



The Advent
Review and Herald Sabbath

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No. 48

FOR ME AND THEE

Upon a lonely hill I see
One on the cruel tree,
From hands and feet and wounded side
There gently flows a living tide;
His life is ebbing thus for thee—
For me and thee.

Pressed rudely on His brow I see
A crown of cruelty;
Though I and thou have helped to place
The piercing thorns upon His face,
His prayer ascends from yonder tree
For me and thee.

With bitter grief and shame I see
That head bowed low for me;
But also, in that saddened face,
I see a sweet, forgiving grace,
And deep compassion, friend, for thee—
For me and thee.

O, He endured so much for thee—
For me and thee,
He suffered on the shameful tree;
The Lord of glory died for thee—
For me and thee.

—W. C. Martin.

Publishers' Page

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

The December Number of Life and Health

THE December number of *Life and Health* is doubtless the best and most practical number that has ever been issued. It is a special Tobacco number. It answers the questions, "Why has the tobacco habit become well-nigh universal?" and "Why is it that the habit which was once under the curse of kings and the ban of popes has become the solace of millions in all stations of life?" It discusses the tobacco habit in all its various phases in a rational, candid manner, and will doubtless prove to be a great blessing to the general public. Handled properly, it will be the best-selling number we have ever issued. Agents during the last month made their best records, many having averaged one hundred copies a day. The retail price of the journal is 10 cents a copy. In lots of 25 or more copies to one address, to agents, 4 cents a copy. Special rates given on orders for 500 and 1,000 copies.

Studies in Gospel History

THE book "Studies in Gospel History," by Prof. M. E. Kern, was destroyed in the College View fire, but is being reprinted, and will be ready in a short time. Orders for this book may be sent now to any of the publishing houses or to State tract societies. Price, \$1.

Colds: Their Cause, Prevention, and Cure

THIS is the time of year when this little book is especially needed. It prescribes for colds, telling what to do and what not to do to prevent a cold, and how to treat it after having been contracted. It also gives valuable instruction relative to the cause of colds, and prescribes accurately for their treatment. All are liable to need such a book during the winter months. It costs less than a doctor's visit, and will prove to be very effectual in the home.

White leatherette, neatly stamped; price, 25 cents.

The Great Second Advent Movement

AMONG the books essential for all believers in our special message to study, is the book entitled "The Great Second Advent Movement," which portrays the progress of the Seventh-day Adventist denomination from its beginning to the present time. This timely publication will strengthen faith and confidence in the great advent movement. Through it, all will acquire a more perfect knowledge of the dealings of God with his people and of the message they are giving, and will be better prepared to unite their efforts in advancing the message committed to this denomination. We, therefore, heartily commend the book to our REVIEW readers. Bound in plain cloth, 400 pages, \$1.50.

The False Hope of a Second Probation

No. 48 of the Words of Truth Series is a tract written upon the subject of the Millennial Dawn. It clearly exposes many of the errors presented in the literature of the Millennial Dawn sect. The errors contained in this literature are set in convincing contrast to the teaching of the Bible, and the foundation doctrine of the Millennial Dawn people, a second probation during the millennial age, is shown to be unscriptural and merely a fable of the last days. Price, 2 cents a copy, post-paid.

The Reign of Righteousness

THE tract entitled "The Reign of Righteousness," by Uriah Smith, is one of the best small publications issued. It takes up the prophecy of Isaiah, "Behold, a king shall reign in righteousness," and gives Bible answers to the questions, "Who is this king that shall reign in righteousness?" "What will be the nature of his reign?" "When will it begin?" It also gives a full explanation of the prophecies of Daniel and Revelation, the sanctuary question, and the second coming of Christ. It is the one tract that combines the essential features of the complete message. It is an excellent publication to circulate, and will give the public a brief, yet comprehensive outline of the full message for this time. Price, 2 cents, post-paid.

Sunday Seventh-Day Examined

A PAMPHLET containing a complete refutation of the teaching of Mede, Jennings, Akers, and Fuller, who claim that Sunday is the true seventh day of the fourth commandment. The pamphlet contains 88 pages; price, 10 cents, post-paid.

Foreign Tracts

BELOW we give a partial list of such tracts as have hitherto been unobtainable in this country, but which can now be secured of the New York Branch of the Review and Herald Office, 32 Union Square, East, New York City, N. Y.:

Slavonian	
New Testament Sabbath	\$0.02
Christ or the Roman Church .....	.01
Why not Found out Before? .....	.01
Bohemian	
Bible Readings .....	.20
Scripture References .....	.04
Law and Gospel .....	.03
Full Faith .....	.02
Blessed Hope .....	.01
Children of Light .....	.01
Power of Forgiveness .....	.01
Portuguese	
Bible,— Its Origin .....	.02
Jewish .....	.01
Sinners' Fate .....	.01
Which Day and Why? .....	.01
Power of Forgiveness .....	.01
Why not Found out Before? .....	.01
Bulgarian	
Bible Readings .....	.15
Blessed Hope .....	.01
End Near .....	.01
Which Day and Why? .....	.01

Sabbath and Sunday
Seven Reasons
Prophetic Chart

In addition to the preceding list, New York Branch of the Review and Herald can supply books and tracts in the German, Danish, Holland, Swedish, French, Spanish, Italian, Polish, and Servian languages.

German Bibles

Good German Bibles can be secured the New York Branch of the Review and Herald Publishing Assn., 32 Union Square, East, New York City, N. Y. The prices of these Bibles range from 25 cents to \$3.50. Write the Review and Herald for particulars.

Our Little Folks' Bible Nature Revised Edition

A KINDERGARTEN book of simple graded lessons from Bible nature, beginning with the narration of the events of the week of creation and continuing these in the order given in the Scriptures in a series of graded lessons. It is a beginner's graded book on the sentence method order. Each subject is thoroughly illustrated with new drawings made especially for the book. It is illustrated with fifteen beautiful color plates, and contains 160 pages, bound in board and cloth covers, with color designs. Besides being a book for general use in the home, it is especially adapted to church-school work. The price is 25 and 50 cents.

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Also Pacific Press Publishing Company, Mountain View, Cal.; Portland Ore.; Kansas City, Mo.; or Southern Publishing Association, Nashville, Tenn. and Fort Worth, Tex.

THE REVIEW AND HERALD

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

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Editorial

THE great hope of the Christian is unlike any other. It has in it the germ of eternity. Worldly hopes turn earthward, and the whole earth is strewn with the crumbling fragments of human wishes realized and human glories attained. Time is the great leveler that spreads them all in the dust. But the hope of the Christian time can never efface or corrode. Human pride and human glories are like the grass that perishes; but that upon which God sets the seal of his righteousness can never pass away. The human thus stamped with the royal seal is more precious than the golden wedge of Ophir. Even gold is not imperishable; but by the divine alchemy of God's accomplished purpose the child of earth may be.

Our Example in Choosing

THE Lord has taught us, not only in crumbling ruins of man's work, but also in his written Word, that it is only righteousness that endures. We have it in our own power to choose the enduring or the perishing. "I delight to do thy will," was the key-note of our Saviour's triumph, and of his ability to make us triumphant as well. They who are to be his must also learn to delight in that in which he delighted. The law that found its response in his life must be written in our hearts; but that experience is possible only through the abiding presence and the continual help of him who loved us, and gave himself for us. "Without me ye can do nothing." "I can do all things through Christ which

strengtheneth me." The choice which he made we must make. "Let this mind be in you, which was also in Christ Jesus." Then the glory and fame and riches which this earth has to offer will be nothing to us. Christ knew that any glory outside of God's purpose was a glory that could not endure, and he brushed aside the flattering temptations of Satan, the great champion of self-interests. Because of our Saviour's choice he receives again the glory which he had with the Father before the world was. It is for us to imitate his choice, that we may have that glory which brightens and widens and deepens while the ages roll on. Having made that choice, even though we should be laid away, we have the assurance that we shall be "raised in glory," bearing "the image of the heavenly." "The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you." That is a glory worthy the most ardent seeking, a glory as enduring as eternity, a glory as free to the peasant as to the prince. God is holding that out to-day to his children. Let us accept it, and learn the joys of that better world.

Consecration and Prayer

HE who is seeking to do the Master's will, with a heart filled with his love, must ask himself at times the question, Is my work accomplishing anything for God? How often, at the close of some effort, it may be after some sermon, some special meeting, some attempt to give individual help, there comes a feeling of dissatisfaction with the character of the effort made. You feel that you have not properly set before your audience, your class, or some unconverted soul, Christ crucified and glorified; that you have not reached the heart; that your lips have been touched with a frosted steel instead of coals "from off the altar;" that your hearers have seen you rather than the likeness of Christ; that they have heard your words, and not the words of God; that hungry hearts have not been satisfied by what you have attempted to do.

There may be a multitude of reasons—there generally is one, a failure rightly to connect with the great Source of power. In that, of course, is involved the matter of continuous consecration. There the cause lies, though a thousand things may have brought it about. The two

important things are the recognition of the lack and the finding of the remedy.

Christ bade his disciples to tarry at Jerusalem until they should be endued with power from on high. They tarried; but while they tarried, they were busy in prayer. There were others tarrying in Jerusalem, but the praying tarryers were alone endued with the power. They had consecrated themselves to his service already. So consecration and prayer made the combination which brought convicting and converting power from on high. That is the combination which will bring it now. But that consecration is a consecration that means service; and that prayer must come from the lips of those whose hearts are set on service—wherever the Master wills. That gave the power of Pentecost, and it will give power now.

If your work is fruitless and unsatisfactory, try this combination, consecration and prayer. That means the cutting loose from the attractions and ambitions of this world—not half-way, but wholly. It means the very life and all there is of one. The mind that is busy with worldly planning is not endued with the power of winning souls for Christ. The longer we continue in and of the world, the more tightly will the tendrils of our affections twine around the things of earth. We must cut loose, uproot, and reset.

That accomplished by God's help, consecrate all unto him, and "watch unto prayer." That will bring into the life that oneness of purpose which will enable one to say with Paul: "I determined not to know anything among you, save Jesus Christ, and him crucified." That oneness of purpose made Paul a power in the world for God. It will do the same for every soul to-day that is willing to pay the price Paul paid—complete consecration, oneness of purpose. It is illustrated to-day in the success which men of the world make by throwing all the energies of their being into one thing. The success which they achieve, however, is only temporal, can not endure; whereas the success which comes to an individual through consecration and prayer, having in it the element of the divine, carries beyond death and the grave, and is perpetuated through eternity.

The Christian has one business set before him, the business of advancing God's kingdom in the earth. Our talents are not too many or our lives too important

to give all into that business; and when that is done, God will crown that gift, that consecration, that concentration of purpose, with a power that will achieve mightily for him. "Forgetting those things which are behind [the things of this world], and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There was no half-hearted service about that, and no half-hearted servant will ever accomplish the work which Paul did. The secret of the whole matter is consecration and prayer. That will make the Christian powerful for God, because only to such can God entrust his power. If we are to be forceful for God, we must consecrate our lives unreservedly to his service and be earnest and constant in prayer.

C. M. S.

The Uplift of United Intercession

AN old chronicler tells us that when Columba's associates were toiling at building the missionary training center at Iona, their burdens were lightened and they were strengthened at the steepest part of the pathway because there—at the hardest place—they were met by the secret prayers of the aged apostle of North Britain.

The tradition is a pretty parable of the power of earnest prayer to help bearers of burdens up the steep places. The assurance of Bible teaching that prayer does actually help forward the work of God and bring strength to fellow laborers, is a cheering one as we come to the week of prayer. United prayer may reach out and touch every department of the work, and every field, and bring courage and uplift to every bearer of burdens in the cause of God.

There are steep places in the work of laborers in the field, in the conduct of schools, publishing houses, sanitariums; let the prayers of all believers meet the toilers at the hard places. Loads will be lightened, barriers broken down, and the cause of the message will be set forward round the whole earth.

An aged apostle of the Lord Jesus, and soldier of the cross, wrote to the ancient church: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Rom. 15:30. And when actual and providential deliverance came to him, he recognized that the churches had been "helping together by prayer" for him.

Definitely, at this prayer season, plead for the unentered fields, and for those where but a few workers face vast areas and populations. God is hearing prayer and sending the truth before us into new lands.

Pray for laborers to go forth into high-

ways and byways at home and abroad, and for large gifts to maintain the work that is literally breaking forth "on the right hand and on the left."

Pray that the Spirit may turn the serious attention of the people to the tons of literature that canvassers and members have been scattering up and down the world. It is a wonderful work that is being done before our eyes. A million dollars' worth of literature, sold in a single year, would represent a message going with a "loud cry," if that were the only factor in the field. Now is the time for purchasers to take down these books and study them to find the light.

Even in heathen lands, such as Malaysia, China, India, it is now being demonstrated that our literature in the vernacular can be sold by native agents. This means a tremendous step forward in the evangelization of some of the greatest fields. Thousands of dollars are needed to put out the literature of the message in hundreds of these languages, in which the translated Bible is already speaking. Pray that these thousands may flow in. The time has come for it, and we may pray with all assurance that we are asking according to the will of God.

More languages and tongues than ever before among us will join in this week-of-prayer season.

W. A. S.

The Higher Critic and God's Word

WE see frequent evidence of the fact that the two chief aims of the Higher Criticism are to destroy faith in the Bible as the Word of God, and to destroy confidence in Jesus Christ as the Redeemer of mankind. Wherever public pronouncements are made by the advocates of this system of doubt, it is one or the other or both of these fundamental beliefs that are assailed.

At the twenty-fifth annual session of the Baptist Congress at Baltimore, Md., on November 12, one of the chief topics for discussion was the doctrine of the virgin birth of Jesus. From the press report we quote:—

The topic of the day—the "Virgin Birth"—was discussed under two heads: first, "What is the Basis?" and second, "Is It Essential to Christian Faith?" Rev. Dr. J. W. Phillips, of Binghamton, N. Y., strongly asserted that belief in the doctrine of the virgin birth was not essential in these times to a true Christian life, as Christ transcended his birth no matter in what manner he came into the world. Prof. John R. Slater, of Rochester, was warmly applauded when he declared that the doctrine of the virgin birth had nothing to do with the life of a Christian nor with his belief in Christ.

Other delegates spoke to the same effect. He who permits the Higher Criticism to destroy his faith in the Bible as the Word of God has no sure anchor-

age to prevent his drifting into such positions as that set forth above. He has merely to set up his own judgment as to what is essential to a Christian life and discard everything else. The Higher Critic also declares that a belief in the miracles of the Bible is not essential, and he discards them. If there is anything plainly taught in the Bible, it is the virgin birth of Jesus. It is taught not only as a thing accomplished, but also as a thing to be accomplished; for we read in Isa. 7:14: "Therefore the Lord himself will give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The Higher Critics, in order to discredit the virgin birth of Christ, must take the ground that this scripture is not the word of God, or else that Christ did not fulfil that prophecy, and it is still unfulfilled. If he takes the latter ground, he must hold that we have no Saviour yet; for he who was to be born of a virgin was to be Immanuel—God with us—and was to "save his people from their sins." If we have just grounds for disbelieving the Biblical record concerning the birth of Christ, we have the same grounds for disbelieving that there ever was any Christ at all, or any creation at all, any fall of man or need of a Redeemer, any deliverance from Egypt with the miraculous crossing of the Red Sea and the Jordan River, any translation of Elijah, any such happening as Daniel's deliverance from the den of lions or the three Hebrews' deliverance from the fiery furnace, any death of Jesus on the cross or his resurrection from the tomb and ascension on high, any plan of salvation or any need of one, any revelation of God to man or any need of that—in short, nothing at all beyond the grave. And that is infidelity. Admit the premise of the Higher Critics concerning what constitutes the Word of God and concerning the birth of Jesus, and it logically follows that there is nothing but the black goal of the unbeliever at the end of the race. With "ministers of the gospel" applauding such theories in their conventions and expounding them from their pulpits, we have certainly reached the time to which our Saviour alluded when he asked, "When the Son of man cometh, shall he find faith on the earth?" Infidelity has no need to conduct campaigns of "enlightenment" to-day. Its doctrines are being taught without expense to itself before audiences which its avowed exponents could not hope to address.

