corn-crib a bit."

"All right!" said papa and mama together. "Come right up to the table, now." But Neal would not come until he had washed his hands and brushed his hair, and from that very day there was no more pouting about being clean. Two movings in one day have been all Neal has ever wanted.—*Hilda Richmond.*

The Man of Cheer

WE love the man with a smile, the man with the roses on his tongue, the man who sees your boy's dirty face but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose smile will light up dreariness, whose voice is full of the music of the birds, whose hand-shake is an inspiration, and whose "God bless you," is a benediction. He makes us forget our troubles as the raven's dismal croak is forgotten when the wood-thrush or the brown thrasher sings.

There is plenty of trouble here, but we need not increase it. There is a lot of dying done ahead of time. There are living men who have already crossed Jordan two or three times, and, unfortunately, they are not of the type who "cross the river of Jordan happy in the Lord," but who sing, if they sing at all, the dimmest, dreariest, deadliest music. The very tone is fatal to happiness. If you have faith, preach it; if you have doubts, bury them. If you have joy, share it; if you have sorrow, bear it. Find the bright side of things,—God's side,—and help others to get sight of it also.—*Zion's Herald.*

Malamulo Teachers' Institute and School Opening

JOEL C. ROGERS

OUR last year's session closed at the end of April, when we arranged for a teachers' institute to begin the first of July and continue four weeks. At the appointed time fourteen of our native teachers were present, two not being able to come on account of sickness. It was our plan to instruct these teachers how to teach the Bible and the common branches. This was the first attempt to hold a school especially for teachers, so it was a matter of some curiosity to them. But the classes were soon in order, and each boy was studying the lessons assigned. There was no lack of interest. The interest may have been increased by the fact that three teachers had brought urgent requests for new schools in places where they had visited during vacation. One chief came here from a place more than two hundred miles north of our stations to present his plea personally. At first I supposed he had come as a native would come to any mission to ask for a school, but I soon learned that he wanted a Sabbath-keeping teacher. It was not easy to tell him and others that no teachers could be spared at present. The chief patiently said: "I can wait." I hope to visit his villages in Chipeteland before the next rainy season, and if the prospect is favorable, send him a teacher later in the year.

Before the close of the institute, the members of the church were called together for the ordinances. Of the sixty-one who have been baptized, nearly forty were present. A few have died, and the others are scattered. On my last visit to Matandane I found two of them who showed their love for the truth by bringing their tithe to me. We are thankful that the institute and ordinance service seemed to give the teachers a new inspiration for the work, and to bring a spirit of unity into the church.

During the institute all of us spent at least half of each day working on the new church building and preparing for the opening of school on August 1. July 31 all hands put the thatch roof onto the church. The next day was Sabbath, and as many boys were now back for school, we held the first service in the new building, though it had no windows or doors. But as the weather is fine, we are using the building every day for school and service.

On the night of July 15, we welcomed Brother and Sister Konigmacher to our mission. They arrived in good health and spirits, though Brother Konigmacher has since had a run of fever. He is now quite busy caring for the sick and helping to look after the boys. We are sorry

that Sister Konigmacher is not strong enough to take up work for a while. We are hoping that after a few months they will be able to take charge of the Matandane out-station. At that place we have a good brick dwelling-house and a brick school building. The altitude is higher and the climate cooler there. We are fortunate in securing such a place for only forty pounds.

The Malamulo School opened on August 3. We have prayed constantly that God would send us boys from the different tribes, who could be trained for teachers. These have come to us. Four days after opening we have sixty boys in the boarding-school besides five girls. One hundred and twenty-six are already enrolled in the school, many coming from villages. This is about as many boys as we can accommodate at present. The larger part of the boys are young, and some give good promise of future usefulness.

While making brick for the church, we made enough for other improvements, one of these being the building of two walls between the dormitories, making a good dining-room, with very little expense. Then the wide verandas were walled in for sleeping-rooms. The day after school opened, eight teachers left to take charge of out-schools, many prayers for their success accompanying them as they entered upon their work.

Nyassaland.

A Trip to Hokkaido

W. D. BURDEN

HOKKAIDO is the northernmost of Japan's five large islands, and the second in size. Until recent years but few Japanese lived in Hokkaido, and even yet there are large areas where bears and other wild animals abound, and it is unsafe for one to travel alone.

The Ainu, the aborigines of Japan, being crowded out of the southern islands by the Japanese race coming in from the south, took refuge in Hokkaido; but they, like the American Indians, are a dying race.

In recent years the government has been doing all it could to develop the resources of Hokkaido. Here, on the main island, there were thousands who, because of the overcrowded condition, could get no land to farm. The government persuaded a number of young men, after they had served three years in the army, to go to Hokkaido and settle. As an inducement each man who would go was given a small tract of land, about twelve acres, a house was built for him, he was given a horse and wagon and a gun, and was kept supplied with ammunition, and he and his goods were moved there free of charge. These people set-

tled in the center of the island, and have become quite a strong colony. The ice thus broken, others followed to get a smaller bait that was held out to them. They were given the land only, and that on condition that they clear and cultivate it all within five years. This has proved a great help to many poor families. Doubtless in all this Japan has been watching the eastward progress of Russia, and feared she would lose Hokkaido if its resources were not developed so as to make it possible to defend it.

At the present time there are over five hundred thousand persons living on the island. These must all hear the third angel's message; and although in some respects that island is not the most inviting place to live, yet for some time we have been anxious to get our work started there. In view of our plan to open up work there next spring, I made a trip through the island recently, in company with Brother Kuniya.

It was about the middle of July when we landed, but it was still quite cool. We had been warned that it would be cold, so we put on extra clothing for the trip; but notwithstanding that, at times we had hard work to keep warm, even when walking. The great drawback to this island is the long and

severe winter. From what we could see and hear, the summers are very pleasant, though short. For six months of the year, so the people told us, they are snowbound, the snow piling up from four to ten feet or more in depth. The government is building quite a system of railways through the island. There is also a more or less regular steamship service all around the coast, and to the main island, so gradually conditions for living there are made more agreeable.

The island of Hokkaido is quite rich in forests, as compared with the main island, and that necessitates a steamship service between the two. At one place that we visited, a sawmill has recently been built, which employs two thousand men. Of course the output is small compared to what that number of men would be expected to accomplish in America.

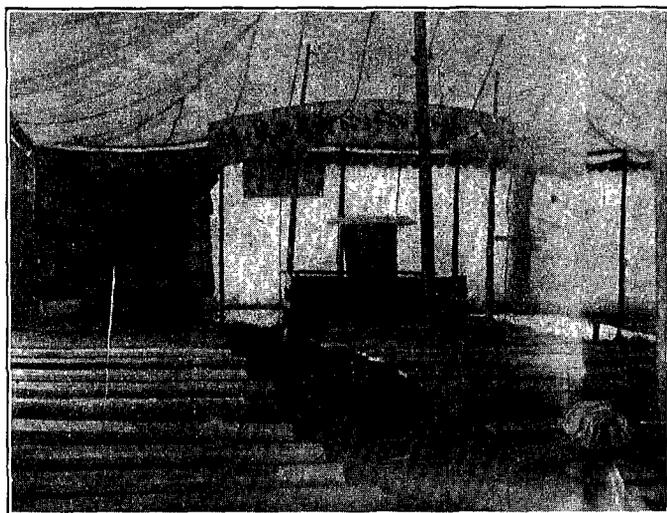
The fishing industry of the island is of considerable importance, salmon and herring being the two main products. The latter are used for fertilizer mainly, though a great many are also dried and used for food.

Apples constitute the chief fruit, and are quite good, but other fruits are not grown to any great extent. This year

the caterpillar and other insects have given the orchard men a great deal of trouble.

Very little rice is grown, but other grains, such as wheat, oats, barley, and rye, do well, and are grown quite extensively. Satan has taken note of this also, and at Sopporo there is a large brewery, Sopporo beer being renowned all over Japan. Beans and onions are grown in abundance, and are among the chief exports.

Last, but not least, is the stock industry. It was a great pleasure to me to see cows and horses, oftentimes fifty or more in a herd, feeding in large pastures. Having been accustomed to stock all my life till coming to Japan, I have missed them very much. There are cows and horses in and about Tokyo, but one never sees them in a pasture. The cows are kept in sheds, and are turned out in a



INTERIOR OF KOZU MEETING TENT

The first camp-meeting in Japan was held in Kozu, August 13-23, and was a successful meeting

little yard each day for a short time. They know nothing about feeding upon sweet grass in a pasture. They are fed on chopped straw mixed with beans and potato skins and a little bran, and the milk we get tastes accordingly. Grass grows quite well in Hokkaido, and grazing land can be had at a moderate price.

The people of the island are not generally of the best class; nevertheless they are of value in heaven's sight, and in some ways I believe this will be a good field for missionary effort. The people, in moving there, broke away from their home ties and surroundings, and are more independent than on the main island, where they have lived for generations in one community, and where, if one becomes a Christian, he must do so against all the people of his village, and they all are his relatives.