The result of this propaganda of doubt is sending men and women in three directions. Many are entering the fold of the Catholic Church; many are swelling the ranks of avowed infidelity; some few are finding their way into the truth of God for to-day. Knowing the tendency of modern teaching in this regard and

the rapid increase of such teaching, it behooves those to whom God has committed his last message to be vigilant, valiant, and zealous in spreading it before the world, that those who believe God, whose hearts are loyal, may see and obey.

C. M. S.

The New Salvation

It is more than a coincidence that with the marvelous increase in the acceptance and promulgation of the "Higher Criticism" we see a wonderful increase in the spread of the doctrine of man's power to save himself. These two facts are not only in harmony with each other—they are interdependent. The latter has grown out of the former as naturally as a shoot grows out of a parent stock. The destruction of faith in the teachings of God's Word, the destruction of faith in the plan of salvation which God instituted, was bound to result in a man-made salvation. And it has come.

Schools for the propagation of this faith-destroying and soul-wrecking doctrine, or philosophy, are starting up in many places in this and other countries, the tenor of whose teaching is the sufficiency of man for the salvation of man. With the destruction of faith in God's Word, God's plan, and consequently in God himself, man has begun to look to himself, to exalt himself, to make a savior of himself, while treating as a myth or a fable the Saviour who only can save any one in the world or out of it.

That theory, or philosophy, works the work of the "man of sin" as truly as the papacy has ever done it; for it puts man in the place of God as savior, abolishes a mediator, dethrones the everlasting King, and puts the creature in the place of the Creator, by making the creature the chief being in the universe. All that is what Satan tried to do in heaven, and he is seeking now to accomplish it in the minds of men; and men and women are allowing themselves to be deceived into taking just such a disastrous position.

This "new thought," which is as old as the rebellion in heaven, is expressed in various forms; but a prominent exponent of the idea has clothed it in such language as this:—

Man is his own savior by virtue of the divine immanence within. It is an eternal decree of life that man must evolve and work out his own destiny throughout the earth and the more interior spiritual spheres of his existence. The Christ must be generated from within in every individual soul. . . . Every living soul must be its own saving power. There will not be a single human soul saved by any power external to itself.

What that kind of salvation means it is difficult to imagine. What that kind of savior is able to do for one they do

not tell us. But every one who has measured his own life by the true Pattern and realized how far short he has come of it, can determine that for himself. It is certain that the salvation of which they speak is not the salvation which the blessed Bible brings to view. The savior of whom they teach is not the Saviour by whose life and sacrifice man and the earth on which man walks are to be redeemed from the curse of sin. They are different entirely; and not only different, but diametrically opposed the one to the other. The inspired Word declares, "Neither is there salvation in any other." This philosophy makes every man his own savior; and not only that, but it goes so far as to declare that there is no salvation outside of man,—no one but man who can save man,—thereby taking direct issue with God, contradicting God's pronouncement word for word.

Christ declares, "Without me ye can do nothing." This philosophy declares that Christ can do nothing for us. These are its words: "There can not be a single human soul saved by any means external to itself."

God's Word teaches that in him is the treasure-house of wisdom and knowledge; that in him is the fountain of life. The "New Thought" receives "the fundamental truths of life direct from the interior realms of being," which they hold to be the "central home of all truth." Its reception by the individual "will make him free in thought and action, and enable him to become independent of all external methods of salvation." Certain it is that such a belief on the part of any human being will put him beyond the reach of all salvation; and that is the purpose of the arch-deceiver, who instituted it. While promising him a savior and a salvation, that philosophy robs him of both, and unfits him for the salvation which God has prepared.

These two things—the contradiction of God's Word and the building of this intellectual tower of Babel—are working in perfect accord, under the direction of one mind, for the accomplishment of one purpose. That purpose is the ruin of souls, and the directing power is the same that contradicted God's word in Eden, and inspired wicked men to build a tower of self-salvation on the plains of Shinar.

There is only one power that can save souls, and that is the power of God; only one Saviour, the One who paid the penalty of sin for the race on Calvary's cross. Any agent who comes to us with any other plan or any other savior is the agent of God's age-long enemy, who is bent upon our ruin. It will come to us in ingenious phrases, folding and infolding into each other, interweaving and intertwining, until the mind is lost in

its mysterious mazes, confused and unsettled. We have no need, no business, to dally with this tempter. There is One whom we know to be truth. Cling to him. There is one sure way, straight and narrow: take that; the straight line is the shortest line, and the narrow way is the safest way. There is a vast difference between desiring to be like Christ in purity, truth, and love, and that assertion that we are Christ—Deity incarnate in our flesh. The first is the legitimate outgrowth of yielding to God, while the second is the fruit of selfishness and disobedience.

C. M. S.

Receiving Versus Giving

SEVENTH-DAY ADVENTISTS are a temperance people. They stand for temperance in its highest form. They do not simply decry the sale of liquor one day in seven and call that temperance, but they both preach and practise total abstinence from all intoxicating beverages all the time.

No temperance society ever held aloft a temperance banner of such high principles as do Seventh-day Adventists. No church organization ever required of its members such strict conformity to total abstinence as do this people.

Not only do our people abstain from all intoxicating drinks, of every nature whatsoever, but we also discard the use of tobacco in every form. Our people also discard the use of patent medicines and drugs. The world to-day is spending millions of dollars for patent medicines, in one form or another, most of which contain a large per cent of alcohol.

Seventh-day Adventists do not use tea or coffee. While the use of these articles has not been made a test of fellowship, yet it is probable that one can hardly find a Seventh-day Adventist who uses tea or coffee as a beverage.

The discarding of these harmful articles above mentioned, places Seventh-day Adventists in the front rank of those who believe and practise real temperance.

Let us consider for a moment the tremendous financial saving these temperance principles bring to our denomination. Suppose every Seventh-day Adventist in the United States averaged spending as much money annually on these harmful beverages and narcotics as the average citizen of the United States is spending, can we conceive of the enormous item of expense that would be entailed upon us as a people?

Statistical reports show that the people of the United States are annually spending for intoxicating drinks, \$1,744,447,672; for tobacco, \$949,500,000; confectionery, \$178,000,000; soft drinks, \$107,536,000; tea and coffee, \$98,229,310; patent medicines, \$75,476,032; ornamental jewelry, \$60,500,000; drugs, \$27,500,000.

000, or a total of \$3,241,189,014, making an average per capita for the inhabitants of the United States, at an estimate of 85,000,000, of \$38.14. That is, an average of \$38.14 for every man, woman, and child living within the United States is spent annually for intoxicating drinks, tobacco, confectionery, soft drinks, tea and coffee, patent medicines, ornamental jewelry, and drugs.

All these items are discarded by Seventh-day Adventists. Were we not Seventh-day Adventists, we doubtless would spend as much as our fellow beings average in these various ways. Besides the direct expenditure for these harmful things, there is a great loss of time, and a great expense on the part of the average citizen in the matter of attending shows, horse-races, fairs, and other places of amusement and pleasure, making his annual item of expense run to considerably more than \$40 per capita.

Let us say that every Seventh-day Adventist man, woman, and child saves, by belonging to this people, on the average, \$40 a year. Now with a church-membership in the United States of 65,000, reckoning at the rate of \$40 per capita, there would be saved annually to our people in the United States, the large sum of \$2,600,000.

What proportion of this large sum is being directed to the cause of God? It certainly far surpasses the tithes of the denomination in all the world. Add to the tithe, the contributions from all the world to foreign missions, and you have a sum in tithes and offerings of about \$1,300,000. This is but half the amount that annually is saved to the people professing the third angel's message, who live in the United States alone. If we should reckon that the same amount of money is raised by our people in all the world, and estimate our membership to be 100,000, we would have about \$4,000,000 saved annually to this people because of the principles this message teaches the people in the lines of temperance and proper dress.

But our people in all the world are giving only about \$1,300,000 for the work of the gospel in every part of the world. Thus we are saving, by the truth which comes to us, above that which our fellows save annually, about \$2,700,000, after paying our tithes and making all the offerings that the people make in behalf of foreign missions and church work.

With this tremendous saving in favor of those who profess this truth, is it any wonder that even those who are not friendly to the principles which we believe and advocate, charge us with being a thrifty, economical, and prosperous people?

Are we giving as much to the gospel work from the savings which come to

us through the principles taught us through the third angel's message, as we ought? The United States citizens spend an average of forty dollars per capita a year for the things mentioned above. Seventh-day Adventists in the United States average giving to the cause of God in tithes and offerings about three eighths of the means which the third angel's message has taught them to save. This certainly is not a gospel which makes the people poor. It is not a gospel which lays a tax upon those who profess its principles. It comes to us with great fundamental character-building principles, and requires of us strict adherence to right principles, to total abstinence from the use of all intoxicating liquors, narcotics, and harmful drugs and beverages of every nature whatsoever; it teaches us from the Bible, plainness in dress, and simplicity in the food we eat. Thus it brings to us great physical blessings, which our fellows are losing daily, while at the same time it multiplies unto us financial prosperity. It teaches us the economical use of our means; it gives us knowledge to choose wisely the best things for our table and wearing apparel; it educates our tastes so that we do not even desire the extravagant decoration in jewelry and outward adornment that the world strives for. Herein is also a great saving to most of those who believe this message.

Would it be a possibility for us as a people to make our tithes and gifts which we put into the cause of God equal the amount of money which we save through the influence and teachings of the third angel's message? This would nearly triple the amount we are now giving the cause of God. If it were possible for us to rise to this great privilege, what a tremendous impetus it would give to the third angel's message in all parts of the world? It would mean \$4,000,000 a year for the cause of God, nearly three times as large a sum as we now give, and all of it, money saved through the blessings which this message brings to us.

I. H. EVANS.

Note and Comment

A Protest from Porto Rico

TULIO LARRINAGA, Porto Rico's resident commissioner at Washington, expresses himself as follows concerning this government's attitude toward that island:—

Why can not the American Congress deal with us as Spain did—give us a little measure of self-government, and increase it year by year? That would be the fair thing to do. We are almost in despair about our ever getting anything from Congress. It is eight years since the Americans took possession of our affairs, and to-day we have not as much home rule as we had under Spain.

It sounds peculiar, this plea of a Porto Rican for the liberties he enjoyed under the Spanish régime from which he was liberated by a republic. The republic is providing for the Porto Ricans a system of education far more comprehensive than Spain ever furnished, and illiteracy in Porto Rico, among the younger generation at least, will soon be the exception rather than the rule. But a republic ruling a subject people is one of the most striking paradoxes of the world, and breeds dissatisfaction in the breasts of the people so ruled, be the rule never so good.

A Bishop's Indictment

In an article by the president of the United Society of Christian Endeavor, entitled "South America as a Mission Field," which appeared in the November number of the *Missionary Review of the World*, the author quotes a letter written by the Catholic bishop of Cochabamba, Bolivia, describing conditions in his diocese. We quote the letter in order that those who are apologizing for Rome may see what a Roman bishop has found, and how it impresses him, in a country where Rome has been unhindered, for these many years. A priest had committed a serious misdemeanor and had been unfrocked. A distinguished man had interceded with the bishop to induce him to permit the priest to continue in his office. The bishop acceded to the request, but expressed his mind in the following letter concerning the priests under his charge:—

I have done all in my power to pull them out of the cesspool of ignorance and vice. . . . They are always the same—brutal, drunken, seducers of innocence, without religion and without conscience. Better would be the people without them. . . . The priests of these villages have no idea of God, nor of the religion of which they are the professed ministers. They never study. Their daily round of life is first to fill their stomachs, then the disorders of the bed, from these to the temple looking for more prey for their horrible sacrilege, then back to laziness, drunkenness, and the awful disorders of the bed again. You can not imagine the pain these things give me. I am sick and tired of it. There are exceptions, but so very few that they are not enough to mitigate the pain.

[Signed] ALFONSO, Bishop.

Concerning these conditions, President Clark says:—

It is admitted even by intelligent Catholics, that in South America the church is decadent and corrupt. The immorality of the priests is taken for granted. Priests' sons and daughters (of course born out of wedlock) abound everywhere, and no stigma attaches to them or to their fathers and mothers. A number of South American prelates petitioned Pope Leo XIII a few years ago, on account of frequent scandals, to allow South American priests to marry, but the pope would not hear to it, and the old scandals go on and increase.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Do Not Delay

THERE were never greater evidences that we are nearing the consummation of all things and the second coming of Christ, than at the present time. Which-ever way the eye turns, unmistakable evidences appear.

Perhaps by taking a glimpse backward we could better comprehend what is before us. When I embraced the truth over thirty years ago, there were only 8,000 Adventists in the world, but in a short time our numbers had increased to 10,000. Ten years later we had doubled in numbers and increased to 20,000; and in the next ten years our records showed that we had doubled again, and there were 40,000 Adventists in the world. Ten years more have elapsed, bringing us down to the present time, and our statistics show that we have again doubled in numbers, and that there are over 90,000 professed Adventists scattered in every quarter of the earth.

At the same ratio of increase, in another decade we shall again double our numbers, and this is not improbable. Then add to this the fact that God will cut the work short in righteousness, and thousands will embrace the truth in a short period of time, and that deeper consecration will come into our ranks, which is already being manifested, and how long will it take to complete the work?

We have been having years of plenty. Many professed Adventists have been adding land to land, and house to house. Thousands of dollars have been accumulated by many, until to-day the people representing the Adventist denomination are worth millions of dollars. There is money enough in the ranks of believers in the third angel's message to complete the work and warn the world, if not another dollar was earned above a living; and if this means was placed upon the altar to be consumed as calls may come, the work would soon be completed.

God is now calling for some of this surplus money that has been laid up in the years of plenty. Many who have means have said, "I expect to place all that I have in the cause of God;" but, brethren, if we expect to do this, how much time is there left for us to do it? Would it not be well to begin now by giving five hundred dollars or a thousand dollars to the \$150,000 fund? A score of men in the United States could give a thousand dollars to this fund and never feel it, and be better off for so doing.

Where our treasures are, there will our hearts be also; but I fear that there are many to-day professing to believe that the Lord is soon coming, whose treasures are buried in this world, and whose hearts are also placed upon these treasures. Would it not be a good thing to transfer a few thousand to the cause of God? Would it not have a tendency to draw our affections more fully in that direction? It is true that where our treasures are, there will our hearts be also; and it is just as true that where our hearts are, there will our treasures go. It is one of the greatest evidences that our hearts are in the work when our money is going in that direction.

In less than thirty days every dollar of the \$150,000 fund should be raised, that we may give our attention to other important phases of this great work. The third angel's message is soon to triumph, and those who invest their means in it will be more likely to triumph with it. When banks and everything else fail, the message committed to us will outride the storms, and carry those who trust in it fully, safely through the time of trouble. Then let us begin now to live as we never have before, for in a little while the work will be ended, and our means will not be needed. Sad will be the time when the message closes, and the word goes forth that no more money is needed. We fear there will be many at that time who will still have their treasures in this world. This time will surely come. Let us not delay, but quickly complete this \$150,000 fund.