The Ainu are generally uneducated and uncultured. They do not mingle much with the Japanese, but prefer to live in the mountain woods, in miserable huts, and to live easy. They are not lazy, neither are they industrious. They till the ground but little, preferring to hunt, fish, and pick up nuts for a living. They have an abundance of hair, not only on their heads and faces, but all over their

bodies. They make good servants, and endure a great deal without seeming to tire. They are very peaceable and quiet in their manner. Surely some one should be working for them. There is nothing in particular being done for them at present, except by the Episcopal and Catholic churches.

We now have two believers living on the island, and one of these is training as a worker. Brother Suzuki, one of our workers, will soon join this brother, and help spread the truth in that island.

Tokyo.

The East Russian Meeting

GUY DAIL

OCTOBER 4 Elder J. T. Boettcher and the writer bade adieu to the eighty-five representatives who were assembled in Kamischin, September 30 to October 4, for the second annual meeting of the workers and members of the East Russian Mission—one of the most interesting and the largest of our world fields. Seventeen of the twenty-one churches and companies of this mission field were represented at this meeting. We were pleased to greet one young brother and Elder K. A. Reifschneider, of Siberia. We have believers in four cities in Siberia,—Omsk, Semipalatinsk, Akmolinsk, and Kouratof,—about eighty in all. One brother, accompanied by his wife, had come from our company of believers in Chaltowar, located among the mountains about three hundred sixty miles southeast of Tashkend, and four or five days' drive from the border of India. They had been en route to the meeting twelve days, six of which had been spent in the wagon, four and one-half days by rail, and a day and a half by boat. I could but wonder how many of our people in other parts of the world, and more favorably situated, would care to undertake such a long, tedious, and expensive journey to attend one of our annual conferences. This brother and sister gave an excellent testimony, showing how fully they felt God had rewarded them for the sacrifice incurred in coming to the meeting—the first of its kind they ever enjoyed. Elder D. Isaak, of the South Russian Conference, was also able to co-operate with the visiting and local workers.

The outside interest was good. In Kamischin (which is located on the Volga, about twelve hours' ride on the fast steamer below Saratof) there are about eighteen thousand persons, nearly one third of whom are of German parentage. From two hundred to three hundred twenty-five persons not of our faith attended each evening, when the lecture was delivered in German and translated into Russian. The city authorities kindly rented us the hall in the People's Building—a building owned by the city, and occupied by a public library and by a commodious tea-room in front, with the lecture-hall, accommodating from five hundred to six hundred persons, in the rear. The governor of the depart-

ment, and the chief official and the police of Kamischin, were very kind to us, and our meetings were undisturbed.

It was a cause of great joy to see the manner in which the Spirit of God impressed the hearts of our brethren with the determination to serve him actively in spreading abroad a knowledge of the message, as contained in the printed page; for plain, unlearned, hard-working farmers and artisans came forward, ordered, and paid for in advance, a number of books and publications that during the less busy winter season they might have a part in the distribution of our precious, truth-filled literature.

A hearty response was made to the resolutions brought forward, and all felt thankful for the blessing of God which had given eighty-four new members as a result of the efforts put forth here the past year; nor were they forgetful of the fair harvests this season. They were glad to see steps taken to give us a new mission field, beginning with Jan. 1, 1909, when Siberia will be organized as a mission, under the direct charge of the Russian Union Conference.

One of the most important subjects considered in the business sessions was that of providing funds for the proposed Russian union school, which we hope to locate not later than the autumn of 1909. Three hundred ten rubles (a ruble is about fifty cents) was given in cash and pledges toward this enterprise. Considering the financial condition of the majority of those who gave, this is a liberal contribution, and required a sacrifice on their part. A vote of thanks was also passed for the help rendered by the German Union Conference in complying with the request of the General Conference Committee that Elder K. A. Reifschneider, of the Hungarian Mission, engage in work in Siberia.

The East Russian Mission further requested the Russian Union Conference to supply a permanent worker for central Asia, where there is a large and inviting territory, containing a population of eleven million, but no laborers. In this district we have two other companies, besides the one at Chaltowar, mentioned above. One of these is at Aschabad, only four miles from the Persian border. We have about thirty members in this field—a good nucleus for future work, but not very many, after all, among the millions of various nationalities in central Asia.

The Sabbath meetings were especially blessed of God. Elder Boettcher spoke in the forenoon, and all responded to his appeal by reconsecrating themselves to the Master. After the good social meeting in the afternoon, a thank-offering of about seventeen rubles was made, to assist in paying the expenses of the meeting.

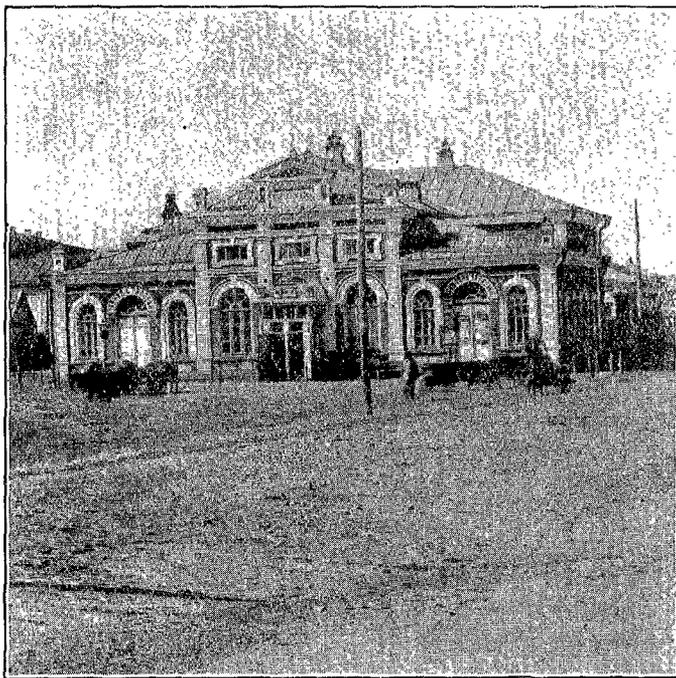
A profitable five-days' workers' institute was conducted by Mrs. Boettcher and the writer, in Saratof, just preceding the conference. Such subjects as church organization, methods of work, the spirit of prophecy, reporting, etc., received careful attention.

All left this conference of good courage, and determined heartily to assist their superintendent, Elder H. K. Loeb-sack, and his coworkers in their efforts to carry the message to the twenty-two million people in the territory now occupied by the four hundred sixty members of the East Russian Mission. We know they will have the prayers of all our readers in their work.

En route to Caucasian Conference.

Persia

It is more than a year since I wrote to the *Register* concerning "Conditions in Persia;" and, as I take up my pen



WHERE OUR MEETINGS WERE HELD IN EAST RUSSIA

again, it is sad to think that I can not say a word about any improvement in things here. Instead, there is a great deal to say about the ruin and desolation of the land and the iniquity of man. Of late Persia has been moved and shaken by internal as well as external troubles.

One year ago, when the American papers were glowing with full columns speaking of the new Persia, and about its transition from an absolute monarchy to a government of deputies, I was quietly laughing at the idea. And then I took courage enough to write to the *Register*, giving some pessimistic views of the change. I say pessimistic from the point of view of others, since I myself believed that what I wrote was so.

There have been two strong forces working to destroy the parliament and ideas of reform all over the kingdom; first, the reactionary force headed by the king of Persia, which has constantly been trying to undermine the *anjuman* (government by the people), and to establish the old régime; second, the corrupt and unready state of the people. Any deep-thinking man will know that republics are not mushrooms, to spring forth and grow in one night; but they are oaks, which take centuries to get a

full growth. But in Persia there is little hope for a development in centuries, since the people have not the idea of liberty. What can we expect from a nation of liars, pickpockets, bribe-takers, and fanatics? Did space allow, I could give many examples showing the backward falling of the government, and the increase of cruelty and injustice during the past year over what there was under the old form of government. That was bad enough; but, after seeing and testing how democratic ideas work in such untilled ground as Persia, the people got sick of such liberty, and now they cry from everywhere, "Crucify it! crucify it!" As I have said, I say again, that

I would be the first one to see Persia fall in line with countries which have constitutional governments. But, knowing well the frame of mind the people have, and the awful influence that Islam has over them, I say that under such conditions, hope for reforms is distant.

But the greatest trouble in which Persia is involved to-day is the threatening Turkish invasion. The Turks have come to our western borders, and taken possession of a considerable territory, and in many places they are claiming the country and collecting revenue, etc. There are parts of Kurdistan, a province west of Urumiah, from which Persia has not derived one penny's worth of profit. The Turks have complete control over them. By what authority?—No one knows. It is simply a matter of force, — a strong power against a weak state. Russia and England, having an agreement to keep the integrity and independence of Persia, are doing their best, in a diplomatic way, to send back the Turk. The matter is being much prolonged, as it is extremely difficult for Russian and English diplomatists to cope with Turkish lies. While they violate the international law in subjecting these borders and molesting poor subjects, when the reports are sent to St. Petersburg, London, and Constantinople, the porte denies everything done, and it takes several months to confute one Turkish lie.

Stealing, highway robbery, pillaging, and the destruction of villages, are not done by the Turks themselves, but by the hostile Kurds, who, being Persian subjects, are set free by the Turkish officials to ruin the land. The latter believe this to be one way to bring the Persian subjects to deliver themselves to Turkish control. And the Persian govern-

ment is unable to punish its own Kurdish subjects, fearing they will be assisted by the Ottoman soldiers. In this small space I can not give a full description of the robbery and manslaughter going on every day all over the plain of Urmiah. The plain is fifty miles long, and about thirty wide, containing, perhaps, no fewer than three hundred villages. I can say that of all these towns there are not ten which are able to hold their peace, and whose inhabitants are not trying to run away from Kurdish attacks. The poor peasants, who now should be busy in working and tilling their farms, have utterly given up their work, and are busy moving to the larger centers for safety. One can see nothing on the public roads but wagons, horses, donkeys, and camels, all loaded with household goods being taken to the city to be saved from further robbery. How many thousands around us have lost their home comforts! They have rugs, but they sit on mats; they have teakettles, but drink their tea in earthenware vessels; they have silks, but wear rags. All this is done because everything is either hidden or taken to the city. Every morning we hear of a Moslem or Christian village attacked by forty or fifty Kurds. The cattle are carried away, property is taken or destroyed, and a number of men, women, and even children, are killed. It is pitiful to see men, women, and children come to the governor, with heads covered with mud, barefooted, and beating their breasts, complaining concerning their stolen property and slaughtered people.

The most interesting but deplorable thing in all this state of affairs is that the country is suffering as much from the government troops who have come for the protection of the subjects as from the Kurds. These soldiers are supposed to go out on the highways to protect caravans, and to the villages to assist the people in their sufferings. But these very soldiers who have come to protect us are the ones whom we fear the most. They rob and steal as much as the Kurds. In a certain sense, they can not be blamed for doing so, since they are so poorly fed and clothed. Imagine an American soldier living on five cents a day! A large share of what is allowed to each soldier is kept by the high officers, and that is the reason the high officers do not punish their troops for molesting the people.—*Correspondence of the Christian Register.*

A Plea for the Inca Indians of Peru — No. 4

ED. F. FORGA

THE best men of the country, and part of the press, have at all times tried to fight against this iniquitous régime. The government, influenced by public opinion, and by the views of many periodicals in the country, and by the appeals for mercy from the Indians themselves, recently sent a lawyer to investigate the outrages related in the previous article, and other similar cases. His re-

port, written after a careful investigation, confirms the truth of the charges made by the Indian deputations. His document was never entirely published, as it contains things which could not be given to the public. But the part that was published, shows that the Indians fear the whites and regard them as enemies; that they are, in fact, slaves to the priests, and oftentimes to officials of the government; that they are not free to marry as they choose; that they are often obliged to spend money which represents the labor of months or years to provide religious feasts for public dances, or to celebrate the anniversary of every possible saint, etc.



A GROUP OF INCA INDIANS IN FRONT OF THEIR HUT
To this people the gospel message must be given

The government has, it is true, frequently tried to improve the already good democratic laws, but these laws have not a reformatory power. They do not reach the hearts and the consciences, and they do not eradicate the evils which are nourished by the antichristian teachings of the state religion. They are mere dead-letter laws.

Before I left my country, three years ago, the extraordinary climatic changes and long-continued droughts, added to the already existing unfavorable social conditions, had caused the poverty of the Indians to become so great that families from the highlands came into the towns to sell their children, preferring to have them in unknown hands rather than to see them perish of starvation. In Arequipa, several children were sold for about fifteen dollars each.

Francisco M. Chuquihuanca Ayulo, a pure-blood Indian, and a descendant of one of the emperors of the Inca dynasty, has felt a heavy burden for the uplifting of his race. In a document recently written, he speaks as follows:—

“As day by day we see their sorrowful condition becoming worse, and that rapidly, can we not say, regarding the actual régime of the pseudo-republicans toward colonization, what the eminent Spanish jurist, Polo de Hondigardo, said in 1571,—that the Spaniards did more

harm in four years than the Inca kings in four hundred?—Certainly! And in support of this we have countless deeds and reasons too numerous to mention. From an economic point of view, we see every day that the source of the substance of the Indian, the foundation of his individual liberty,—his small territorial holdings,—are disappearing with such rapidity that at the end of a decade it will be impossible to find one free Indian in his own home, on his own land. Religiously, we can all see that Catholicism is synonymous with the greatest superstition and unbridled bacchanalian idolatry.”

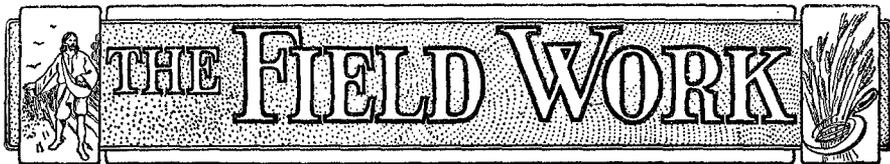
In another document Mr. Ayulo says of his race: “We need schools; we need teachers; we need apostles. Yes, we need apostles to teach our Indians by word and example; to make them feel their individuality, to know their duty and understand their rights as human beings; to convince them that there is a bright future awaiting them if they fall in line and become intelligent and virtuous. And these apostles who will persuade by word and deed—where are they?”

Many are now able to see that the only hope for the bettering of conditions among this unfortunate race is to be found in the dissemination among them of the principles of the gospel.

In response to an appeal to Christian people in England, about ten thousand dollars has been raised, and steps have been taken for the purchase of a large farm as a place of refuge where many may be educated.

Recently there has been organized in Arequipa a society for the protection of Indian children, under the leadership of Mr. F. M. C. Ayulo, already mentioned. Its object is to alleviate, so far as possible, the pitiable condition of the young Indians and others frequently torn from their homes, and treated as slaves. An effort is made to educate these children, and turn their lives into useful channels.

JOSEPH WOLFF, in his notes written in 1831, gives the following interesting account of how the Bible was given to some of the Persians: “Mullah Meshiakh is in possession of a defense of the Koran, written by Hajee Omeen, a Jewish renegade. He has translated the whole Bible into Persian, with Persian-Jewish characters and notes, in order to convince the Jews that Moses and the prophets have predicted that both Jesus and Mohammed should be sent by God with prophetic power.”



THE FIELD WORK

The Philippine Islands

ONE of our most recent mission fields is the interesting Philippine Islands. When the burden of working the great Malaysian field was laid upon the Australasian Union Conference, it included the eight million inhabitants of the Philippines. The first worker to visit the field was Elder G. A. Irwin, while on his way to attend the General Conference in 1905. An effort of a temporary nature, in the way of circulating our literature, was made in the closing months of the same year. A few months later the work was permanently established by the arrival of Brother and Sister J. L. McElhany, who are now laboring in New Zealand. The writer and his wife arrived early in 1908. Thus far the work has been distinctly seed-sowing. Thousands of copies of the *Signs of the Times* have been mailed to many of the Filipino school-teachers, who number six thousand; also to a number of American teachers. The past six months, two hundred fifty copies of "Patriarchs and Prophets" (Spanish) have been circulated, mostly among the Filipinos; and about five hundred more are likely to be required in Manila. As only about five per cent of the population can read Spanish, it will be necessary to prepare literature in some of the leading dialects. For this we are praying.

R. A. CALDWELL.

The Virginia Conference

THE twenty-fifth annual session of the Virginia Conference was held at Richmond, November 3-8. The churches were well represented by delegates. From the first, we were impressed that the people had come to seek God, and to learn all they could.

The work has moved slowly in this field, but a conviction is taking possession of the people that the cause must advance rapidly, and the message be given in all parts of this State. There is much unworked territory in this conference, and a great work must be accomplished in a short time. The believers there are beginning to realize that all must heartily join the workers in sounding the warning message. The conference was unanimous in laying aggressive plans, covering the different phases of the work, to hasten the time when many would be brought to a knowledge of present truth.

The conference laborers were present, and good reports were given concerning the work the past summer. The reports from the different departments of the conference showed some advancement. The academy located at New Market received considerable attention. The brethren have done nobly in raising money to pay for this institution.

Elder A. G. Daniells was present, and rendered valuable service in the business sessions. His talks on missions, and the great things God is doing toward the speedy finishing of the work, filled

the hearts of the hearers with courage.

Prof. M. E. Kern gave some instructive talks on the Missionary Volunteer movement. Too much can not be done to help the youth to enlist in the service and work of God.

Brother I. D. Richardson gave some stirring talks in the interest of the canvassing work. The Lord has greatly blessed in the revival of the canvassing work in the Columbia Union Conference the past year.