W. J. STONE.

Received on the \$150,000 Fund up to Nov. 19, 1907

Atlantic Union Conference	
*Central New England	\$ 2,771.18
Chesapeake	550.73
Eastern Pennsylvania	1,889.18
Greater New York	1,118.11
New Jersey	1,100.76
Maine	689.88
New York	1,628.50
*Southern New England	1,158.50
Vermont	1,255.00
Virginia	717.14
West Pennsylvania	1,451.85
*Western New York	1,973.80
West Virginia	400.41
Total	16,705.04
Canadian Union Conference	
Maritime	317.43
Quebec	63.64
Ontario	770.70
Total	1,151.77
Central Union Conference	
Colorado	2,636.15
Iowa	4,466.77
Kansas	2,781.29
Missouri	1,553.23
*Nebraska	5,691.90
*Wyoming	780.99
Total	17,910.33
District of Columbia	
*Washington churches	1,358.69
Lake Union Conference	
East Michigan	2,542.09
*Indiana	5,183.27
North Michigan	841.74
*Northern Illinois	2,810.61
*Ohio	5,720.81
Southern Illinois	1,176.29
West Michigan	4,711.15
Wisconsin	3,857.47
Total	26,843.43
North Pacific Union Conference	
Conference not specified	55.00
British Columbia	209.50
Montana	525.38
Upper Columbia	2,562.71

Western Washington	2,133.04
Idaho	903.90
Western Oregon	2,363.06
Total	8,752.59
Northern Union Conference	
Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field ..	47.60
Minnesota	5,405.26
*South Dakota	2,645.47
*North Dakota	1,949.13
Conference not specified	73.82
Total	10,627.38
Pacific Union Conference	
*Arizona	388.74
California-Nevada	7,986.35
Southern California	1,575.06
*Utah	431.58
Total	10,381.73
Southern Union Conference	
South Carolina	144.39
Alabama	433.89
Tennessee River	1,119.61
Florida	613.54
*North Carolina	774.71
Cumberland	906.72
Louisiana	390.61
Mississippi	254.59
*Georgia	408.47
Total	5,046.53
Southwestern Union Conference	
Not specified	22.82
Arkansas	513.35
Oklahoma	2,769.35
Texas	1,206.41
Total	4,511.93
Unknown	
Unknown	158.20
Foreign	
*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	155.60
South Africa	278.16
Jamaica	13.41
Yukon Territory	20.00
England	264.13
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	147.94
South America	41.80
Switzerland	9.69
Panama	19.00
Nicaragua	4.00
Central American Mission	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlement	10.08
Pitcairn Island	10.00
Total	\$ 1,408.93
Grand Total	\$104,856.55

I. H. EVANS, Treasurer.

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

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

Be Still

FRANCIS M. WILCOX

Be still, my fainting heart,
God ruleth yet above;
Do faithfully thy part,
Trust his protecting love.

He knows how weak and frail,
How far from wisdom thou;
Through him the weak prevail,
If they to him shall bow.

His is exceeding might —
'Tis ours by faith to claim;
We conquer in the fight
Through power of his great name.

Though tempest may run wild,
And black the storm-cloud grow,
He careth for his child,
This trusting faith doth know.

Be still, then, soul of mine.
In all the battle din;
Rest in the One divine,
And resting, thou shalt win.

Boulder, Colo.

A Lesson from the Ministry of John the Baptist

MRS. E. G. WHITE

ON one occasion the Jewish rulers sent messengers to John the Baptist to make the inquiry, "Who art thou?" John "confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

Had the minds of his hearers been keen to recognize spiritual truth, they would have discerned the significance of John's words. Allusion was made to a custom prevailing in those Eastern countries. When a monarch was about to make a journey, men were sent before him to clear obstructions from the way, that the king might travel in safety and without hindrance. "I am the voice of one crying in the wilderness," John declared, "Make straight the way of the Lord."

"Why baptizest thou then," the messengers asked, "if thou be not that Christ, nor Elias, neither that prophet?" To the listening people John the Baptist looked as if he might be the prophet Elijah. His authoritative proclamation, his manner as he spoke of himself as the messenger of the coming One, aroused a great expectation in the hearts of the people. The Jews had studied

only one side of this question. To them the Messiah was to be a mighty prince who would work powerfully in their behalf. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

None who listened to the words of John and marked the earnestness of his manner, could doubt that he referred to the Christ who had been so long promised to the world. The messengers from Jerusalem had their answer. The message they were to carry back to the rulers at Jerusalem was decided and unequivocal. The Messiah was among them.

There was much in the places about them to remind the Jews of God's wonderful works for them in the past. Just below where John was baptizing, God's power had divided the waters, making a path for the Israelites to cross the Jordan and to pass on to the promised land. Not many miles away stood Jericho, whose walls had fallen before the command of the Prince of heaven. What might they not expect if the Messiah had actually come to earth! The whole nation was stirred.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

The doctrine that John preached was, first, repentance for past sins; then, "the kingdom of heaven is at hand." They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers.

To those who were untaught in the oracles of God, it was enough for John to say, "Repent ye: for the kingdom of heaven is at hand." But when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different

theories regarding some Bible subjects, they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving, and were moved to be baptized. To them John said, "Bring forth therefore fruits meet for repentance." Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin, could they enter into fellowship with him. Those who were corrupt in heart could not abide in his presence.

Multitudes accepted the preaching of John, and followed him from place to place. Many cherished in their hearts the hope that he was the Messiah. But as John saw the people turning to him, he sought to direct their minds to the coming One. Later, Christ, speaking of John and his mission, declared, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners: repent, Pharisees and Sadducees; 'repent ye: for the kingdom of heaven is at hand.'" As a people who believe in Christ's soon appearing, we have a message to bear: "Prepare to meet thy God." Our message is to be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully.

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self.

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way.

"A man can receive nothing," he said, "except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the light of life.

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." They will lift up Jesus, and with him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Prayer—No. 6

G. B. THOMPSON

To Daniel a messenger from heaven said, "Thou art greatly beloved." We do not read just this concerning any other man. This was a wonderfully comforting message to be brought from heaven by the high and holy Gabriel to a poor, sinful man. It told how he was regarded in heaven. A sinner greatly loved in heaven! How cheering!

But why was Daniel, an erring man, so loved in heaven? The secret of this we feel sure is that he was a man of prayer. We find him at the "time of the evening oblation" "speaking in prayer." We read of his "supplications," and how he set his face to "seek by prayer and supplications, with fasting and sackcloth, and ashes," to understand the will of the Lord.

Daniel was much in secret prayer. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

This was secret prayer. It was his custom. He had been doing it "aforetime." Here is explained the secret of the life of this remarkable man, and it tells why he was "greatly beloved." He was a man of prayer. Nothing, not even death itself, could hinder him from communing with God. When he "knew that the writing was signed" which con-

signed him to a den of hungry lions, he went to his accustomed place, and with his windows open toward Jerusalem, he bowed before Jehovah and prayed for help, just as he had before. What an example of secret prayer!

And he did not allow business to rob him of his secret devotion. He was a busy man. The affairs of many provinces were in his hands. He was "first" of the three presidents who were over the "whole kingdom." But he took time to pray. He made duty first and secular things second; and he did not take time to pray once a day, but "three times a day" he "prayed, and gave thanks before his God." "At evening, and morning, and at noon" he repaired to his closet to pray. This tells why "an excellent spirit was in him," and why he was "preferred above the presidents and princes."

We are admonished to pray in secret. "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." When "every man went into his own house," the Saviour "went unto the Mount of Olives," and there alone, in the cold mountains, with the dew of night falling upon him, he "continued all night in prayer to God." O that professed Christians would follow the example of secret prayer left us by our divine Master! The absence of prayer tells why many are weak and ready to die.

"We should pray also in the family circle; and above all, we must not neglect secret prayer, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

"Pray in your closet; and as you go about your daily labor, let your heart be often lifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan can not overcome him whose heart is thus stayed upon God.

"There is no time or place in which it is inappropriate to offer up a petition

to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before the King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in the soul."—"Steps to Christ," pages 120, 121.

Takoma Park, D. C.

Character of the Papacy

—No. 1

Its Essential Dogma

J. O. CORLISS

THE word "papa" lengthened to "papacy" to express the system of Roman church government, is a simple Latin word, meaning the same as the English word "father." But even this explanation does not give a knowledge of what the Roman papacy is, except in part. We may know that if it is true to its name, it will attempt to exercise a fatherly government over the church, instead of one of a brotherly nature. The father of a family is its head, to whom each member is responsible for every act of his career, at least so long as he is a dependent of the family. The system of discipline inaugurated by the father must be adhered to, under all circumstances. The religious teachings of the head of the house (if there be any such) are to be listened to with respect, and their application to the life is supposed to be made intensely practical.

All this, and much more unnecessary to mention in this connection, represents the relation of a father and his family. But if, in the administration of his family affairs, the father becomes so arbitrary that he must enforce unreasonable decrees by severe punishment, then he has exceeded his privilege, even though he has dealt with his own flesh and blood. But in assuming fatherhood in the government of the church, the pope, or papa, oversteps the right of humanity in the assumption itself, because no authority has ever been conferred by which he may exercise such prerogative.

Continuing this phase of the subject, we feel justified in saying, first of all, that Christ himself is the rightful Head of the church, and so of each individual member of the church. The reason for this conclusion may be stated as follows: To become a true member of the church, one must become "dead" to the world (Col. 3:3; Gal. 2:20), and be made "alive unto God through Jesus Christ." Rom. 6:11. This condition must be effected through the "new birth" from above as taught by Christ to Nicodemus in John 3:3. Thus one is "born of God," and so passes from death unto life (1 John 3:9, 14), being born of "incorruptible" seed, by "the Word of God, which liveth and abideth forever." 1

Peter 1:23. Jesus Christ being the "Word" by which this work is accomplished (John 1:1), he therefore becomes the "Everlasting Father" and the "Prince of Peace" to every believer. This leaves no room for a human father to rule in the church.

Besides this line of reasoning, we have some direct and definite statements of inspiration which sustain this conclusion. The great apostle says that we have "one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6), thus echoing the words of Malachi: "Have we not all one Father?" Mal. 2:10. As the true and only representative of God in the earth, therefore, only the Lord Jesus is entitled to be recognized as the Head over his church. See Eph. 1:22; Col. 1:18, etc. In view of these plain statements, the Saviour well cautioned his followers: "Call no man your father upon the earth: for One is your Father, which is in heaven." Matt. 23:9.

But notwithstanding this plain teaching of the Scriptures themselves,—to many the sole source of eternal wisdom,—the papacy places a mere man at its front, to be recognized as the divinely appointed head of the church. More than this, also, is true. Innocent III declared that the "pope is God's *locum-tenens* [that is, deputy, or substitute] on earth, set to watch over the social, political, and religious condition of mankind, like a divine Providence, as chief overseer and lord, who must put down all opposition." He held further that "all rank and authority not held by priests is an incongruity in the divine plan of the world, introduced through human folly and sinfulness, while the priesthood is, properly speaking, the sole ordinance and institution of God." See "Epistle to Joan, in Rymer's *Foedera Reg. Angl.*" Vol. I, chap. 1, page 119.

This broad statement concerning the power of a pope, meant to the people of the twelfth century just what was recorded in "Codex dipl. Frieder," Vol. II, chap. 4, page 921: "I am the representative on earth of the Almighty, and my power stands high above all earthly power and limitations; in me and through me is the church free." According to the view then freely proclaimed, the church could be free only if omnipotent, and the church was really centered in the pope. In order to convince the Greek patriarch of the superiority of the Roman See over that of Constantinople, Innocent III wrote to him, saying that "Christ has committed the whole world to the government of the popes." As conclusive evidence of this, he said that Christ gave Peter power to walk on the sea; and as the sea is symbolic of nations, it became clear that Peter's successors were entitled to rule the nations. See Lib. 2, 209, ad Patr. Constanin.

This was, to say the least, an ingenious argument; and though to some it may seem puerile, yet it meant a great deal to those concerned. It meant that everybody, whether he would or not, was subject to papal decrees, and could

be called to account and punished even to death, for disobedience to that power. In harmony with this idea, Innocent IV established the principle that "every cleric must obey the pope, even if he commands what is wrong, for no one can judge him."—*Comment in Decretal. Francof. 1570, 555.*

To follow such a rule, it was not necessary to know much besides strict obedience to papal decrees. In fact, Innocent himself defined the amount of knowledge that was necessary for both clerics and laity in order to please the system under which they moved: "It is enough for the laity to know that there is a God who rewards the good, and, for the rest, to believe implicitly what the church believes. Bishops and pastors must distinctly know the articles of the Apostles' Creed; the other clergy need not know more than the laity, and also that the body of Christ is made in the sacrament of the altar."—*Comment, in Decr. 2.*

The laity were therefore "forbidden to read the Bible in their own tongue, and if they conversed publicly or privately on matters of faith, incurred excommunication by a bull of Alexander IV, and after a year became amenable to the Inquisition."—*Sext. Dec. 5, 2.*

In harmony with the declaration of Innocent III, Boniface VIII issued his Bull *Unam Sanctam*, in which was affirmed that "the pope is judge over all secular matters where sin is involved, and holds the two swords, one to be used by himself, the other by kings and warriors, but at his beck, and by his permission; that he judges all, but is judged by none, being responsible to God only; and that whoever denies this subjection of every human being to the pope can not be saved." See Dupuy's collection of the writings of French jurists and theologians.

The question most naturally arises as to the authority for such statements, by which to satisfy all those concerned. This was not wanting; for Innocent III had already found and cited the Scripture evidence to this end more than one hundred years before Boniface's rule. His reference was to Deut. 17:12, which, referring to the right of an Israelite to appeal to the ministering priest for justice in any case, and his duty to abide by the decision rendered, says: "The man that will do presumptuously, and will not harken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die." By an interpolation in this text, it was made to teach that whoever would not submit to a decision of the high priest, whose office is now held by the pope, must be sentenced to die by the judge. See Dec. Per. Venerabilium, 4, 17.

By such wicked methods did the church of Rome succeed in dominating the state, to its own profit and glorification. Before the twelfth century the bishop of that church dared to assume but the title of "Vicar of Peter." But when everything was established to his liking, he then boldly called himself the "Vicar

of Christ," and was not afraid to claim a position above every earthly potentate. Like another mentioned in Scripture, he came to the point where he, too, declared, "I will exalt my throne above the stars of God: . . . I will be like the Most High." Isa. 14:13, 14. And as that arch-conspirator has not yet withdrawn the statement of his proclaimed ambition, the papacy has also imitated him in this, and insists that it still reigns on high. May it not be possible that the reproof witnessed against the first one so strongly desirous of unlicensed exaltation, is also applicable to the one who has copied him? The Lord says of the original one in this rôle: "Thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, and that did shake kingdoms?"

But not just yet. There is still a history before the papacy, no more flattering than that made during the Dark Ages. Of this, however, we can not speak now, but will do so later when noting its career, as marked out by the prophetic, yet infallible Word.

Mountain View, Cal.

Sad Memories, and a Blessed Hope

C. H. BLISS

It is not always pleasant to look backward. It often brings feelings of sadness and tears of regret. The old house, perhaps vacated; the enchanting voice of the one who so often sang you to sleep with sweet hymns, now silent in death; the boys and girls with whom you played, scattered abroad over the earth, and many sleeping the sleep of death; the opportunities gone, which, if rightly improved, would have lightened the burdens of many whom you loved.—these bring painful thoughts to memory's door.

Not long ago I visited my old home where I laughed, and played, and worked nearly fifty years ago. The hills and valleys and the creek seemed as natural as ever; but the house was vacated, and was falling into decay. The porches were rotting down, the windows were broken, and the doors stood ajar. I looked through these openings into each room. There in that room grandfather and grandmother died. In that middle room mother passed away, after weeks of severe suffering. In that other room my brother, with whom I associated till manhood, was laid out in the sleep of death. In that large middle room we often had gatherings of young people, when we sang and played and enjoyed life as only young people can. As my eyes filled with tears at these memories, I turned away. All about the old home was a silence as of the grave.

Then I returned to the village one-half mile away, and stood for a half-hour on the corner of a main street, and of the crowd passing by, scarcely a single face did I recognize. Once I knew every res-

ident. Then I thought of these words:—
“Like leaves on trees, the race of men
are found—

Now green in youth, now withered on
the ground;

Thus generations in their course decay,
So flourish these when those have
passed away.”

But there is a brighter side to all this.
Soon there will be a grand reunion of
those who live and those who have
passed on before. “The dead shall hear
the voice of the Son of God: and they
that hear shall live.” How precious are
these promises! and how joyful the
thought that that day will soon be here!
Lowington, Ill.

Things That Differ—No. 4

J. N. LOUGHBOROUGH

THERE is a decided difference between
the Bible doctrine of sanctification and
holiness, and the teaching of those who
regard it as some peculiar state of feel-
ing, a condition of mind to which they
must be wrought up. There is “peace in
believing,” and “joy in the Holy Ghost,”
as the result of entire surrender to the
Lord.

The mistake in some cases has been
that persons strive, in their own strength,
for the blessing, without making that
consecration to God which secures the
real blessing. And Satan holds them in
their unconsecrated state by giving them
of his spirit, or leaving them to an ex-
citement of their own feelings.

The difficulty with many is that they
consider a peculiar state of feeling to
be sanctification, instead of regarding it,
as it really is, a growth attained by daily
victories.

Satan would have rejoiced could he
have started a fanatical movement
among the Seventh-day Adventists, but
in this he has been defeated because the
Lord connected early with the work the
gift of prophecy, and persons who had
received an experience in combating
false systems of holiness and sanctifica-
tion. These took the position that every
such theory and manifestation must be
tested by the Word of the Lord, and not
by some peculiar state of feeling or
power one claimed to possess.

I will mention one of Satan's attempts
along this line. It occurred in the win-
ter of 1852-53 in a new company of
believers in eastern Michigan. This lit-
tle company made much of their feelings,
and had, through their peculiar man-
ifestations, instruction and reproofs for
one another. On the last Sabbath in
May, 1853, in a meeting held at Tyrone,
Mich., a vision was given to Mrs. E. G.
White, correcting the erroneous views
held by those who had been in that move-
ment, and who were present at the meet-
ing. The most of them at once con-
fessed their mistake, while some wished
to describe their peculiar exercises, say-
ing that “when one would receive these
blessings [as they called them], the sen-
sation was as if cold water had been
poured on one's back.” They were
plainly told that the Spirit of God did
not operate in any such way as that.

While different ones were confessing
their way out of the snare Satan had set
for them, one brother arose and said he
wanted to tell his experience, and then
he would leave it to Elder White to say
what spirit had been actuating him. He
said: “When I was first converted, my
heart was filled with the love of God,
and a love also for my fellow men, and
I had a great desire to lead souls to
Christ. After a while my mind was
filled with a great desire to have one of
the gifts of the Holy Spirit. I chose the
gift of healing. When any one was sick
in the neighborhood, I would feel it in
my arms—a peculiar sensation as if my
arms were swelling. Then I knew I had
the gift of healing.” He, however, did
not claim that any one had ever been
healed by him. Having stated his case
thus far, he said, “When I got this gift,
that love all left me. Now I will leave it
to Elder White to tell me what spirit
that was.”

Elder White replied, “It was the spirit
of the devil, of course, for the first fruit
of the Spirit of God is love. If that love
left you when you got another spirit,
that spirit that had not the love must
have been the spirit of the devil.” The
brother at once said, “That is so.” He
renounced his error, and took his stand
for the right, with the love of God again
taking its abode in him.

The meeting at Tyrone closed glori-
ously, and thus was Satan's effort to
introduce his false holiness, feeling-cha-
sing, and fanaticism into the young cause
in Michigan completely checked.

Another case, still later, may be of in-
terest. In the summer of 1860 the writer,
with another brother, held tent-meetings
in Illinois and Wisconsin. Toward the
close of the summer there came to us
a man who, when residing in the Eastern
States, had entertained extreme views
of holiness. Having now begun the ob-
servance of the Sabbath, he seemed
anxious to have us all receive this holi-
ness of which he spoke. Although he
cautiously introduced it at first, I feared
that Elder —'s ideas would lead to
fanaticism, for it savored so much of the
theory of getting where every thought
would certainly be from the Lord.

It proved in the end to be another ef-
fort of Satan to get his fanaticism among
us. This time he chose the young field
of Wisconsin. He found a few individ-
uals, in one locality, who accepted fully
the theory, and claimed to be where all
their impressions were from the Lord.
When this movement had about reached
its height, Elder James White, who was
holding meetings in the West, met this
company and plainly exposed their de-
ceived condition. They had been led to
the point of deciding by acts of bodily
affliction whether they would be able to
endure in “the time of trouble.” One
of them said to him, “I know I shall
endure in the time of trouble,” and re-
ferred to a great bodily affliction which
had been brought upon herself by follow-
ing the impressions of another. She
held out her hand, which was covered
with poultices, it having been severely

burned as the test. Elder White's reply
was, “Well, sister, if *grit* is all that is
needful to endure in the time of trouble,
I think you have *grit* enough, if you
could endure to have your flesh burned
that way without flinching.”

In “Testimonies for the Church,” Vol.
I, pages 228-232, 244, 311-323, 336-340,
this Wisconsin movement—the cause of
it, its results, etc.—is fully set forth.
This movement grew out of extreme
views of getting into a condition where
every thought and impression was to be
recognized as from the Lord.

Now let it be distinctly understood
that in speaking against these fanatical
views and impressions I am not discount-
ing the Scripture truth that the Lord is
more willing to give us his Holy Spirit
than we are to give good gifts to our
children; nor do I for a moment doubt
the instruction that “the Holy Spirit
awaits our demand and reception.” I
only wish to caution against the idea of
following a spirit of independence and
self-sufficiency.

It was said to the leader in the Wis-
consin fanaticism: “Had you accepted
the gifts which God has placed in the
church, and committed yourself fully in
regard to them; had you established
yourself decidedly upon all points of
present truth, and drawn in even cords
with those of experience in the cause,
you and yours would have been perfectly
free and safe from this delusion. You
would have had an anchor which would
have held you.” “Breaking away from
such safeguards,” he was told, “you were
left to your blind judgment to figure in
the most unreasonable, foolish, wild
fanaticism that ever cursed Wisconsin.”

Such breaking away from restraint is
just as liable now as in 1860-61 to de-
velop a following of one's own impres-
sions instead of the Spirit of the Lord.
May the Lord guide us as we seek to
“prove the things that differ.”

Healdsburg, Cal.

The Value of Earnestness

J. S. WASHBURN

THE writer had the privilege of be-
ing present at several meetings of the
National Convention of the W. C. T. U.,
recently held in Nashville, Tenn. While
we would probably not agree with all
their methods, yet there was one thing
which impressed me strongly, and that is
the great earnestness and intensity with
which those noble women are working
in the good cause of Christian temper-
ance. Their influence has certainly ac-
complished much. As a result, at least
partially, of their work a strong tem-
perance tide is flowing over the country,
especially in the South. Georgia has be-
come a prohibition State. Alabama
seems just on the verge of passing a
prohibitory law. There are only four
cities in Tennessee which have saloons,
and it is evident that that State also will
soon be in the prohibition column. All
through the country the temperance wave
is flowing, as is evident from the reports.
The cause is a good one, and those who

labor in it should be intensely in earnest; and earnestness counts.

The individual who has courage and energy to follow his convictions does something in the world. The listless, dead, formal, half-hearted service that many of us give should cause us to tremble lest the warning of those terrible words apply to us: "Because thou art . . . neither cold nor hot, I will spew thee out of my mouth." Let us do with our might what our hands find to do. Let us labor fast while the rays of the setting sun are shining. Let us finish the work before "the night cometh, when no man can work." Should not we, who have other great truths besides the temperance truth, arise, and with an irresistible earnestness show those who are looking for light that we have a real message and a real work? "Awake thou that sleepest." With patience, and yet with haste, let us do the Lord's blessed work.

Nashville, Tenn.

Aids for Bible Readers

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

"The Fulness of the Time"

THE time of the Messiah's appearance in the world, as predicted in the Old Testament, is defined by a number of concurring circumstances, that fix it to the very date of the advent of Christ. The last blessing of Jacob to his sons, when he commanded them to gather themselves together that he might tell them what should befall them in the last days, contains this prediction concerning Judah: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." The date fixed by this prophecy for the coming of Shiloh, or the Saviour, was not to exceed the time that the descendants of Judah were to continue a united people, that should be governed by their own laws, and that their judges were to be from among their brethren. . . . In regard to the advent of the Messiah, before the destruction of the second temple, the words of Haggai are remarkably explicit: "The desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than of the former." The contrast which the prophet had just drawn between the glory of Solomon's temple and that which had been erected in its stead, to which he declares it was, in comparison, as nothing; the excellency of the latter house excelling that of gold and silver; the expression so characteristic of the Messiah, the "Desire of all nations;" all denote that He alone is spoken of, who was *the hope of Israel*, and of whom all the prophets did testify, and that his presence would give to *that* temple a greater glory than that of the former. The Saviour was thus to appear, according to the prophecies of the

Old Testament, during the time of the continuance of the kingdom of Judah, previous to the demolition of the temple, and immediately subsequent to the next prophet. But the time is rendered yet more definite. In the prophecies of Daniel, the kingdom of the Messiah is not only foretold as commencing in the time of the fourth monarchy, or Roman empire; but the express number of years, that were to precede his coming, are plainly intimated: "Seventy weeks are determined 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." Computation by weeks of years was common among the Jews, and every seventh was the sabbatical year; seventy weeks thus amounted to four hundred ninety years. In these words the prophet marks the very time, and uses the very name of Messiah the Prince; and so entirely is all ambiguity done away, that the destruction of the city and the sanctuary, the ceasing of the *sacrifice* and the *oblation*, and the commencement of the long-continued desolation that has ever since ensued, are all definitely marked as consequent on the *cutting off* of Messiah: "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 oblations 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."

The plainest inference may be drawn from these prophecies. All of them, while, in every respect, they presuppose the most perfect knowledge of futurity; while they were unquestionably delivered and publicly known for ages previous to the time to which they referred; while there is the testimony, from great authorities among the Jews, of their application to the time of the Messiah; and while they refer to different contingent and unconnected events, utterly undeterminable and inconceivable by all human sagacity, accord in perfect unison to a single precise period where all their different lines terminate at once—the very fulness of time when Jesus appeared. A king then reigned over the Jews in their own land; they were governed by their own laws; and the council of their nation exercised its authority and power. Before that period, the other tribes were led into captivity, from which they never returned; and the

Israelites were *outcasts* for ages, before the Jews were *dispersed* among the nations. As an unbroken and unexpatriated tribe, Judah alone remained, and the last scepter in Israel had not then departed from it. Every stone of the temple was then unmoved: it was the admiration of the Romans, and might have stood for ages. The city was not then destroyed; but it was the flourishing and populous capital of their own land, which was then peopled by four million Jews. The sacrifice and oblation were then offered up in Jerusalem, the place appointed for them, and thither from all the land multitudes for that purpose still continued to resort year by year continually. But in a short space, all these concurring testimonies to the time of the advent of the Messiah passed away. About the very time when Christ, in the twelfth year of his age, first publicly appeared in the temple about his Father's business, Archelaus the king was dethroned and banished. Coponius was appointed procurator, and the kingdom of Judea, the last remnant of the greatness of Israel, was debased into a part of the province of Syria. The scepter was smitten from the hands of the tribe of Judah; their crown fell from their heads; their glory departed; and, soon after the death of Christ, of their temple one stone was not left upon another; their commonwealth itself became as complete a ruin, and was broken in pieces; and they have ever since been scattered throughout the world, a name but not a nation. Every mark that denoted the time of the coming of the Messiah in the flesh, was erased soon after the crucifixion of Christ, and could never afterward be renewed.

That the time at which the promised Messiah was to appear is clearly defined in these prophecies; that the expectation of the coming of a great king or deliverer, was then prevalent, not only among the Jews, but among all the Eastern nations, in consequence of these prophecies; that it afterward excited that people to revolt, and proved the cause of their greater destruction, the impartial and unsuspected evidence of heathen authors is combined, with the reluctant and ample testimony of the Jews themselves, to attest.

Tacitus, Suetonius, Josephus, and Philo agree in testifying the antiquity of the prophecies, and their acknowledged reference to that period. Even the Jews, to this day, own that the time when their Messiah ought to have appeared, according to their prophecies, is long since past, and they attribute the delay of his coming to the sinfulness of their nation. And thus, from the distinct prophecies themselves, from the testimony of profane historians, and from the concessions of the Jews, every requisite proof is afforded that Christ appeared when all the concurring circumstances of the time denoted the prophesied period of his advent.—"The Evidence of Prophecy," by Alexander Keith, D. D., Edinburgh, William Whyte & Co., 1848, pages 19-25.



The Discipline of Change

ELIZA H. MORTON

LIKE ships driven out in the darkness,
Like vapor upon the hills,
Like snowflakes dispersed by the whirl-
wind,

Like sand carried down by the rills,
Are changes that come in this earth-
life,—

Unstable is all below,—
Like tides swirling over the pebbles
With a ceaseless ebb and flow.

And what causeth growth in the lilies?
'Tis rain as well as the sun,
'Tis change that develops and strength-
ens

The soul in work that is done;
Rise eagerly then from low levels
To thoughts that are nobly grand,
Move swiftly to generous service,
And let every power expand.

Mutations of earth and of spirit
But drive us to God and rest,—
To our Father, changeless forever,
In love that is manifest.
To trust and submit is the lesson,
Though shaken by grief and pain,
And beautiful, changeless, eternal,
The things that to us remain.
North Deering, Maine.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"Now Kitty, I do not see why you make such a fuss about the use of liquor. None of us are drunkards, or ever likely to be. Do you not think you are straining a point? That wine is a tonic, and beer is nourishing, has been acknowledged by our wisest physicians for many years."

"Yes, Aunt Sarah, I know some physicians still use it; but there are now many large hospitals that have discarded it altogether, and the result is they lose fewer patients than before. For myself, I shall never use it; and when my husband or baby is ill, I shall employ a temperance physician."

"My! but you are radical."

"Why should I not be, when God's Word is against its use? 'The old Book stands,' you know."

"Yes; I believe the Bible."

"And the Bible says, He 'giveth food to all flesh.' Alcohol is not a food, and it is not a gift from God to man. It is the product of decay; and you know that death and decay came by sin. Then, I do not want my husband or my child to be tempted to its use. by ever hearing me say it is good for food."

"What do you mean, then, by food?"

"Food, real food, supplies the waste of the body, builds it up, makes it grow."

"What, for instance?"

"Wheat is one of the natural foods.

It builds bone and flesh and nerve. It keeps us warm, it gives energy for work or play, and it is good for the brain."

"Is that why you gave wheat flakes and cracked wheat to Robbie as soon as he could chew?"

"Indeed it is."

"How do you know that cider or beer or wine would not do that?"

"Because they contain alcohol, and that is a narcotic. It contains no nitrogen, and hence does not build flesh."

"Well, it's mighty warming, I know."