Daily studies were given by the writer, on the subject of the Church, Its Order and Organization. Considerable interest was manifested, and many questions were asked on different phases of church work.

Another interesting feature of the meeting was a temperance rally, which had been planned and well advertised. Mr. D. D. McAlister, secretary of the Anti-saloon League of Virginia, delivered a sensible and logical address, Elders A. G. Daniells and D. E. Lindsey following with appropriate and timely remarks.

Elder H. W. Herrell was unanimously re-elected president of the conference, and the other officers remained about the same as last year.

The Lord's Spirit is working in many of the needy fields, and if the brethren and sisters in Virginia will walk humbly in the footsteps of the Master, the times of refreshing now at hand will lead them into greater fields of fruitfulness than they have yet entered. The providence of God is going before them, and with some financial assistance, and additional faithful ministerial and Bible workers, Virginia will soon become a strong conference. Let us pray that the work in this territory may rapidly advance, and that many souls may be garnered in before probation closes.

L. F. STARR.

India

MUSSOORIE.—Several months have passed since I last sent a report to the REVIEW, and it is only due to the Lord's mercy that I am now able to write a few words to express my gratitude to him for having spared my life in answer to the many prayers of brethren and sisters. On the first of April I was attacked with typhoid fever, and for about two months there was a close combat between life and death, but the Lord heard our cries, and redeemed my life from destruction.

On the first of June we began a course of Bible studies with a number of Hindustani men and women who came here from various places on the plains. They had heard something of present truth, and being convinced that there was light in it for them, were willing to leave all and come for further study of the message. By the Lord's help we were able to give them some new truth each day until they had studied all the special features of this message. As we met together each morning for our study, we felt the presence of the Holy Spirit

to impress the truth upon every heart, and we have never seen any persons advance more rapidly than these Hindustani brethren and sisters.

On the twenty-second of July we had the pleasure of seeing twelve of these souls follow the Lord in baptism. The service was conducted by Elder J. L. Shaw in a beautiful spot on the mountainside. It was a solemn, yet glad and impressive occasion, one which we believe marks a new era in the Hindustani work. Surely there shall be delay no longer in giving this message to the millions in India, as the Lord is ready to co-operate with every one who gives himself to this work.

Several of these brethren and sisters have now returned to their homes, and we expect soon to hear of many others becoming interested through their efforts. Two of these brethren who have been studying with us, not many years ago were in the darkness of Hinduism, and were bowing down to idols of wood and stone; but through the reading of the Scriptures they were converted, and have been led on, step by step, until now they are rejoicing in the light of present truth.

One of these new converts has entered the nurses' course at the sanitarium, and we trust he will make a useful worker. Another also expects to begin this work the first of August.

Brother and Sister H. B. Meyers joined us in July, and assisted in giving the Bible studies. Their help and encouragement were appreciated by all. I trust the readers of the REVIEW will remember us at the throne of grace.

L. J. BURGESS.

Florida

PALATKA.—Our camp-meeting (colored) came to a close Sunday, October 11, the celebration of the ordinances fittingly binding off the ten days of holy convocation. Some present had never been in a meeting of this character; others had not had the privilege of taking part in the ordinances for years. To these were opened as never before the wonderful lessons the Saviour desired to convey to his little band of trusting disciples on that eventful night in which he was betrayed. The happy faces, the moist eyes, revealed the effect this service had upon our people, the warm handshakes bearing witness to the presence of God's Spirit.

During this meeting eight dear souls were added to those who look for the soon-coming Saviour. Nearly one hundred dollars was taken up in cash and pledges to meet the demands for giving the message. The sum is small indeed, but we hope to increase it many times more. Brother J. W. Manns was set apart to the work of the gospel ministry, Elder R. W. Parmele delivering a discourse on the order and sacredness of the work of God, and Elder W. A. Westworth giving the charge. The writer was granted ministerial credentials for this field at the conference session held in connection with the camp-meeting.

The State agent found a live interest in the canvassing work, and twelve decided to devote their time to it. A canvassers' institute lasting ten days was conducted in their behalf. The practical instruction and the deep spiritual counsel received by these intending workers will,

I believe, do much to encourage them to be alert and faithful.

The outside attendance continues to be encouraging, while talks with some convicted ones lead to the belief that still others will join themselves to this company.

PAGE SHEPARD.

South Carolina

It has been one year since I came into this conference, having been transferred from the Alabama Conference to South Carolina last November. I have enjoyed my labors in this field, and the work is moving on nicely. Many new Sabbath-keepers have been gained since the beginning of the year. Since Dec. 1, 1907, we have doubled our colored membership in this conference. Our tent-meeting, which was held in the city of Greenville, was a success, about twenty-five taking a stand from this effort. We are preparing to erect a building inside of fifteen months. The South Carolina Conference has had one tent for the colored people this year, but it may be that we shall have two next year if the money can be raised. Our pavilion tent, which was purchased last May, has been paid for with the exception of about thirty dollars. Our hearts have been encouraged and made glad by what the Lord has done for us.

SYDNEY SCOTT.

Jamaica

Six thousand dimes, twelve thousand nickels, only sixty thousand pennies, and the thing is accomplished. "What is accomplished?" you ask. I answer, The raising of six hundred dollars to assist the brethren in Kingston, Jamaica, to complete their church building.

Like all good things, this work takes time and lasts well; but it is about finished, and will soon be completed if a little aid can be given now. I will not attempt to stir you to emulation by recounting the noble efforts put forth by the brethren and sisters in Jamaica. They are doing what they can, and the Lord is blessing them. We are very sorry to have to make this call, especially when the needs are so pressing in other places; but we must look to our brethren for help.

May the Lord reward the liberal in heart, and command his blessing upon those who are willing "in the day of his preparation."

Be sure that all donations to this work are plainly marked, "For Kingston church building," and sent to Elder I. H. Evans, Takoma Park Station, Washington, D. C.

U. BENDER.

Dedication of the New Church at Altoona, Pa.

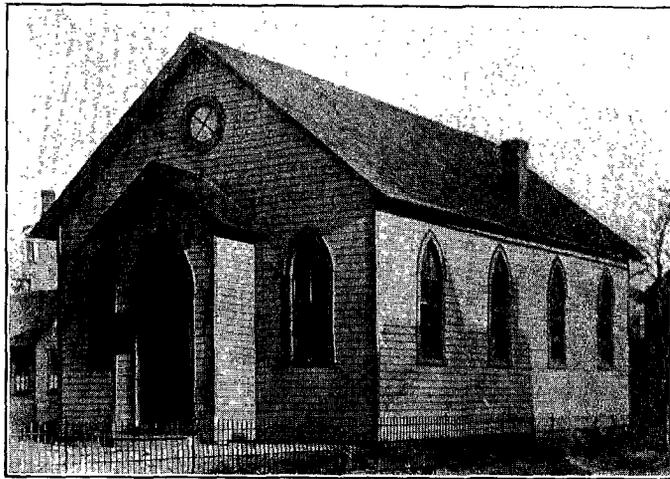
SABBATH and Sunday, November 7, 8, were important days for the Altoona church. For a long time the members of this church have looked forward to the dedication of their church building. The work was started in this city by the writer, assisted at first by Elder Charles Baierle, and later by Elder W. H. Smith, when, in 1894, a tent-meeting was held, which was attended with excellent results, and in January, 1895, the Altoona church was organized. Although fourteen years have elapsed since the church

was organized, we were gratified to see that, notwithstanding the inroads which have been made upon the membership by removals, deaths, and to some extent, we regret to say, by apostasy, so many still remain to hold up the standard of truth in this city. A number of those who originally accepted the truth and became members of this church, are now faithful laborers in the third angel's message.

During the past few years Elder W. F. Schwartz has had charge of the work in Altoona and vicinity, and the Lord has greatly blessed his labors. The Altoona church building, which was somewhat involved financially, has been freed from its indebtedness.

On Sabbath, November 7, there was a good attendance, and the meeting assumed the nature of a revival. This was indeed a fitting introduction to the dedicatory service, the members first dedicating themselves to the Lord.

Sunday, November 8, the dedicatory



THE NEW CHURCH AT ALTOONA, PA.

services of the building took place. The house was filled to its utmost capacity, and the services were most interesting. An orchestra from the city rendered excellent help in the music. The dedicatory sermon was delivered by the writer, and was based upon John 4:24: "God is a spirit; and they that worship him must worship him in spirit and in truth." Elder F. D. Wagner, president of the West Pennsylvania Conference, offered the dedicatory prayer.

At the close of this service, the members of the church voted to deed the church property, which is valued at six thousand five hundred dollars, to the West Pennsylvania Conference. This is a wise course for every church to follow; for much property has been lost to the cause by having church buildings deeded to a church board, whose members have moved to some other place, or apostatized.

On the evening following the dedication, the writer spoke to a full house on the subject of religious liberty.