"Yes, it seems to be; for it brings the blood to the surface, but it really lowers the temperature of the body; for a person is colder after taking it; when, had he taken milk or some form of food, the body would have been warmer."

"It makes you strong, anyhow."

"It does not give strength, auntie, for there is nothing in it of that nature; but it makes some parts of the body work harder for a time; and then afterward the weakness of the body is shown in trembling, and often in utter collapse."

"I have noticed that, and have wondered how it was."

"If it gave strength, real strength, as bread or beans or apples do, after drinking it one would feel like going to work, just as one does after a good dinner; but the reaction comes, and one feels like lying down. Food does not have such a contradictory effect."

"Why do writers and students use it then?"

"Because of the stimulating effect it is supposed to have. Now we know by closer observation, that it is a narcotic, and this apparent quickening of brain action is because of its effect on the more sensitive nerves of the brain, hindering them from holding the check on overactivity. This overactivity results in great loss of brain power, sometimes producing brain fag, or utter loss of thinking ability."

"O Kitty, Kitty, what would I have given to have known this years ago!"

"But, auntie, very few people knew it. Of course all the folks who believed the Bible, knew it from God's own Word; but so many only half believe, or just believe what suits them."

"Yes, I know; that's the way I do, I guess. There comes Robbie, and his father."

"Here, Kitty, where do you suppose I found this little chap?" said Papa Whyte. "I was a little late leaving the office, but he came on by himself, and there he stood on the transfer corner, waiting for me. He must have remembered that I got off there. Hey, sonny!" and Robbie received an extra hugging.

Aunt Sarah went to her room to wipe her glasses.

"She's begun right. She'll never know the pain a drunkard's mother bears, and he will not slide when he has such a wife."

"It's the old story of 'reaping' and 'sowing.' She sows the Word of God in her home, in temperance as well as in other things, and of course 'it shall not return . . . void.'"

"Dinner, auntie," called a cheery voice, "food that is all food, for all of us."

San Francisco, Cal.

At the Country Stations

IN passing a railroad station at a small country place, one often notices that a large number of young girls are there for seemingly no purpose except to see the trains come in and depart. Sometimes these girls merely stand around and gaze with peculiar interest at the strangers they see in the cars, while some move apace and flirt with the trainmen, or some of the male passengers. One instinctively wonders what the mothers mean who permit their daughters to go to a public place of this kind where they can have no possible business. Frequently it looks as if they went to attract attention, for they are dressed in their best clothes, and their actions are loud and boisterous.

These girls are by no means wicked; nor do they mean harm; they are simply frivolous. The station seems to be the only spot in their sleepy little towns where there is any life or excitement; and the young people weary of monotony. But it is a thing to be discouraged, for it would cause them heartaches and intense mortification, could they hear the remarks made about their being there. These young girls should go to the station only when they are going away on the train, or accompanying a friend, and should leave as soon as possible, making themselves as inconspicuous as may be. There is no denying that many very good girls go there solely for the purpose of seeing new faces, something to relieve the eternal stagnation of farm-village life. But, dear girls, you would not be one bit more conspicuous or talked about if you all went down to the village street and sat with the loafers about the town square or post-office steps. Take care of your good name and character, girls, for that is the most precious thing you have, and no one can damage it so readily as yourself.—*Woman's National Daily.*

MANY busy people are shameful wasters of time and opportunity, simply because they do low things when higher ones are possible. They read a poor book when they might read a better one; they squander time with inferior companions when good ones are possible; they waste time in half-doing things, in botching, bungling, and blundering, and then in doing things over and over because they were not done right the first time.—*Marden, in Success.*

THE WORLD-WIDE FIELD

Dominica, West Indies

PHILIP GIDDINGS

A FEW weeks ago I made a complete tour of the island on foot, to learn all I could concerning its conditions, and to distribute our literature. I had written previously to all the school-teachers, inviting them to subscribe for the *Caribbean Watchman*, and this was an opportunity to know them personally. With the exception of four, I secured their subscriptions.

As to physical conditions: no one doubts the volcanic origin of the island, in the presence of its Soufrière, so perceptible to our senses sometimes, and tarnishing our silver, and the evidence of the "Boiling Lake, the focus of volcanic action in the Grand Soufrière, a region in the southern part of the island, about five square miles," whose heated water registers one hundred eighty degrees Fahrenheit.

"One rainy Sunday afternoon, the fourth of January, 1880, the eastern sky, which had presented a somewhat somber appearance since sunrise, was perceptibly obscured, and a dark, lowering, cloudlike body spread rapidly through the atmosphere from the direction of the Grand Soufrière, and as it came athwart the sky in a northwesterly course, a shower of fine ashes descended, and covered all the neighboring regions, blanching everything with a lustrous envelope of snowy whiteness. The rain fell white as milk, and fields, walls, and buildings were smeared over with a pasty substance, which afterward became hardened into a thin crust in all directions." Rocks of considerable proportions were also among the ejecta propelled hundreds of yards away.

Dominica is a ragged, craggy country, well described by Columbus to Isabella of Spain, when he took a piece of paper, crushed it, and, opening his hand, said, "This is Dominica." Hard roads—some mere footpaths—tedious heights to climb, and many rivers to cross, make traveling laborious; but the harmlessness of its forests and the healthfulness of climate compensate.

On Sunday morning as I was passing along, a Catholic woman called me in to sing for her. The family gathered, and I sang, spoke to them, left some reading-matter, paid visits in the neighborhood, and went on.

At a Carib Indian woman's house I sold a copy of "Our Paradise Home," and gave her a tract on the Sabbath question. I was surprised to see her with a Bible, she being a Catholic. I read some texts from it showing why we keep the seventh-day Sabbath. She said, "Mark it. The priest does not want us to read the Bible; he fears we will see things; but I will read."

Thus from village to village I passed, having Bible talks, and leaving tracts or leaflets. Where night befell me, there I slept. I was going on to the next village one wet evening, when I heard a voice: "Father, Father [thus they call their priests], won't you sleep at our place?"

I met kindness nearly everywhere on the journey. There were villages, however, where a Bible placed before them would be like casting pearls before swine (Matt. 7:6); and one man to whom I offered a booklet acted as if he wanted to fulfil the latter part of that verse on me.

It was a rugged experience, but I arrived home after five weeks, feeling well and strong, a vegetarian diet again proving sufficient for mental as well as physical stress.

At our last baptism, five received the rite, two being Catholics. Another Catholic young man is preparing to follow.

In a town about twenty-seven miles from here, where one candidate was baptized, a very large crowd of Catholics gathered. I read the scriptures authorizing baptism, and the condition and manner of performing the rite. As I read the text from the King James version, I requested one of the audience to read the same from the Douay version, after which I read the same scripture from the French Testament. And thus we read all the scriptures, closing with Cardinal Gibbons' statement on page 317 of "Faith of Our Fathers:" "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century, the practise of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion." When we got to the water, the sympathy of the better part of the audience was with us, and the behavior was surprisingly good.

Three of our young people have left for the Jamaica school. We miss them and their help very much, but gladly give them up, with the hope that they will come back equipped to do valiant service in this field that needs them so much.

Elder L. E. Wellman has come to assist us with our church building for a few days. We laid the foundation last week, and are pushing ahead. This is our rainy season, and so we are building between the showers. We have a beautiful church site, facing the main street that communicates from country to town. On that street are the two libraries, the police station, the law court, and the government house. Just opposite us is the dwelling of the treasurer of the government, and to the east of us is the boys' school. When our building is finished, it will be seen from the

sea as well. Will those of our friends who have not yet fulfilled their promises take this as a reminder? We need means now.

Some of our Catholic neighbors are angry to see us begin to build. The Catholic editor speaks kindly of us. We need your prayers and alms.

Roseau, Dominica.

Santalia and the Santals—No. 4

W. A. BARLOW

WHILE the religious ideas of the Santals are very crude, and without any moral significance, their character as a people is by no means without its redeeming features. For one thing, they are remarkably honest, not so much from principle as from instinct. Just as some castes or tribes in India are naturally dishonest, born thieves or robbers (in a certain tribe in the Punjab a young man is not entitled to wear a turban, a kind of head-dress, or marry a wife until he has stolen a cow), so the Santals are naturally truthful and straightforward. Of course there are many exceptions to this rule, and truthfulness is conspicuous by its presence in the unsophisticated Santal just because it is so conspicuous by its absence among his neighbors.

God has not left himself without a witness in the character of men any more than in their consciences; there is no people, however degraded, whose moral nature has not some redeeming feature. In the case of the Santals it is honesty. "Have you ever heard of the Santals?" a friend of a Santal missionary asked a native gentleman in Bombay, a thousand miles from Santalia. "Yes," was the reply, "they are the people who speak the truth." Among themselves a word is as good as a bond; a knot tied on a string is a receipt, and also a few blades of a certain kind of grass, called "the dhobi-grass," has at times been given to me by the Santals and others in place of a written receipt.

They are also very brave, seldom showing signs of fear in the face of physical danger, delighting to fight wild beasts of the forest with bamboo sticks, or at best with bows and arrows. There are well-authenticated instances of Santal mothers rescuing their children from the very jaws of the tiger or the leopard. Only a few months ago we heard the noise of the Babelmohal villagers driving away a leopard from the courtyard of the chief's oldest son. They used brooms and bows and arrows, and seemed to enjoy it.

Morality

The morality of these people certainly does not conform to the Christian standard, but in some respects it compares not unfavorably with that which prevails among races who occupy a much higher place in the scale of civilization. In every Santal village there is an official, called the *jog-manghi*, who acts as custodian of the morals of the young people. Any woman wronged by a man can appeal to him for justice. It is rare for a child to be born out of wedlock. A man

who has led a girl astray must either marry her himself or provide a husband for her, and this he does by settling on her a dowry sufficiently large to make it worth somebody's while to marry her.

Bigamy is by no means unknown, nor is it regarded as irregular. Even the Christian Santal often finds it hard to understand why in this matter he should not have the same liberty that the Old Testament saints enjoyed. But few Santals can afford to maintain more than one wife. While the women enjoy considerable liberty, they are regarded as a marketable commodity, pretty much like sheep and cattle, and the market price of a woman is a great deal less than that of a cow. The Santal husband no doubt looks upon his spouse as "something better than his dog," but it would be an exaggeration to add, "a little dearer than his horse." It is a very poor horse that does not sell in Santalia for four or five times the price of a wife. A man, not exceptionally callous or cruel, is often much more distressed by the illness of a buffalo or a cow than by that of his wife, as in the case of death it is so much easier to replace the latter than the former.

Divorce is easy; in fact, if a man's wife runs away from him, he is free to marry again. Here again the Christian law of marriage is a serious stumbling-block to the Santal. Deserted by his wife, he can not afford to go to the expense of a legal divorce, and in a community like his it is almost impossible for him to get any woman to work for him or his children. Generally speaking, the morality of the Santals may be said to be high from the heathen point of view, but low from the Christian. At a certain festival almost unbridled license prevails. The people are fairly kind-hearted among themselves, but their language contains no word for "friend;" the idea of friendship, apart from kinship, is unknown.

Their Language

Their language is the most remarkable possession that this people, exceptionally poor in this world's goods, can boast of. It is a triumph of complexity, with moods and tenses all its own, a language which is only to be learned by living among the people who speak it, but which, once learned, is peculiarly expressive and convenient. It is very rich in terms for all natural objects and for all things which touch the common life of the people. There are, for instance, more than six verbs in Santali for our verb "to fall." There is one which means to fall from a standing position, another to fall from a height, another to fall forward, another to fall backward, etc. Then there are an equal number of names for rice, etc. But to express spiritual and ethical ideas and to denote the imports of recent civiliza-

tion — schools, books, paper, ink, pens, pencils, pins, church, roads (except foot-paths), bridges, slate, post, magistrate, taxes, police, etc.— words have to be borrowed, mainly from Hindi or Hindustani.

Village Life

Santal village life is patriarchal in type. The village head man, or *manghi*, not only holds the lease of the village from the raja, or landlord (in most cases a Hindu), and collects the rent from the *ryots*, or cultivators, but he holds sway as chief in the social affairs of the community. He is assisted by a *paranik*, or advisor, two priests, and the *jog-manghi*. There is also the messenger whose duty it is to summon to the head man. He



is to some extent under the authority of a *des-manghi*, who holds authority over a circle of villages, and the *des-manghi*, again, may be overruled by the *parganite*, or head chief of the district. Knotty questions in social law, however, are usually discussed by the elders in council or in presence of all the villagers who may care to attend. Of course the *manghi* has no criminal jurisdiction recognized beyond fines and social outlawry; but by means of these village councils, disputes about land, marriage, and inheritance are often settled, which would otherwise entail vexatious and expensive litigation.

Marriage

Infant marriage, one of the many evils of Hinduism, is practically unknown among the Santals. At the same time it is exceptional for the young people themselves to take the initiative in arranging a wedding. The young man's parents may approach the parents of the maiden upon whom they have set their eyes, but it is more usual to transact the business by intermediaries. "Have you any diamonds to sell?" is the question, addressed by the old men who wish to negotiate a marriage, to the parents of a possible bride. "That depends upon the quality of your pearls," is the stock answer. In Santali a double translation has usually to be made to render a conversation intelligible; we have to translate first from Santali to English, and then from the parabolic to the literal. "Have you any diamonds to sell?"

means, "Is there a marriageable maiden here?" By the quality of the pearls is meant the eligibility of the young man for whom she is wanted. If they come to terms, the price to be paid for the bride is fixed — three to five rupees, or five shillings, as an average. Afterward the youth's friends visit the girl, and as a sign of the betrothal give her a cloth. The money is then paid to the girl's parents, and a date for the wedding is fixed. The next step is for each party to tie a knot in a string for each day that is to intervene till the marriage day. Then the parties separate; day by day a knot is untied, and when they come to the end of the string, the real knot is tied that makes the young couple one.

"To tear the leaf" is the symbol for a divorce, the leaf used being that of the sal, the sacred tree of the Santals. A widow is free to marry again, but just half the price is paid for a widow or divorced woman, on the ground that she still really belongs to her first husband, and will rejoin him in the next world.

The above is the ordinary course of true love, according to Santal ideas, but exceptions are by no means rare. It is called in Santali *kiring bahu*, or the "bought bride." But there is another recognized form of marriage known as *kiring*

jawae, or the "bought husband," which has already been referred to, and in which a husband is bought for the young woman by the man who ought to marry her, but is prohibited from doing so on account of his *sept* being the same as hers. There are also quite legitimate forms of marriage in which either the youth or the maiden may take the matter into his or her own hands and get married in spite of the parents who oppose the match. The youth may go through the form of forcibly seizing the maiden, with or without the consent of his own villagers, at the place where the women draw water, and mark her forehead with red paint. Or the maiden, if the young man's parents disapprove of the match, may force an entrance into the house they occupy, and if she can manage to stay there all night and brazen out all the taunts of the youth's mother: the opposition is withdrawn, and the regular marriage is arranged for. Of these marriages by force the former is called *itut*, or "paint smearing," the latter *nir bolok*, or "running in." There is still another form of marriage for a girl who may be deformed, ugly, or in other ways unattractive. No price is paid for her, but the young man serves the father-in-law for five years, then gets two bullocks, some rice, and tools, and goes his way. The bride, who is regarded as belonging to the family rather than to the husband, is brought into her husband's home circle.

The family share all they have in com-

mon till the father's death, when the goods are equally divided, except that the eldest son gets a bullock and a rupee more than the rest. The Santals never marry outside the tribe, but within the tribe they are exagamous, that is to say, a man always chooses a wife from a different *sept* from that to which he himself belongs.

Simultala, India.

The Austrian Mission

W. PRILLWITZ

THE Austrian field comprises the whole empire of Austria with Bosnia and Herzegovina, and has a population of about thirty-one million. The latest statistics report 28,999,760 for Austria itself.



GROUP OF BELIEVERS IN BIELITZ

with eleven different nationalities besides the foreigners. Equal to the variety of languages are the different professions: Catholics, 27,000,000; Protestants, 549,000; Israelites, 1,362,360; Mohammedans, 1,110; and 9,000 of other beliefs.

It is remarkable to see from these figures that the Catholics are the dominating class in this country, notwithstanding the fact that in the former Protestant countries of Bohemia and Moravia men like Huss and Hyronimus have sacrificed their lives at the stake in behalf of the truth which they proclaimed.

A monument of this ferocity is still preserved in the capital of Moravia in the so-called "Spielberg." Dungeons were excavated two stories beneath the surface of this hill. This place was used as the prison for political criminals who were generally fastened to the wall in upright position, having iron rings around their necks; iron fetters bound their feet, and both their hands were fastened to the ceiling of the cell by a rod and heavy chain. Scores of others again were chained together, and fixed to an iron rod that went through the wall, having a handle on the outside, on

which the watchman was compelled to jerk very violently every quarter of an hour so as to prevent the prisoners from sleeping. All the various implements of torture of the middle ages were in operation in these subterranean dungeons. From such damp, dark, and insufficiently ventilated places no groan could escape to the outside.

Protestants are well aware of what is understood as political crimes by the Jesuits. Although the noble Emperor Joseph abolished this sort of imprisonment after he had asked to be locked into one of these dungeons, nevertheless the whole country is suffering from the rude and arbitrary rule of the "Romans." We can still find the common announcements of indulgence on the doors of the

ties. Considerable is being accomplished in the way of securing liberty in general. The most important society that has been formed is called the "Free-School-Society." It has a membership of about twenty thousand, and is taking the lead in this very important work. The fact that they held two hundred meetings in 1906 is very significant for their activity in public. Their aim is to release the children from the compulsory attendance on religious exercises in the schools. In fact, this has not been urged by the Austrian constitution, but that document has been arbitrarily violated, and attendance on religious exercises has been enforced by the Catholic Church, in such a way that they have even succeeded in fining the parents if they refuse to let their children attend these exercises. In case the children do not attend these exercises, they are threatened with non-promotion into the higher classes, and even with the refusal of a certificate on leaving the school. Many complaints have been forwarded to the minister of education against such treatment during the last eighteen months. However, as yet no decision of any kind has been announced.

It is very remarkable that many of the leading papers have opened their columns for wide discussion of this question in favor of the Society, notwithstanding the constant strong protests of the bishops of Linz, Brünn, Graz, Prague, Salzburg, and Königgrätz in their pastoral letters and in the clerical press. They state that "the Free-School-Society is to be considered as an institution of the Freemasons, and aims to overthrow the law, and operate an anti-religious propaganda." Deputies to the diet and delegates of the house of representatives are associating with this Society in order to fight the battle unitedly, and no less than twenty societies of teachers can be looked upon as champions of this effort. A highly distinguished member of Parliament, Privy Councilor Baron v. Bock, councilor of the court of administration, has brought in a bill demanding the release of the colportage. This shows that the day may not be very distant when the spirit of liberty will also prevail in this country, and give us an opportunity to hasten the promulgation of the soon-coming kingdom of God.

The work was begun by the German Union in the city of Prague in the year 1901, and we are glad to state that at the present time we have a membership of thirty-six in this city, and eighty-three in the whole field. In view of this, we must say: "But what are they among so many?" John 6:9. Over three and one-half million to one laborer in this dark field! But "if God be for us, who can be against us?" Our daily prayer is that God may go before us with his power and Spirit, that his work may prosper in this country also. In this prayer we ask all our people to unite. If any have addresses of friends in Austria, they should not fail to supply them with literature bearing on this message.

Hamburg, Germany.

old churches, where the prices are given in guilders, which were to be paid for the various sins.

The Protestant church is acknowledged, while all other professions are simply tolerated, having no permission to hold public meetings. There are no warranted rights of any kind for these. However, in some places they are permitted to perform house-worship, and only members of the sect conducting the meeting are permitted to attend these, and such others as are personally invited by the leader, and are able in some manner to prove this.

Liberty of the press is an unknown privilege. The distribution of literature and invitations is prohibited by excessive fines, and in cases of repetitions, even up to three years' imprisonment. The only liberty that we have been able to secure is the publication of our Bohemian paper *Hlasatel Pravdy* (Herald of Truth), which is looked upon as a private concern of a Bohemian subject, who has been appointed editor of the paper. Every copy has to be examined by the censor.

There are good reasons for encouragement as we see how the Lord is making openings here in spite of all the difficul-

THE FIELD WORK

China

CHANG-SHA.—Some ministers have written in behalf of their Chinese preachers, requesting us not to send any more of the gospel to them. This request has been repudiated by the preachers themselves, in two cases.

Last week the Chinese Christian Union, composed entirely of Chinese church-members, struck our helper's name (Chang Kang Heo) off their books—this without giving him a hearing. A few days afterward, the president of the union personally invited Brother Chang to their anniversary meeting. There he learned what they had done, and their reason for it. It was alleged that through his Sabbath-keeping example, all the members had grown cold and much disturbed. I was made to say that only Sabbath-keepers would be saved. Therefore, they could not meet and pray together while one of my followers was sowing seeds of discord among them.

We had been expecting this for some time. The climax appears to have been reached when a teacher came for a long chat with Brother Chang about the Sabbath, taking away a treatise in Chinese on the subject. Two weeks ago, when attending prayer-meeting there, Brother Chang was overheard asking this man what he thought of this book. It was a well-attended meeting, and evidently our native brother's replies to this man made a great impression.

The missionary who kept the Sabbath for a season early in the year is now telling inquirers that he had no peace during that time. And yet the poor man can not see the inconsistency of telling them that the Sabbath is right. His forced attempt to hide his unrest was most marked at our last visit. May he yet return and be saved.

God is giving us signs of his good pleasure. We have a few men of letters coming three times a week for Bible study. One, a Methodist, is giving his services gratuitously to teach a few beginners in English. This is such a contrast to most workers in Hunan whom we know, that it is greatly appreciated.

Just now there is a lull in the craze for Western education in this city. Many schools are unable to open, on account of insufficient students to meet expenses. Not a few of our senior class of last year have opened evening classes themselves. This makes our numbers fewer. We have purposely kept our fees up, to keep away those who are undesirable.

Whether it be in the unrest among the student classes; the fear of the government, because of their manifest inability to cope with the increasing sedition and anarchy; or the pilgrims, as they are this month returning from the sacred mountain to the south of Hunan, bringing some evidence of their visit to the temples there, and chanting their idol songs as they traverse the streets on their way home, we do not know; but all this speaks to us of China's need of God, and of his Son Jesus Christ. O, how we praise him for the light that is

breaking in some parts, as in Fukien! If we are faithful, the dawn will chase away the night in some hearts here, also. "Brethren, pray for us," that we may not cause one of these weak people to stumble and fall away.

PERCIVAL J. LAIRD.

Eastern Pennsylvania

It has been about a month since our eight tent companies closed their efforts. About one hundred new believers are rejoicing in present truth as the immediate results. Considerable other fruit of these efforts will doubtless be seen later. Between thirty and forty have been added to the number of believers in West Philadelphia as the results of the effort conducted there by Elder O. O. Bernstein and those assisting him.

The number of those walking in the light in Scranton has been increased by about twenty since Elder W. H. Smith and other workers began the tent effort there about June 20.

A church of over twenty has been organized at Jersey Shore, where Brother I. M. Martin, assisted by others, conducted a tent effort during the summer.

There are new believers in Harrisburg, Stroudsburg, Honesdale, and Pottstown, and among the Germans in Philadelphia, where Brethren Spies, Baierle, Wiest, Hilton, and Meyer respectively have conducted tent-meetings during the season just closed.

Let us all rejoice together that the Lord has blessed his servants in giving them so many souls as the result of their efforts. And shall we not all pray earnestly that all these new believers may prove true and loyal to the message in all its parts?

W. J. FITZGERALD.

South Africa

SOLUSI MISSION, BULUWAYO.—Every word of cheer from home is greatly appreciated by us. Though word of the desired help may not always accompany it, yet our faith holds firm; for we are sure our cause is of God. Our health is still good; that is, we are free from sickness, although we are feeling greatly worn.

This mission must have two good men and two good women, or the work and workers must suffer. We greatly desire to maintain our health, that we may go on. We can not give this up; for we feel sure God is calling us that way.

At the South African Union Conference council, held at Kimberley, September 5-11, it was voted that I should prepare to move on by next May or June, and that Elder Hyatt should come here as soon as he can be released. He knows more about this mission than any other man knows, having been with us at two different times. He could take the work up quickly, while a new man would need to be with me some time before I could feel free to give the work to him.

It looks now as if we would have some trouble in getting the grant of land. But

I feel sure we can buy, at a very low price. Land is cheap in those parts, and the superintendent of lands told me that a good reduction was given to missions. So I hope yet that that place may be ours. If we do not secure it, I am to go on still farther in search of another place. Our Father will provide means for us to open a new station. There are others calling for help; shall we pass them by?

The boy who followed me home from the north is developing into a dear son, a hard, willing worker. We have great hopes of him, and are not sorry we took him in.

The work is onward at Solusi. Three more young men were baptized last month. Our out-schools are doing quite well, rather better than last year. The home-school is holding its own nicely. Our crops were extra good last year, but prices were very low, the country being full of grain. We are hoping for good crops again this season, as it has not dried out as usual this winter. May the Lord bless the dear workers at home.

M. C. STURDEVANT.

Washington, D. C.

THIS has been a prosperous summer for the work in the District of Columbia. Two tent efforts have been held, and as the result, a goodly number of precious souls are rejoicing in the third angel's message.

Another church will soon be organized, numbering fifteen or more members. The Lord has blessed those who have canvassed, in placing a large amount of our literature before the citizens of Washington.

Recently a union meeting was held in the Memorial Church, where we planned for a general missionary campaign in the District of Columbia during the winter. The following resolutions were presented, and in a practical way many of the people decided to take up some phase of the work:—

"1. That the city of Washington be districted so as to give a suitable territory to each church, that the church-membership be organized into working bands, and that each member be assigned work in the district most convenient to his home.

"2. That a missionary director be appointed over each church; and that a leader be appointed for each band.

"3. That the members of each band report regularly to their leader, and that the leader take the responsibility of making arrangements for cottage meetings and private Bible readings.

"4. That these bands do practical Christian Help work for the poor, the sick, and the otherwise afflicted, wherever there is opportunity.

"5. That all cases of poverty or sickness which the one making the visit is not able to relieve be reported promptly to the missionary director of the district in which he is located.

"6. That we urge our church-members to invite their friends to attend our regular Sabbath and Sunday night services.

"7. That we do our utmost to place some of our denominational literature in every home in the city of Washington during this coming winter.

"8. That special attention be given to the distribution of the *Signs of the*

Times, Liberty, and Life and Health.

"9. That in the circulation of these periodicals, efforts be made to sell the same upon the street and from house to house, and that portions of the city be assigned to individuals who will make a thorough canvass of their territory for one or more of these periodicals."

Arrangements have been made to conduct special meetings in the different churches. Sunday evening services have already been begun in the Memorial Church, with a good outside attendance. We have also begun a series of union services in True Reformers' Hall, Corner Twelfth and U Streets, to be held each Sabbath at 3 P. M., which all races and classes are invited to attend. We are glad to report that some who had been deceived concerning the true Christian principles underlying this message are rejoicing in the light which the Lord has given on the question of organization and the spirit of prophecy.

K. C. RUSSELL.

Spanish Honduras

THE winds of strife have blown and are still blowing in Central America. Fever nearly cut off several of our workers here this summer. Still God has been with us, and souls have been born into the kingdom of love.

We are beginning to realize that what might have been accomplished in times of peace, must now be done under difficult circumstances and at a much greater expense of time and labor, and perhaps even at the expense of the lives of missionaries.

Brother Morgan and the writer just completed a trip of over three hundred miles through the mountains and along the coast of Honduras. Traveling on muleback and afoot, we could average only about thirty-five miles a day. The exposure and fatigue of traveling in this way under a tropical sun is very wearing.

The towns we visited were those where our literature had been sold. In two places Sabbath-schools can soon be organized. God's word is taking effect, and we hope to see churches raised up among the Spanish people.

While on this trip, we also visited several Carib Indian towns. The Caribs are a race of people scattered all along the Caribbean coast, from Mexico to South America. Along the coast of Honduras alone there are probably eight or ten thousand Caribs. Subsisting largely upon fish, they are never found far from the sea. Their features are those of the African.

The town in which we spent one night had about four hundred houses. They were regularly arranged to form streets parallel with the beach. Coconut palms give an abundance of shade, and with the thatched mud houses, the town has a very picturesque appearance.

They are a cleanly people, and quite industrious. They also seem to take considerable pride in their homes, and a few of them have good banana plantations. They have a language of their own, but nearly all speak Spanish or English, and some all three languages.

A few books have been sold to the Caribs, and some are interested, but as yet none have obeyed. They must have the message. Now is the time to work. The longer we put it off, the harder it will be to reach them. Are you where God wants you?

A. N. ALLEN.

Ohio

SPRINGFIELD.—Sabbath, October 19, the church at this place was made to rejoice when four willing souls followed their Saviour down into the watery grave, and came forth, we trust, to walk in newness of life. All but one of those baptized were brought into the truth through the faithful labor of Sister Ella M. Talmage. We are to have another baptismal service in a few weeks. The Lord is adding his blessing to the work here in Springfield.

We are holding meetings in different parts of the city, and thousands of tracts and papers are being distributed by our faithful brethren who are ever willing and ready to do their part in the fast-closing message. Our young people are taking an active part in the missionary work, and the city of Springfield is being warned of what is soon coming upon the earth. FRANCIS M. FAIRCHILD.

GENEVA.—It was really a source of much encouragement for me to meet with the Jefferson church on their quarterly meeting occasion. The weather was favorable so that friends from Orrville, Harpersfield, Conneaut, and Geneva were present. It was one of those meetings which are not soon forgotten. One believer was taken into the church, and others were present who were not quite ready.

Last Sabbath we again met with the same company, and baptized four, whom we had visited since quarterly meeting. These and six others united with the church, making ten in all. These were all grown people, but one—a lad of about twelve years. The Baptist people very kindly let us use their church and baptistry.

There is another nice family who have recently begun keeping the Sabbath, and whom we hope soon to see unite with the church.

With these additions we trust this will become one of our strong churches. Some of these dear brethren have had a lonely time, but they now take fresh courage. C. P. HASKELL.

The Work in Cuba

ALTHOUGH some time has elapsed since we last reported the progress of the work in this field, we are glad to say that this has not been for the reason that there was no progress to report; on the contrary, since our last report the work has made steady advancement, and though the progress is slow, it has given every evidence of having been wrought in God. Regular weekly services have been held in two places, besides the regular service at our headquarters in Marianao; and as a result of these efforts eight Cubans have been baptized and received into the church, six of these receiving this ordinance at our last quarterly meeting. Besides these, there are eight others who are keeping the Sabbath, for whom we have hopes that they will gain the victory over every vice and sin, so that they may also come into communion with Christ. One of these is the father of a family of whom four were baptized, and he remains behind only because of the tobacco habit, which still holds him; however, in his testimony at this quarterly meeting he expressed his determination to gain the victory over this also, and be baptized.