At this meeting, we were pleased to meet Brother J. D. Mulhollen, who was formerly engaged in preaching this message.

We are glad to report that the outlook for the work in the Altoona field is encouraging, and we believe that there will be a continual growth in the membership of this church. Our prayer is that God may greatly bless Elder Schwartz and his collaborators in building up the work in that important field.

K. C. RUSSELL.

The New York Camp-Meeting

THE annual camp-meeting and conference for New York was held at Norwich, September 10-20. This was one of the very best camp-meetings ever held in this State. The deep moving of the Spirit of God was seen from the very beginning of the meeting, and the first Sabbath services were characterized by solemnity and a response to the work of the Holy Spirit in confessing and putting away sin.

Elder E. W. Farnsworth, our union conference president, was with us almost the entire time, as were also the usual number of workers from outside our own field. The labors of these brethren were blessed of the Lord, and were appreciated by the brethren and sisters. Twenty-four persons were baptized at the close of the meeting.

The temperance rally held the first Sunday afternoon was excellent. The

Woman's Christian Temperance Union and local churches joined in this meeting, and an excellent influence went out from the camp; still the outside attendance at the public services was not large. However some interested ones were found, and Brother and Sister H. F. Taylor remained to continue the work for a time with these.

It was encouraging to see the unity prevailing as the items of business were brought before the conference. While no newly organized churches were admitted to the conference, several new companies have been formed, which, it is hoped, will soon be prepared for permanent organization. The financial condition of the conference is good, and every minister and Bible worker has been encouraged to see fruit of his labors the past year.

F. H. DeVinney was unanimously re-elected president of the conference, with J. G. White, D. E. Wood, F. N. Johnson, and F. C. Webster associated with him on the executive committee. Sister F. C. Webster was elected Sabbath-school secretary, in place of Sister L. M. Calkins, who was unable to continue her successful work on account of the continued illness of her husband. W. W. Wheeler was elected educational secretary, and A. J. Clark, religious liberty secretary.

Resolutions pertaining to the work at home and abroad were freely discussed and adopted. The Thanksgiving In-gathering and ten-cent-a-week plan were heartily approved. A resolution was adopted which determines the attitude of the conference regarding local church property. There are instances in our territory where church buildings have been erected, and through death and apostasy the numbers were reduced till there is danger that these buildings will be lost to the cause. The resolution provides that all church property shall be deeded to our legal association, and the deed be deposited at the office.

The many good lessons drawn from God's Word will be treasured up in the hearts of the dear children of the Lord who have returned to their homes, and we trust that all who were at the Norwich convocation will meet face to face around the throne of God. All were greatly strengthened, and seemed determined to do more active work among their friends and neighbors.

F. N. JOHNSON.

Canvassing in Georgia

As some of my former associates in the canvassing work would like to know something of my experiences in Georgia, I am sending a report to the REVIEW of my first book delivery. I began canvassing for "Daniel and the Revelation" August 20, taking orders for October 19.

Including the time spent in delivering the books, I worked two hundred ten hours. During this time I took seventy orders, or one hundred eighteen dollars' worth. Of these I delivered fifty-eight books, or ninety-three dollars' worth; lost six orders, and six were postponed with good prospects of delivery. Only one of the thirteen orders received from colored persons was lost. While delivering, I sold one extra book.

Besides the preceding, I sold two copies of "Best Stories" and four of the "New Testament Primer." While engaged in the work, I spent but fifty cents in cash. Six of the larger books and three of the smaller ones were given in exchange for meals and lodging. My sales averaged over forty-six cents an hour, giving me a profit of a little more than twenty-three cents an hour. These books were placed in a territory of about fifty-five square miles. I seldom failed of giving an exhibition of the book wherever I stopped.

This work was done in Hall County, near Gainsville, fifty-three miles north-east of Atlanta. I enjoyed the best of health, although I came from the North to Atlanta, August 5, in the hottest part of the year.

Georgia has a population of about two million six hundred thousand, with about one hundred fifty Sabbath-keepers. There are one hundred forty-six counties, two thirds of which have not been canvassed for our books. Georgia needs God-fearing canvassers, who are willing to deny self and follow Jesus. She needs men and women of faith; those without faith will desert the ranks. Any one having a burden for this field should write to A. L. Manous, 54 Beecher St., Atlanta, Ga., for information.

ALBERT COCHRAN.

Hawaii

THE island of Hilo is about two hundred miles southeast of Honolulu. Recently we went to this island to visit some of our members, and to see others who were interested in the truth. We obtained quite good insight into the needs of the work, and hope that the plan which has been devised will enable us to scatter the pages of truth more extensively than has ever been done before. We now have literature in several languages, and with it we hope to reach a class that has never been reached. The islands contain about seventy thousand Japanese, twenty thousand Chinese, thirteen thousand Portu-

guese, and seven thousand Spaniards, besides many other nationalities.

In the languages mentioned we have periodicals, so we have decided to introduce these papers among them, and are having some success, especially among the Chinese and the Japanese; although the Japanese are rather slow at buying, we are able to sell a few papers. Something is also being done among the Portuguese and the Spaniards. We secured forty-two subscribers while on the other island, and have also received a number of subscriptions. I hope to give this place a thorough canvass this week, then go to other towns on this island, and then to other islands. Traveling expenses are very high. So far we have had to pay one dollar for a bed, or from two dollars to two dollars and a half a day. In one place we were able to secure a room for three dollars a week, but that was an exception. It is almost impossible to find a house where accommodations are to be had, and when such a place is found, exorbitant prices are charged for all other things.

While in Hilo, I baptized two brethren, and they, with one sister who had previously been baptized, were taken into the church here on my return. There are also two others who I hope will soon go forward in baptism.

We had the Pacific fleet with us for a short time, and some of the sailors were given leave of shore for forty-eight hours. One of these was once a nurse, but had given up the truth and joined the navy; but the Lord has not left him. He has seen the error of his ways, and for some time has been trying to serve the Lord to the best of his ability in his unfortunate position, and in doing so he has interested others in the truth, and one young man has taken his stand for it. These two young men were with us over the Sabbath, and enjoyed their two nights' rest in our home. These boys will both be out of the navy soon, and expect to begin work for the Lord as soon as possible.

C. D. M. WILLIAMS.

Field Notes

A CHURCH of twenty-one members was organized at Prescott, Ariz., October, 31.

As a result of meetings held at Hooker, Okla., nineteen were baptized.

ON Sabbath, October 31, three persons were baptized at Bird City, Kan.

FIFTEEN persons have been baptized and added to the church at Grand Rapids, Mich., since the camp-meeting.

TWELVE persons are keeping the commandments of God as a result of the series of meetings held this fall in Youngstown, Ohio.

A LETTER in the *Lake Union Herald*, from Brother J. M. Ellis, says: "On Sunday evening, September 27, I began a series of meetings at the Honey Creek (Ind.) church, about five miles from Monon, and have continued for six weeks. During this time ten persons have been baptized, and six have united with the church. One has begun the observance of the Sabbath who has not yet united with the church."

DURING the coming winter Elder L. D. Santee will labor in Moline, Ill., and will conduct a course of Bible studies with the helpers in the Tri-City Sanitarium.

A REPORT from Laguna, Cal., states that on November 1 twelve persons were baptized. Nine of these united with the Laguna church; one was a rebaptism, and two were taken into the Laton church.

THE following report comes from Brother L. E. Johnson, of North Platte, Neb.: "We feel encouraged at the results of our work in North Platte during the tent season. Thirteen have promised to obey the truth. Six were baptized, seven became members of the church, and others expect to be baptized soon."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Medical Convention of the Pacific Union Conference

THE second annual medical missionary convention of the Pacific Union Conference was held at Sanitarium, Cal., October 26-29, as previously advertized.

These meetings are proving a source of great help and encouragement to the physicians and nurses on the Pacific Coast. The work of the doctor, whether connected with an institution or in private practise, is necessarily very confining; and if he is permitted to take a vacation, he feels that he must make the most of it. To attend a medical missionary convention gives him an opportunity to hear and learn something that will be helpful in his professional work, and at the same time he will be reminded of the relation it bears to the gospel message, and the part he should act in that message. Too often the busy doctor is unable to get away to camp-meeting; and if, perchance, he does attend, he is kept from most of the meetings in waiting upon the sick and suffering on the grounds.

In addition to the physicians and nurses for whom the convention is especially planned, a general attendance of ministers and other conference workers is urged. Here the minister and the doctor sit down together, and study the peculiar work of each, and how they can blend their work, and thus present a complete gospel,—salvation of soul and body,—a theme worthy the consideration of angels as well as men.

To mention in detail the many papers that were presented would far exceed the limits of this article. We can refer only to a few salient features, and those not more important than many others presented.

A very timely subject that was given consideration was the old-time health reform movement. Special reference was made to the time when the minister felt the necessity of being informed on all

points of present truth, and, in addition to practising health reform, he felt constrained to instruct all those who were converted under his labors in this matter of right living, as well as in all other points of the faith. Now the health reform work, the canvassing work, the educational work, and the colporteur work are each largely given over to specialists, and the minister feels that his old-time manner of presenting health subjects would be considered unscientific. As a result, many who have come into the work later have not been fully instructed on health subjects, and thus have lost opportunities for working for their friends and neighbors.

Papers were also presented setting forth the tendency to slackness in the matter of diet, to the liability of the physician to trust more in poisonous drugs than in the natural physiological remedies. The systematizing and practise of these principles have exalted our health work above all other healing agents in the eyes of those who stand in the forefront of the medical profession.

One novel feature of this convention was the setting apart of one period for the consideration of those diseases that are the special foe of the missionaries in different lands. A dozen or more diseases were given consideration in the hour and a half set apart for this meeting. First, a nurse would give the general territory of the disease and a summary of the prominent symptoms and causes. Following this, a physician would consider the preventive precautions and the most approved methods of treatment. Even the most experienced physicians present expressed themselves as having profited greatly by the review of these dread maladies.

Several resolutions were passed relating to the following subjects:—

That physicians should enter into the missionary campaign inaugurated by the Mission Board for the distribution of the special REVIEW, with a view to obtaining missionary offerings.

That the relief work which was made possible by the generosity of the author of that priceless book, "Ministry of Healing," should be prosecuted more vigorously by those engaged in medical missionary work, that the downcast and discouraged may have the comfort that comes from reading the book, and that the sanitariums may have funds with which to carry on their work more effectively.

That sanitarium boards arrange with conference officers for nurses to go out with tent companies and as Bible workers and other house-to-house workers, thus enabling them to supplement their professional training with practical experience in soul-winning.

That the committee on medical literature prosecute the work of getting out more tracts and pamphlets bearing on health and temperance subjects.

That the *Medical Evangelist*, published at Loma Linda, be set apart as a journal for the committee on medical literature, and that it be used as a medium of communication between those engaged in medical missionary work.

It was voted to publish the full proceedings of the convention, with the most important papers and discussions, the same to be furnished for thirty-five cents.

J. R. LEADSWORTH, M. D.,

Medical Secretary of Pacific Union Conference.

Young People's Work

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

M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

The Morning Watch

"A MAN must plan for the bit of quiet time daily, preferably in the early morning, alone with Jesus; with the door shut, the Book open, the spirit quiet, the mind alert, the knee bent, the will bent too. If it be resolutely planned for, it can be had in every life. If not planned for with a bit of red iron in the will, it will surely slip out. And the man will surely slip down."—S. D. Gordon.

The morning watch is the first hour or half-hour of each day spent alone with God. If we knew how better to prevail with God, we could more easily prevail with men. Do you want to form this habit? The Morning Watch Calendar will help you.

It is an attractive booklet for the year 1909, printed on a good quality of paper and with a beautiful cover. The daily texts follow the line of thought of the Sabbath-school lessons, nine months of which are on the life of Christ.

There is an increasing interest among both old and young, in this morning watch plan. This is a good omen; for when we are a people of prayer, we shall be a people of power.

Take up this matter at once, so that you will have the calendar ready to begin January 1. Order for yourself and friends.

Single copy, post-paid, 6 cents. Five or more copies, post-paid, 5 cents each. Envelopes furnished for remailing, on request.

Order from your conference Missionary Volunteer secretary, or from the Missionary Volunteer Department, Takoma Park Station, Washington, D. C.

M. E. K.

Missionary Volunteer Notes

IN some of our schools, bands have been formed among the students for the study of the Missionary Volunteer work. In Union College the young people's band has about twenty members, and in harmony with the recommendation passed at Mount Vernon, the band is studying the subject of adolescence. Very interesting meetings are reported.

One Missionary Volunteer secretary says, in her annual report: "Statistics of the work have not been easily compiled, as my time has been divided with other lines of work; but during the year I have written five hundred letters, sent out fifty-three circular letters, and in the one hundred sixty days which I have worked since Jan. 1, 1908, I have held sixty Bible readings, seventy-five meetings, and made three hundred fifty missionary visits. I have secured eighteen subscriptions for the *Instructor*, and a few for the *Little Friend*, *Gleaner*, and *Review*; have sold one copy of 'Great Controversy,' six of 'Early Writings,' one hundred Morning Watch Calendars, seventy convention reports, and I have visited eleven churches." It is needless to say that the Missionary Volunteer work is moving in that conference.

One of the Missionary Volunteer sec-

retaries in the West, in corresponding with the young people in regard to taking the Reading Course, is asking them to join the "Spare Minute Circle." There is much that is worthy of careful thought in this suggestion. Franklin said: "Dost thou love life? Then do not squander time; for that is the stuff life is made of." Many persons squander as much time as it would require to obtain a good education. The careful preservation and use of the golden moments will greatly enrich young men and women intellectually.

"If we would not be misled by error or falsehood, the heart must be preoccupied by the truth." This is why we are glad to see so many young people enter the Reading Course. In one community seventeen have enrolled; in another, twenty-two; and in still another, fifty-five. Some young people who are not Seventh-day Adventists are reading with us "Great Controversy," that great arsenal of truths needed in the closing conflict.

Some temperance literature has been prepared; and two pledges are now ready—the Total Abstinence Pledge for our Missionary Volunteers, and the Temperance Pledge to be used among other youth. Now the message to us is: "Everywhere Christian workers should present to the people the principles of true temperance, and call for signers to the temperance pledge." These words from the spirit of prophecy should be a bugle call for decided action. The work will rest largely upon our Missionary Volunteers. Many of them are already preparing to take an active part in the campaign, which it is planned to conduct late in the winter. At that time there will be a Temperance number of the *Instructor*. This will be an exceptionally good number. It is hoped that temperance rallies, for the purpose of arousing other youth to the importance of this noble cause, will be held by all Missionary Volunteer societies. Such a meeting should be followed by vigorous efforts to place the Temperance number of the *Instructor* in the hands of every young person in the United States, and at the same time each one should be urged to sign the pledge. Let us work. The spirit of prophecy says: "God will not much longer bear with this intemperate generation." M. E.

Current Mention

—At Bardstown, Ky., on November 18, two warehouses were burned, which contained 15,000 barrels of whisky. The financial loss to the owners of the liquor is placed at \$400,000. The loss to the country is not so large.

—The Cuban presidential election, which occurred on November 15, resulted in a complete victory for the Liberals in all parts of the island. Gen. Jose Miguel Gomez was elected president by a large majority.

—On November 23 the shah of Persia had posted in the principal mosques a declaration that the constitution recently granted would be withdrawn. It is reported that on the following day protests from representatives of the British and Russian governments resulted in the shah's withdrawing his proclamation.

—Of the sixty-one counties of Ohio all but seven have now voted to expel the saloon.

—Another revolution has broken out in Haiti, and the revolutionists have seized a government gunboat.

—At Kobe, Japan, on November 18, the emperor reviewed the entire Japanese navy, comprising 110 ships, exclusive of submarines.

—The game of football during the present season has been responsible for the death of ten persons, and the more or less serious injury of 290.

—A tornado which swept through the northern portion of Arkansas on November 23 is reported to have caused the loss of twenty lives, and the destruction of much personal property and valuable timber.

—Eight persons were killed and many injured, some fatally, in a collision between two trains near New Orleans, La., on November 11. On the same day by the collision of two freight-trains at Borie, Wyo., eleven men are known to have lost their lives.

—By an explosion of gas under a portion of Gold Street, Brooklyn, on November 20, twenty-five persons are believed to have lost their lives. The street was torn up for a considerable distance, and workmen and pedestrians were caught in the débris.

—The Chinese government has sent an imperial envoy to the United States to thank the American people for the remittance of the Boxer indemnity amounting to \$14,000,000. The envoy, accompanied by a Chinese prince, arrived at San Francisco on November 22.

—The delicateness of the situation in the Balkans was accentuated on November 22, when a band of Servians attempting to cross the Bosnian frontier at Zvornik were repulsed by Austrian troops. Seventeen of the Servians were killed, and three of the Austrians.

—A despatch from Chicago dated November 20, states that the American Railway Association has decided to supplant the telegraph by the telephone in the operation of all the roads controlled by the association. This transformation will affect 240,000 miles of railroads.

—Advices from India indicate that the political situation there is assuming serious aspects. Sedition is growing, and the king's personal appeal to the natives is said to have had little effect. It is thought that harsher measures will have to be resorted to in order to quell the movement.

—The death of the emperor and the empress dowager of China occurring so closely together, namely, November 14 and 15, has raised the suspicion in the minds of many that the death of the empress dowager was an assassination rather than a natural death. The present emperor of China is Prince Pu Yi, the three-year-old son of Prince Chun, and the father, Prince Chun, is now acting as regent. Kuang Hsu, the deceased emperor, has been the nominal ruler of China since 1875; but the real ruler since 1861 has been Tzse Hsi An, the dowager empress. Contrary to the expectations of many, there have been no serious outbreaks due to the change of rulers.