The first week in October we had the

privilege of meeting with the little company at Omaja, Santiago province, where we celebrated the ordinances of the Lord's house. Elder U. Bender, of Jamaica met with us, and the little company was organized into a church. We thank the Lord for this little nucleus in Eastern Cuba, as it carries our work into new territory; besides, the brethren thus organized have now a new zeal to scatter the good seed among the Cuban people of that place.

We were encouraged to see some of the fruits of the work of Brother W. J. Wilson. In company with him and Elder Bender, we visited several interested native families who had never seen a Bible nor heard a word read from God's Word. It was interesting to note the expression on their countenances as we opened the word to their understanding. Before leaving, we sold two Bibles and three books to them, and such was the interest of one man that he spent the entire Sabbath with us at the quarterly meeting held at Brother Wilson's. This man also requested us to return and hold meetings at his house, promising to invite in all the people of the neighborhood. As Omaja is four hundred and thirty-four miles from Havana, it is not so easy to leave the interests here to go so far away, yet we hope in time to be able to respond to this call. In the meantime the American brethren at that place will circulate our reading-matter, thus keeping this interest alive, with the hope that it may extend.

In fact, we are now preparing for an advance move in different places; and for this campaign we expect to use over six hundred copies of our periodicals each month. For this work Brother Detweiler has come over from Florida, and while selling Spanish books he is getting a good start in the Spanish language. He and our native helper, Brother Cruz, expect to give their time to the paper work, and it is planned thus to give the message to the city of Havana.

One incident will illustrate how easily an opening may be secured here for meetings. Brother Cruz, while visiting from house to house, found a family interested in the Bible, and before leaving, arrangements were made to hold a meeting, which we did last Thursday night. On assembling we found about twenty-four present, and all paid good attention. At the close we took an expression in reference to further meetings, and the desire for their continuance was almost unanimous.

As regards their interest in the message, the degree of missionary spirit possessed, their faithfulness in observing the Sabbath and in the payment of tithes and offerings, our Cuban people are not behind the rank and file of our people in other countries; and as we have seen something of the power of the truth in freeing the people from their vices, we are encouraged to believe that the Lord is about to do a great work for the Cuban people.

If any of the readers of the REVIEW feel that they would like to participate in the work of this field by a donation toward the payment of the papers and tracts used, they may be assured that their donations will be thankfully received, and the money will be applied as they direct. All who donate toward the special expenses incurred, will also receive a copy of our circular letter which is issued from time to time, giv-

Canvassers' Summary for September, 1907

ing news of the progress of the work. As United States domestic postage rates rule here, a post-office order for any amount may be purchased at any money-order office in the United States, payable at Havana or Marianao. To save all difficulty, we recommend that money thus sent be made payable to the writer, at Marianao, Cuba.

E. W. SNYDER.

Last Call for Help

FIRST of all, we wish to thank those who have already helped on the Spartanburg church. So far we have met every payment when due. We have paid six hundred dollars on notes and one hundred dollars on repairs, and we have thirty dollars on hand toward meeting the next payment of two hundred dollars, due Dec. 8, 1907. This is to be our last payment, and then we need to raise two hundred dollars to finish the repair work on the building, but this is our last appeal to our brethren and sisters for help on this building. This church has already begun to do its work in getting the truth before the people of Spartanburg.

Our last payment was a hard pull on the Spartanburg church, but the Lord helped them to raise it, and now may the Lord put it into the hearts of many of his people to help us in response to this call for help. All money for this purpose should be sent to Mrs. R. T. Nash, Campobello, S. C., or to Miss Elizabeth McHugh, Seay Street, Spartanburg, S. C.

R. T. NASH.

A Partial Report

FOR some reason, we have failed to receive reports of the canvassing work for September from Australasia and Germany. We are sorry for these omissions, for these two fields always stand high, and are a substantial help to the summary. We are glad to know, however, that their large armies of workers are in the field, doing valiant service on these great frontiers. We hope to be able to publish their reports next month.

We welcome the good news from the Northern Pacific Union Conference, that their general agent, Brother Carl Weaks, who has been seriously ill with typhoid fever, is steadily and satisfactorily recovering. We are thankful that the Lord, in his goodness, has spared our brother's life, and trust that we may soon see him back at his post of duty. The incomplete report from that union is partially, at least, due to the sickness of Brother Weaks.

As was expected, there is a sharp decline in the reports as recorded in this summary, because of the return of scores of young people to the schools. We rejoice with them that they have succeeded so well during the summer, and can go to take up their studies. May the Lord greatly bless them is our prayer, and prepare them for still better service during the vacation of 1908.

We are glad to see the ranks being filled again as the result of a call for one thousand young men and women to begin at once to work for scholarships for next year. Thus, the good work moves on apace. The literature is being scattered to earth's remotest bounds. The young people are responding to the calls, and are lining up for the battles

Conference	AGENTS	HOURS	ORDERS	VALUE
Atlantic Union Conference				
Western New York	4	124	24	\$ 47.50
Chesapeake	9	536	244	365.65
West Virginia	6	99	34	103.10
New York	7	266	113	162.50
Central New England	9	632	230	311.42
Greater New Work	1	54	25	58.00
Maine	1	10	10	15.00
Vermont	1	106	59	66.00
Eastern Pennsylvania	4	34	130	254.25
Virginia	7	201	67	191.20
Southern New England	7	124	74	98.75
West Pennsylvania	10	337	194	342.27
Totals	66	2,523	1,204	2,015.64
Lake Union Conference				
Indiana	8	480	100	249.60
Ohio	16	648	420	574.70
Northern Illinois	5	123	72	186.65
Southern Illinois	13	616	179	555.35
Totals	42	1,867	771	1,566.30
Southern Union Conference				
Alabama	6	974	....	991.00
Cumberland	3	267	....	355.50
Florida	5	307	....	125.55
Georgia	7	263	....	310.00
Louisiana	7	808	....	683.05
Tennessee River	8	649	....	740.15
North Carolina	9	886	....	683.50
South Carolina	13	1,218	....	1,237.50
Totals	58	5,372	....	5,026.25
Northern Union Conference				
Alberta	7	740	266	615.00
Minnesota	8	573	47	91.25
North Dakota	3	293	74	178.15
Saskatchewan	3	182	54	124.30
Manitoba	2	173	43	114.05
Totals	23	1,961	484	1,122.75
Central Union Conference				
Colorado	27	1,407	575	1,568.55
Iowa	12	147	32	138.60
Missouri	14	690	272	755.45
Nebraska	10	599	109	508.50
Kansas	26	1,521	443	1,149.65
Wyoming	4	175	53	157.75
Totals	93	4,539	1,484	4,338.50
Southwestern Union Conference				
Arkansas	10	518	107	305.15
Oklahoma	17	918	321	753.50
Texas	38	3,239	622	1,848.09
Totals	65	4,675	1,050	2,906.74
North Pacific Union Conference				
Montana	2	76	25	69.60
Western Oregon	6	228	116	445.00
Western Washington	10	465	166	467.00
Totals	18	769	307	981.60
Pacific Union Conference				
Arizona	....	....	....	1,365.25
California	14	....	1,255	1,745.00
Southern California	....	....	....	435.00
Utah	....	....	....	115.75
Totals	14	....	1,255	3,661.00
Canadian Union Conference				
Canadian Union Conference	11	947	583	1,312.45
South African Union Conference				
South African Union Conference	83	15,625	7,062	9,218.25
British Union Conference				
British Union Conference	5	584	268	354.00
General Summary				
Atlantic Union	66	2,523	1,204	2,015.64
Lake Union	42	1,867	771	1,566.30
Southern Union	58	5,372	....	5,026.25
Northern Union	23	1,961	484	1,122.75
Central Union	93	4,539	1,484	4,338.50
Southwestern Union	65	4,675	1,050	2,906.74
North Pacific Union	18	769	307	981.60

Pacific Union	14	....	1,255	3,661.00
Canadian Union	5	584	268	354.00
South African Union	11	947	583	1,312.45
British Union	83	15,625	7,062	9,218.25
Grand Totals	478	38,862	14,468	\$32,503.48

¹ Three months.

of the Lord. Let us hasten, brethren and sisters, to find the places God has selected for us. There is no time to lose; now is the accepted time; this is the last opportunity to work for the lost. Eternity will never afford another occasion to work for the salvation of sinners; those who would be soldiers of the cross, and would be partakers with Christ, both in his labors and in his sufferings, must improve the present opportunity.

E. R. PALMER.

The Canvassing Work in Georgia A Self-Supporting Work

JUDGING from some of the good letters which I have been receiving, there are some of our people in other States who think that the canvassing work is not self-supporting in the South, and especially in Georgia.

Now I wish to say from a personal experience of some six or eight years in the canvassing work, that this work is self-supporting in the South, and in Georgia, too. Mrs. Manous and I have canvassed in Tennessee, North Carolina, South Carolina, and Georgia, and the Lord has blessed our work, and enabled us to meet all our bills.

Allow me to present for your consideration two canvassing records which were made the past summer by inexperienced canvassers. These records show the first canvassing that these two canvassers ever did.

The first one was made by a little schoolboy in knee trousers during vacation. It is as follows:—

Hours worked	319
Orders taken	273
Value of books delivered.....	\$191.50
Profit on books delivered.....	95.75
Profit for each hour.....	.30
Rate per day of 10 hours.....	3.00

This record shows what was actually done by a young boy without any experience. And it was done in the city of Atlanta, a city that is looked upon by some as a hard place for a canvasser.

The second record also was made in the city of Atlanta, and by one who had not had any experience in canvassing. It runs as follows:—

Hours worked	241
Orders taken, including helps, about	400
Value of orders	\$449.75
Books delivered, about	300
Value of books delivered.....	\$289.50
Profit on books delivered, about.	144.00
Profit for each hour.....	.59
Rate per day of 10 hours, about.	5.90

Now I am persuaded that any one can see from these two records that the canvassing work is self-supporting in Georgia. We have plenty of good territory, about ninety-eight counties that have not been entered with any of our books. What we need is one hundred good, consecrated, God-fearing canvassers, with a love for souls and the work burning deep in their hearts.

In conclusion, let me ask any one who

may be interested in the canvassing work here to read Matt. 21:28; 20:1-7; 9:37, 38, and then write us regarding this important work in this field. We shall be glad to hear from all who have any burden for this needy but fruitful field. My address is 602 Capitol Ave., Atlanta, Ga.

ARTHUR L. MANOUS,
Field Agent.

Field Notes and Gleanings

THERE were four persons baptized by Brother M. C. Kirkendall in the South Side Church (Chicago, Ill.), October 26.

THERE is rejoicing among the believers at Rockford, Ill., because of the addition of twelve members to the small company there on Sabbath, October 26. Some of these came in on profession of faith. Others will unite by baptism later.

FROM Lock Haven, Pa., Brother W. F. Schwartz writes: "On October 19 I had the privilege of baptizing three grown persons. We then organized a church of seventeen Sabbath-keepers. After the organization, they all took part in the ordinances of the Lord's house."

WRITING from Appleton, Wis., Brother Theo. G. Lewis says that "five have been baptized and joined the different churches where meetings have been held. Some others are keeping the Sabbath, and some have spoken about baptism. We are enjoying the Lord's blessing."

In writing of his visits to some of the churches of Arkansas, Brother V. B. Watts mentions the baptism of four at Fayetteville, where he "held meetings over Sabbath and Sunday. God is moving upon the hearts of our young people, and many are responding to the call."

BROTHER LUTHER WARREN and forty-eight young people from College View and Des Moines spent Sabbath, November 2, with the church at Colorado Springs. They were on their way to Loma Linda, Cal., where these young people are to take a short preparatory course before entering the work.

THE work among the Germans of Nebraska is going forward encouragingly. Brother J. H. Kraft, who has recently held meetings at several places, says that at Germantown the Lord came very near to those who attended the meetings, and four gave their hearts to the Lord, and were baptized November 3.

BROTHER JAS. A. STEVENS and Brother and Sister C. H. Moler held meetings at Camino, Cal., from August 11 to September 29. "Six persons decided to keep all the commandments of God and the faith of Jesus, and several others are convinced, some of whom we believe will yet obey." This tent company is now located in Folsom, where they see evidence of the Lord's opening the way.

Current Mention

— For the second time this season floods in southern France have been doing much damage, and a mountain near Montpellier is reported to be changing its position, having been undermined by the floods.

— The Central American Peace Conference is in session at Washington; but its meetings are secret, so no definite knowledge of the progress being made is obtainable. The general impression prevails, however, that some satisfactory agreement will be reached.

— Severe earthquake shocks were again experienced in the province of Calabria, Italy, on November 18. Many of the people who had summoned courage to return to their homes after the shocks of October 27 again became panic-stricken and fled to the country. The inclement weather added to their sufferings.

— Following the reading of the proclamation of President Roosevelt admitting Oklahoma to statehood, the newly elected officers were inaugurated November 16. The constitution adopted by the new State has been the subject of much comment, on account of its novel features, which include the prohibition of the liquor traffic.

— The captain of a whaling vessel which recently arrived from the Arctic, reports that a terrific earthquake occurred at Unalaska about a month ago, and that Mount McCulloch, which was created by an earthquake nearly a year ago, and extended 3,400 feet above the sea, has dwindled to almost nothing, as a result of submarine disturbances.

— In hope of relieving the financial stringency, the Treasury Department offered to the public, on November 18, \$50,000,000 of the bonds of the Panama Canal loan, payable in from ten to thirty years at two per cent interest; and certificates of indebtedness for \$100,000,000, payable in one year at three per cent interest. These issues are authorized by former acts of Congress, and are generally regarded by financiers as a solution of the present difficulties.

— A great solar disturbance was noticed November 15. A huge spot called a solar cyclone and estimated to cover an area of over 2,000,000,000 square miles could be seen with the naked eye toward sunset. The director of Radcliffe Observatory, Oxford, England, reports having observed at 11:45 on this day a flame suddenly leaping up from the sun at the rate of 10,000 miles a minute until it reached the height of 325,000 miles, when it broke into fragments and disappeared.

— The passage by the Alabama Legislature of a prohibition bill has been accomplished. The people have taken a great interest in the matter, and many delegations have waited upon the legislators. The principal opposition to the bill seems to have come from Mobile, where all the money from licenses is used in the interest of education. Five thousand women, said to be from the best classes of society, signed a petition to the senate not to pass the bill. By compromise the law will not become operative until Jan. 1, 1909. The bill now waits the governor's signature.

Christian Liberty

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

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

Liberty

I AM in receipt of a letter from Washington regarding the circulation of the magazine, *Liberty*. Brother Colcord states that this journal is to be increased in size and in retail price, but that the Review and Herald Publishing Association has decided not to raise the subscription price, nor the price when supplied by conferences or local missionary societies to legislators or other important classes of individuals. While it will be a forty-eight-page magazine, and will sell at ten cents a copy, the subscription price will remain at twenty-five cents a year, and when furnished to legislators, only fifteen cents per annum will be charged.

At our camp-meeting in Denver we voted to send the magazine to legislators and district judges, and I am informed that it is now going to those individuals. In some conferences, however, the churches have taken the matter up and are sending the journal to all the influential men in their territory. It seems to me that this is one splendid way in which to meet the issue before us. Think of it! Any church can select *one hundred* of the most prominent men in the neighborhood, and send them the truth on this great question of religious liberty for the paltry sum of fifteen dollars.

We have been called of God to enlighten the world on this great question. No man can preach the third angel's message without explaining where Cæsar's authority ends and where God's begins. Many who learn these principles to-day will undoubtedly be used of God to assist us in the conflict that is closing in upon us. Then let us rally round the blood-stained banner of Immanuel, and show by our actions that we appreciate the liberty so dearly bought for us.