NOTICES AND APPOINTMENTS

Louisiana Canvassers' Institute

OUR institute for this State will be held Jan. 18-28, 1909, near West Monroe, La. All who expect to enter the work here are earnestly requested to attend this meeting.

Board will be furnished the workers for thirty-five cents a day. All in attendance will be expected to furnish their bedding.

Let all who intend to come write me soon at Pineville, La. I. T. REYNOLDS.

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1908 will be held in the chapel of the Battle Creek Sanitarium on North Washington Ave., Battle Creek, Mich., Wednesday, Dec. 30, 1908, at 3 P. M., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees,
GEO. E. JUDD, Secretary.

The Winter Term at Union College

THE winter term at Union College begins Wednesday, December 2. The following classes begin at that time: Bookkeeping, logic, English composition (twelfth grade), analytic geometry, public speaking, physiology, business correspondence, school management, penmanship, Danish-Norwegian New Testament epistles, and Swedish New Testament epistles.

There is plenty of room for ladies in South Hall, and owing to changes made, there is room for a few gentlemen in East Hall and College Hall. When these rooms are filled, the college will provide good rooms in the village. For further particulars address the president, C. C. Lewis, College View, Neb.

Nurses' Course in the Colorado Sanitarium

THE next nurses' class in the Boulder-Colorado Sanitarium will begin Jan. 1, 1909. Already a number of young men and women have signified their intention of taking up this work. There is still room for several more, and the purpose of this notice is to solicit correspondence with any earnest Seventh-day Adventist young man or woman who desires to secure a fitting up for a part in this closing work.

Exceptional advantages are afforded. Address for full information the secretary of the training-school, Miss Helen N. Rice, R. N., Boulder-Colorado Sanitarium, Boulder, Colo. F. M. WILCOX.

Publications Wanted

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

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

D. A. Dudson, Tullahoma, Tenn., *Signs, Instructor, Life and Health, Liberty, and Little Friend*.

Mrs. S. A. V. Young, Siloam Springs Ark., *Signs, Instructor, Little Friend, Life and Health, Liberty, and Watchman*.

S. E. Hayner, Millersburg, Mich., late, clean copies of our publications.

Miss Eda Markles, Mason City, Iowa, *Signs, Watchman, and Liberty* for reading-rack.

Adaline Maloney, Fremont, Neb., *REVIEW, Signs, Life and Health, Liberty*, and tracts.

H. E. Stillians, Coachella, Cal., denominational papers and tracts in English and Spanish.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs, Watchman, Liberty, Life and Health*, and tracts.

Mrs. Margaret Wright, Post Falls, Idaho, a continuous supply of papers for use in reading-rack.

Wm. M. Andress, New Castle, Colo., denominational papers and tracts for use in reading-rack.

W. E. Carter, 10 East Main St., Elizabeth City, N. C., desires to thank those who have sent him literature, and to request a continuous supply of *Signs, REVIEW, Youth's Instructor*, and tracts.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

CALIFORNIA RIPE OLIVES.—We now have circulars prepared describing more fully freight rates, difference in prices, beneficial effects, etc. These will be sent free upon application. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—66 acres of land under the Gunnison Tunnel, situated on the United States government canal. 7 acres in orchard, 43 acres in alfalfa, remainder sugar-beet land. Climate desirable for lung troubles. H. S. Patterson, Olathe, Colo.

WRITE FOR PRICES on Apples, Chestnuts, Maple Sirup and Sugar, Sterilized Apple Juice, Dates, Figs, Nuts, Malt Honey, Cooking Oils, Gluten, Graham and Health Flours, Granola (\$2.88 a case—36 pounds). Address New York Food Company, Oxford, N. Y.

FOR SALE.—200-acre farm, partly fenced, 25 miles northwest of Lebanon, Mo.; 2 new farm-houses; 2 barns; sheds, etc. Fruit: excellent water; healthful climate. Daily mail; free out-range for stock. Will sell cheap. Address H. M. Stewart, Ira, Mo.

CUT PRICES ON BULBS.—Only 15 cents a dozen for Von Sion Narcissus, Crocus, Snowdrops, Jonquils, Tulips, Star of Bethlehem, Gladiolus. Large hyacinths, 5 cents each. Ferns and plants all kinds at low prices. Help the good work. Oxford Floral Co., Oxford, N. Y.

BAN-NANA NUTS is made from fruit, grains, and nuts. A balanced food, fully cooked. BAN-NANA CEREAL is a Nut Food Beverage. I can now supply Wesson's white deodorized Vegetable Cooking Oil in 15-gallon $\frac{3}{4}$ barrels at \$10; 30 gal. \$19; and 50 gal. \$29.50; 3 gal. kit, \$2.50; 5 gal., \$3.60; 10 gal., \$7. Des Moines, Iowa. Samples, 25 cents. Barrels and $\frac{1}{2}$ barrels shipped from Des Moines, Chicago, or Cleveland, Ohio. Ethan A. Brown, Nut Food Specialist, Des Moines, Iowa.

THE Otter Lake (Mich.) Medical and Surgical Sanitarium makes a specialty of the care and treatment of the insane, and is meeting with excellent success. We also do a general line of work. Low rates.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in half barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

ORPINGTONS.—A few buff utility cockerels at \$1 each. One white and one black. Four Rhode Island Reds. No pullets or hens. Best time in the year to buy to improve your flock. Union College Poultry Yards, College View, Neb.

WANTED.—At once, gentleman and lady nurse of bath-room experience, preferably man and wife, to take charge of new handsomely equipped treatment-rooms, on commission or rental; excellent opportunity. Address Dr. Margaret Evans, Palo Alto, Cal.

WANTED.—Would like to correspond with a man and his wife who are trained Adventist nurses (without family) and competent to take charge of city treatment-rooms. Address Otter Lake Medical and Surgical Sanitarium, Otter Lake, Mich.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive Oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7; 54 pounds Vegetable Cooking Oil in 6 cans, \$6. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—500,000 beautiful Bible motes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our motes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

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

FOR SALE.—Farm of forty-four acres, twelve timber. House 24 x 36. Barn, sheds, and other buildings. Excellent market. \$300 worth of strawberries sold this year. Open missionary field. Reason for selling, desire to locate near school. Address C. D. Wolff, R. F. D. 3, New Decatur, Ala.

WANTED AT ONCE.—At the Long Beach Sanitarium, Long Beach, Cal., consecrated Christian man who is thoroughly competent to take charge of, and keep in perfect order, up-to-date sanitarium treatment-rooms. Must understand and be able properly to give galvanic, sinusoidal, faradic, and static electricity, and all Battle Creek Sanitarium methods of treatments. Permanent place for first-class man. No other need apply. We also need a few more first-class graduate lady nurses. Give school from which you were graduated, and experience you have had.

Obituaries

BISHOP.—Died Nov. 12, 1908, of internal cancer, at Orlando, Fla., Sister Ola A. Bishop, wife of Brother John S. Bishop, aged 34 years, 2 months, and 22 days. Sister Bishop was born at Covington, Ky., and at the age of nine years removed with her parents to Florida. Early in life she, with her parents, accepted present truth. She urged that her child be brought up to be a worker in the message. The funeral was conducted by the writer, in the Terra Ceia Seventh-day Adventist church, from 2 Sam. 14:14. Interment in the Palm View Cemetery.

R. W. PARMELE.

WHEELER.—Died Oct. 28, 1908, Mrs. S. A. Wheeler, aged 81 years, 4 months, and 6 days. She accepted the truths held by Seventh-day Adventists in 1874, and lived a devoted and happy Christian life. Four sons and two daughters survive her. The funeral service was conducted by Elder L. F. Trubey, after which she was laid to rest in Elmwood Cemetery.

ALBERT WHEELER.

MORTON.—Mrs. Drusilla Morton was born in Green County, Wis., in 1835, and died in Seward, Neb., Oct. 28, 1908, being seventy-three years of age at the time of her death. She moved to Ohio when a girl, where she was married to Francis Morton. About 1872 she came to Nebraska. Sister Morton was a faithful member of the Seventh-day Adventist church at Seward. She leaves several sons and daughters to mourn. Words of comfort were spoken at the funeral by the writer.

O. E. JONES.

MEAD.—Died at the home of his son, John Mead, near Kanawha, W. Va., Sept. 23, 1908, John S. Mead, aged 83 years, 3 months, and 26 days. Brother Mead accepted the truths taught by the Seventh-day Adventists twenty-two years ago, under the labors of Elder C. H. Chaffee. At the time of his death he was a member of the Kanawha church. He leaves one son and three daughters to mourn. Words of comfort were spoken by the writer to a large company of friends and neighbors.

J. M. REES.

MAGRATH.—Died in Galesburg, Ill., of cancer, Sister Ada Magrath, aged fifty-eight years. In all her sufferings, which at times were agonizing, she felt the support of "the everlasting arms." The large attendance at the funeral testified to the love and esteem of her neighbors and friends, and their sympathy for the bereaved family. The funeral service was conducted by the writer, assisted by the M. E. pastor of Galesburg. She rests in the beautiful Linwood Cemetery, waiting the glad morning of the resurrection.

L. D. SANTEE.

BAIRD.—Died at his home in Bedford, Mich., Nov. 7, 1908, of heart difficulty, Matthew Baird, aged seventy years and twenty-one days. Born in Baltimore, Md., he removed with his parents to Mt. Gilead, Ohio, and later, when he was nine years of age, to Barry County, Michigan, where he has since resided until within the last two years, when he moved to Bedford. His religious experience began with the Methodist Church, but afterward he united with the United Brethren at Cedar Creek, Mich., and later with the Seventh-day Adventists, with whom he was connected at the time of his death. Brother Baird was highly esteemed by all acquainted with him, and the influence of his life will live on while he "rests from his labors." He leaves a wife, two sons, one daughter, a brother, and several stepchildren and grandchildren to mourn. Discourse by the writer to a large and sympathizing audience in the church at Cedar Creek, near his old home.

S. D. HARTWELL.

VAN TASSEL.—Brother A. Van Tassel was born March 17, 1842, at Plymouth, Mich., and died at Graysville, Tenn., Nov. 5, 1908. He was married Feb. 8, 1866, to Miss Eliza Lammon. Five sons and two daughters, all of whom still survive, were born to them. Brother Van Tassel accepted present truth in 1872, at Monroe Center, Mich. In 1902 he, with his wife and one daughter, moved to Graysville, Tenn., in order to have the benefit of a mild climate, hoping to improve his health. This proved in a measure successful. He purchased and gave to the sanitarium twenty-five acres of land, on which that institution now stands. For the past six years he has been a faithful member of the church at this place. Words of comfort based on Rev. 20:6, were spoken by the writer in the Graysville church, after which the remains were taken to Chattanooga, and laid to rest in the national cemetery according to his request, he having served in the Union army in the Civil War from 1861 to 1865.

SMITH SHARP.

TOMLINSON.—Died of cerebral apoplexy, at the home of his daughter, near Fort Collins, Colo., Samuel Tomlinson, aged eighty years and three months. The loss of his companion but five weeks before seemed to affect him greatly, and almost immediately thereafter he began to complain of a pain in his head, which resulted in his death, Oct. 15, 1908. Of late years he had spent much of his time canvassing for our books. Only a few days before his death he took a few orders for "Bible Readings," and asked us to be sure and remember these orders, and see that they were filled. At the funeral service, words of comfort were read from the Scriptures. He rests by his companion, awaiting the voice of the Life-giver.

WATSON ZIEGLER.

MORGAN.—Philip Morgan was born in Jamaica, Sept. 18, 1876, and died of consumption of the bowels, in Panama, Oct. 31, 1908. Brother Morgan became a member of the Church of England at the age of nineteen. In January, 1906, he was convinced of the truths of the third angel's message, and began to keep the Lord's Sabbath. In July of the same year he came to the Canal Zone, and located in Panama City. In the summer of 1907 he accepted an invitation to take up the canvassing work, and proved a faithful and successful worker till his last sickness. He took a special delight in selling "Christ's Object Lessons" and "Great Controversy." We shall miss him from the canvassing work, and from the Sabbath meetings. Appropriate remarks were made by Arch-deacon Bryan, of the Episcopal Church.

H. C. GOODRICH.

LOCKE.—Fell asleep in Jesus at the home of his daughter in Indian Lake, N. Y., Aug. 16, 1908, Willard W. Locke, aged eighty-six years. In early life he came into this country, then new, taking an active interest in its development, holding faithfully various offices of responsibility. He accepted the message of Seventh-day Adventists in 1872, under the labors of Elder S. B. Whitney. He united with the North Creek church at the time of its organization, and although deprived of meeting often with those of like faith, his Christian experience grew brighter as the years went by. He was ever active to bring the light that was so precious to him to others. He leaves six children, seventeen grandchildren, thirty-two great-grandchildren, and six great-great-grandchildren. He was laid to rest beside his faithful wife until the Master shall call him home.

ELMER M. TYREL.

STAGG.—George Stagg was born in England, May 6, 1844, and died at South Lancaster, Mass., Oct. 23, 1908. Early in life he had a strong desire to obtain a Christian experience, and came to this country, where he was converted and joined the Methodist Church. In 1875 he was married to Miss Helen O. Williams, and in 1879 they heard present truth, and his wife accepted it. Brother Stagg took his stand two years later. He labored in tent efforts in Wisconsin for a time, and afterward moved to Osawkie (laboring afterward in Emporia) Kan., where he worked part of the time at his trade, and also held Bible readings. Hearing a call for self-supporting missionaries to go to England, he returned there, and engaged in selling *Present Truth* and in holding Bible readings in Bath and vicinity. He also labored four years in London, and several in East Dulwich accepted the truth as a result of his efforts. He afterward worked two years in the city of Manchester. In 1903 he returned to America for the purpose of educating his adopted children, there being no church-schools at that time in England. Brother Stagg was an exemplary Christian, and rests in hope of a part in the first resurrection. The comforting promises of the Scriptures were dwelt upon by the writer at the funeral service, and we laid our brother away to rest till the trump of God awakes those who sleep in Jesus.

E. W. FARNSWORTH.

(*Present Truth, please copy*)

The BEST BOOKS of the SEASON for YOUNG PEOPLE

The Speaker's Manual of Pronunciation



This work is intended primarily as a text-book to be used in class-study of pronunciation, but is equally valuable to every one who speaks the English language, whether minister, teacher, or student.

Mispronunciation is often the result of carelessness or simply the following of some one else who does not speak correctly. To correct the most common errors, and to present, in convenient form, a list of the words most often mispronounced, is the object of "The Speaker's Manual."

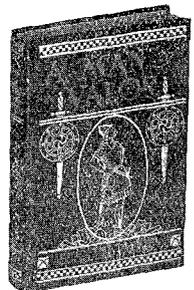
There are over two thousand words in the list. The familiar diacritical marking is used throughout.

Part of the book is devoted to "Rules for Spelling," "Exercises in Enunciation," "Homonyms," and "More Than Half a Hundred Don'ts." The suggestions under the last head are invaluable to those who wish to be accurate in their choice of words. Many common expressions pass as correct when they are really wrong. Those who wish to speak correctly, will avail themselves of every opportunity to add to their knowledge of the language.

"The Speaker's Manual" contains 127 pages, size 3 $\frac{5}{8}$ x 5 $\frac{3}{4}$ inches. It can easily be slipped into the pocket for ready reference.

Price, cloth \$.25

A Man of Valor



Every young person appreciates an interesting story, especially if the story is true. As a treasure-house of true stories and wholesome literature, the Bible is unequalled. In no other book are the high ideals and the essential qualities of a noble character so ably presented as in the lives of the men and women of the Bible.

Jonathan is the hero of the book, "A Man of Valor." Around the narrative of his life have been grouped the stirring events of his father's reign, his friendship with David, and, in fact, the history of Israel from Saul's anointing to the beginning of David's reign.

Any one who will call to mind the events which this period covers can see the possibilities in a book of this kind. To say that the author has written an excellent and instructive narrative is putting it far too mildly. The story is fascinating, the descriptions are faultless; but despite this there is no fictitious name nor character introduced into the book, nor has the author allowed himself to drift into the realm of the improbable.

Aside from its value as a connected story, the volume will be found to contain a wealth of historical facts, a good grasp of the social and political conditions, and an insight into the religious rites and ceremonies, of ancient Israel, which will throw added light on other portions of the Old Testament. We feel safe in saying that "A Man of Valor" will prove one of the most popular books that we have issued.

Price, cloth, 247 pages \$.75

My Garden Neighbors

It is natural for boys and girls to love to be outdoors, but many of them fail to see interesting companions in the birds and animals about them.

"My Garden Neighbors" is a collection of interesting stories, each one true, about the birds and animals with which the author became acquainted. He tells boys and girls how they may cultivate the acquaintance of robins, thrushes, sparrows, etc., and how to tell one bird from another.

Twenty-eight pages are devoted to accurate descriptions as to size, color, range, and other characteristics of the different birds. The descriptions and the accompanying key enable one to become familiar with the birds he meets.

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Talks With My Students

The personal qualities which make for success or failure are, and have always been, the same. Young people need to keep in mind that within themselves the battle is won or lost.

In "Talks to My Students," the author dwells on the personal qualities which are the great factors in success. There are twelve talks in all, but the chapters on "Economy," "Promptness," "Adaptability," and "Enthusiasm" are alone worth many times the price of the book.

More than one student can testify to the fact that the chapel talks which Professor Griggs gave at South Lancaster Academy were an inspiration to him. Now that these talks have been put into book form, every young person should procure a copy.

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