Again, there are many scores among us, old and young, who can take a forty-eight-page magazine on liberty and sell it readily at ten cents a copy, thus spreading the truth and making good wages at the same time. Many who can not successfully handle our large books can take up this work and make a grand success. This is pre-eminently a magazine age, and when so many are looking for something new, the simple title of the journal will sell it, especially now that the National Reformers are spreading their literature, and the strife between the classes is the topic everywhere.

Permit me to mention briefly one other plan; namely, the taking of subscriptions. Who could not take a copy of the journal and get subscriptions for it at the rate of twenty-five cents per annum? Who could not get twenty-five subscriptions between now and Christmas? Think of it, brethren, fifty thousand readers of *Liberty* in Colorado not simply a possibility—but easy! Who will send in the first list of names?—*M. Macintosh, in Echoes from the Field (Colorado)*.

Religious Liberty Notes

THE following notice appeared in the *Washington Times*, bearing date of Nov. 11, 1907: "In order that the people of the District may be given an opportunity to express their sentiments on prohibition, the Good Templars have begun a movement for an open vote on the question. The Star of Hope Lodge, Independent Order of Good Templars, at its meeting, was for pushing this matter and bringing it to the attention of Congress, so that, with the majority of the country discussing the liquor question, the capital may not be backward."

The Pleasant Hill (Mo.) *Times* of Nov. 1, 1907, contains a first-page article covering over a column and a half of space on the theme, "The Logic of Sunday Laws," by Brother H. K. Willis, who is a resident of the place, from which we quote the following: "Let the state enforce the civil law, adjusting all differences between man and man within her jurisdiction, and let the church enforce the divine law upon all who choose to remain within her borders. Let the preacher and the politician both study these principles in the light of past history, and speak out as God may give utterance. The best way for you to get hold of these principles is for you to imagine yourself sadly in the minority, and that the civil power, urged on by the church, is about to force you to accept and practise a religious rite that in your heart you do not believe, and which, if practised, would be sin to you, thus bringing you into condemnation before God, and causing you to lose your own soul."

The *Washington Post* of Oct. 23, 1907, contains the following: "Rev. John L. Scudder, pastor of the First Congregational Church, Jersey City, presided at a Republican mass-meeting in that city last night. He made a warm speech in advocacy of the re-election of Mayor Fagan. The minister prefaced his remarks as follows: 'The minister of the twentieth century is something more than pious bric-à-brac or a dear, old dominie, with no mind of his own, and just about fitted to say sweet nothings to the ladies at an afternoon tea. He is a prophet of God to denounce sin in high places and to stand up for the right, no matter what the consequences may be. I am a parson, and in the pulpit it is my business to preach the gospel, but I am also a citizen in free America, and on the platform I reserve the right to speak my mind and fight openly for righteousness and decent government.'" This statement is in accord with an utterance from the same minister on a former occasion, as follows: "The church is going into politics, and it is going there to stay. Furthermore, the church is to become a powerful political factor, and will act as a unit on all great moral questions. I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will co-operate, and as one prodigious organization, make their demands upon existing parties, and have their wishes fulfilled." These things would not seem so serious if they were confined to an individual, but there is reason for alarm when the same ideas are prevailing to such an extent throughout the professed church of Christ.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Condensed Minutes of the Medical Convention at Loma Linda, Cal., Oct. 28-31, 1907

THE program for the time of meeting was as follows:—

Devotional meeting, 6:00 to 7:30 A. M.
 Morning sessions, 9:30 to 11:00 and 11:30 to 1:00 P. M.
 Afternoon session, 3:30 to 5:30 P. M.
 Evening session, 7:00 to 9:00 P. M.

The time of the devotional meeting was occupied each morning by Mrs. E. G. White.

The first paper was by Dr. H. W. Miller, of the Honan Mission, China. The subject was Medical Missionary Training for the Foreign Fields. Dr. Miller emphasized the necessity of each worker's receiving a missionary education in order to be rightly prepared for the work. It is not necessary for every medical missionary to receive a full and complete medical education, but he should receive sufficient training to enable him to treat intelligently the simple ailments of the native people, and to preserve his own health. On account of the millions to be warned in the continent of Asia, an army of people should receive this special training as gospel medical missionaries.

The discussion of this paper was opened by Dr. S. A. Lockwood, now of the Portland Sanitarium, formerly of the Kobe Sanitarium, Japan. Others took part in the discussion of the paper.

Elder F. M. Wilcox, chaplain of the Boulder Sanitarium, was the writer of the second paper. The Biblical training was classified under Head Knowledge of the Bible, and Heart Knowledge; while head knowledge is essential, it is weak and powerless unless it is strengthened and fortified and vivified by heart knowledge, which is the more important of the two.

The Object of Our Sanitarium Training-schools was presented in an able paper by Dr. Julia White, of the Loma Linda Sanitarium. Briefly outlined their object is to train workers for God,—ministers, Bible workers, church-school teachers, canvassers,—all of whom should have the scientific training that will enable them to care for the afflicted by rational methods.

The Spheres and Influences of Sanitarium Training-schools was outlined briefly by Elder H. W. Cottrell. He called particular attention to the fact that these schools should embrace the world, and that their influence should be measured by the consecration and devotion of both the teacher and the student to the cause of God in this last message of mercy to a perishing world still in darkness.

A Plea for the First Principles in Our Medical Missionary Work was the subject of the fifth paper presented. Special stress was laid upon the idea of not depending upon our institutions to do a special work in medical lines, but that all the members of the denomination should

co-operate to their utmost in carrying out the principles of medical missionary work. While professional proficiency is desired, yet the idea that we are all missionaries for God must ever be the uppermost thought in our minds at all times, or our work will be a failure from the standpoint of a medical missionary.

The sixth paper was entitled *The Training of Workers at Our Sanitariums*, and was written by Dr. D. H. Kress, medical superintendent of the Washington Sanitarium. The writer pointed out how our sanitariums and the training-schools at our sanitariums should be operated in order to train workers for all departments of the work. When such a plan is carried out, our medical and evangelistic work will be blessed as the Lord intended they should be. Then each department of the work will be equally interested in the success and perfect working of all the other departments; and the workers will come and go with one ambition, and that to carry the gospel message to the world.

The discussion of this paper was opened by Elder G. A. Irwin, followed by Elders J. A. Burden, Drs. Ida S. Herr, R. S. Cummings, and B. E. Fullmer.

The seventh paper, entitled *Who Should Study Medicine? and What Counsel Do They Need?* was written by Dr. W. A. George, of the Nebraska Sanitarium, College View, Neb. It was stated that, first, those who apply should be thoroughly grounded in the truth that we as a people hold; second, they should be young people who can carry the heavy scientific work that is required of medical students; fourth, there is a field for lady physicians that has not been fully supplied as yet.

The next paper, entitled *The Needs of the Medical Missionary Cause*, was presented by Dr. W. A. Ruble. These needs are concisely stated as, first, consecrated and energetic workers who may be used in our large cities and in carrying forward aggressive medical missionary work at our camp-meetings, in our churches and our homes; second, the acceptance of health principles by every Seventh-day Adventist; third, thorough systematic teaching in our sanitariums with sufficient field experience to prepare young people to go out in any capacity as medical missionary workers.

How to Keep Sanitarium Patients Contented, was the subject of the ninth paper, presented by Dr. M. M. Kay, of the Glendale Sanitarium. He pointed out in detail the many avenues that should not be overlooked when persons come to our sanitariums for treatment, providing we wish them to be at all times contented.

Dr. G. H. Heald, editor of *Life and Health*, described in a paper a self-supporting work that is being carried forward by people in different parts of the country in selling from month to month single copies of the *Life and Health* magazine. These workers began in a small way at first, but many of them are now using large clubs regularly each month.

Field Training and Medical Missionary Work was the eleventh paper, by Dr. G. H. Heald, of Washington. The writer outlined the actual needs that have existed among many of our workers sent forth from our institutions to foreign lands, and the necessity of each one's being an all-round worker.

Dr. W. B. Holden, of Portland, Ore.,

was the author of the twelfth paper, entitled *Conservative Surgery*. Besides calling attention to some of the evils that are attending the work of the surgeon in some sections, the doctor gave his views of conservative surgery and the attendant results.

The discussion of this paper was opened by Dr. H. F. Rand, of the St. Helena Sanitarium. He emphasized the thought that surgery at our institutions was simply the means of last resort to be used in order to save life. The great principles that God has given to promulgate to the world are those that we must consider as uppermost, hence a constant system of education should be followed at these institutions for the benefit of the patients.

Elder W. C. White presented the next subject, *Organized Medical Missionary Work: What It Should Give and What It Should Receive from the Church*. In outlining his theme briefly, it might be stated that the organized work should have the prayers, influence, co-operation, funds, such as donations and loans; and the young people and the church should receive in return the same tender care that an individual physician would give his friend.

The Care of the Sick Poor was the subject of Elder W. M. Healey's paper. He stated that the care of the poor, and especially the sick poor, is a matter that has perplexed the good and generous of all civilized lands in all ages. While many methods have been tried, yet it was evident from the writer's presentation that a more perfect or satisfactory system can yet be devised than has been used in the past.

Dr. H. F. Rand presented a paper on *Sanitarium Training as a Foundation for Medical Study and Field Work*. In this the doctor pointed out that better results can be obtained when students take a course of study, because they then receive the proper foundation on which to build the structure they expect to erect.

Dr. Lillis Starr, of the Loma Linda Sanitarium, gave, as the sixteenth paper, an outline of the field work done during the past two months in the vicinity of Loma Linda. She recounted how the openings for public labor had multiplied as the importance of our health principles became known, and that many are adopting these principles as fast as they are unfolded. Dr. Cummings and Dr. Abbott, who have been associated with Dr. Starr in a portion of this field work, spoke of its importance and the grand opening before us for a more extensive campaign.

The Relation of the Minister Who Is a Physician to the Seventh-day Adventist Denomination and Message, was the subject of the seventeenth paper, by Dr. C. A. Hansen, of Denver, Colo. In this paper the writer outlined the method he was following in his ministerial-medical work. As he was employed by the conference as a minister, he requested his Seventh-day Adventist patients to make an offering to the church for medical services rendered.

The seventh meeting was called at 7 p. m., Oct. 30, 1907. After prayer, the entire period was given to Elder A. G. Daniells, who spoke upon *World-Wide Missions*, calling particular attention to the rapid progress our work is making in the regions beyond.

The subject, *The Work of Our Col-*

leges, Academies, and Intermediate Schools in the Training of Medical Missionaries, was discussed by Prof. H. G. Lucas, of Fernando Academy. In this paper, the writer showed that it was the duty of the principal to keep constantly before his pupils the fact that they are there to train for service in God's work.

Elder G. W. Reaser presented the twentieth paper, entitled *The Imperative Needs of Medical Missionary Work in Evangelizing the World*.

The twenty-first subject, *The Popular Christian Science and How to Meet It*, was presented by Dr. Fullmer.

Elder R. S. Owen presented the subject of *True Christian Science and Co-operation of the Human with the Divine*.

Dr. W. L. Gardner, of Salt Lake City, presented his observations in using a fruit diet in the treatment of typhoid fever. Extensive remarks on the subject were made by Drs. Rand, Froom, White, Paulding, Whitelock, and Abbott, and by Elder Irwin.

W. A. R.

NOTICES AND APPOINTMENTS

Notice!

A MEETING of the British Columbia Association of Seventh-day Adventists is called at 9 A. M., in Manson Industrial Academy, Port Hammond, British Columbia, Dec. 31, 1907, for the election of officers and the transaction of such other business as may come before it.

E. L. STEWART, *President*.

Chesapeake Conference, Notice!

THE annual meeting of the Chesapeake Conference Association of Seventh-day Adventists will be held in the church used by Seventh-day Adventists on North King St., Wilmington, Del., at 7 P. M., Monday, Dec. 2, 1907. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the association.

MORRIS LUKENS, *President*,
THOMAS M. BRADFORD, *Secretary*.

Canvassing in North Carolina

A CANVASSERS' institute will be held at Hildebran, N. C., beginning Dec. 17 and lasting till Jan. 12, 1908. To this institute we earnestly and cordially invite any to come who have an interest in seeing the canvassing work advance in North Carolina. To you it will be important not only as an opportunity of getting better acquainted with the Word and work, but an opportunity to learn the peculiar needs, conditions, and difficulties of this field. The expense of attending this institute will be very light. Bring bedding and your very best books.

If you are planning to enter the work here in 1908, by all means attend this institute. We are greatly in need of consecrated workers, men and women, of push and staying qualities. To these we extend a most cordial invitation. I shall be glad to correspond with any who desire further information. My address is Gastonia, N. C.

HORACE G. MILLER, *State Agent*.

Business Notices

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

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

Conditions

Display advertising. and advertisements

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

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

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

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

WANTED.—Men to work in a shingle mill and in woods in Missaukee County, Michigan. Steady work for several years. Address L. M. Richards.

We offer choice dates at \$2.65 per box; 5 box lots from New York at \$2.40 per box. Holly or Pteris ferns, 15 cents, or 2 for 25 cents, post-paid. Apples, flours, cooking oils. Write New York Food Co., Oxford, N. Y.

WANTED.—Competent graduate male nurse to assist in sanitarium, and also to care for men in the United States Reclamation Camps. Forty-five dollars a month, board, and room. References required. Will pay half transportation. Address Dr. F. M. Rossiter, North Yakima, Wash.

FOR SALE.—Absolutely pure peanut butter, made by a scientific process from selected sterilized peanuts, and guaranteed pure under the National Pure Food Law, only 12 cents a pound. Purest coconut oil, 15 cents in 50-pound lots. Address Vegetarian Meat Company, Bond Building, Washington, D. C.

FOR SALE.—Kornoil—the pure oil extracted mechanically from grains of corn. It's a natural human food oil, highly nutritious, and highly recommended for all cooking purposes. Requires one third less than other oils. Five gallons, \$4; 10 gallons, \$7.50. Low freight rates. We do not sell cottonseed oil. Address Sanitarium Supply Co., Nashville, Tenn.

FOR SALE.—Fifteen acres good pine land, near Moultrie, Fla. Some cleared. Good grape arbor, fine large grapes; peach, pear, plum, and Japan persimmon trees bearing on place. Comfortable three-room house. Good well of water, and other improvements. Price, \$500; \$250 down, rest 2 years; 8% int. Address Felix Capman, New Augustine, Fla.

WANTED.—Employment in connection with one of our American sanitariums or treatment rooms, by a Seventh-day Adventist Swedish masseur of four years' experience. Understands hydrotherapy. Formerly connected with Skodsborg Sanitarium. Best of recommendations furnished. Address M. N. Campbell, 271 West Main St., Battle Creek, Mich.

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

FOR SALE.—A small interest in a large sheep ranch. Pays from 20% to 40% per annum. Sheep multiply rapidly, almost double their numbers each year. Watson Ziegler says, "I do not believe there is any stock business so sure of large returns for the money invested as is the handling of sheep. . . . I do not care to say to what extent profit has accrued to us in the handling of sheep, as it looks like boasting, but it has made for us more than we had hoped when we began the enterprise." Only Sabbath-keepers need apply. Address L. A. Spring, Canon City, Colo.

Publications Wanted

The following person desires late, clean copies of our publications, post-paid:—

James Myers, 379 East Third St., Lexington, Ky., periodicals and tracts.

Obituaries

TODD.—Died in Placerville, Cal., Oct. 21, 1907, Henry Theodore Todd, aged 60 years, 6 months, and 19 days. At the age of forty he united with the Wesleyan Methodist Church, and in later life learned to love present truth. In his last days, he spoke often of his hope in Christ. Words of comfort and admonition were spoken by the writer.

C. H. MOLER.

FREEMAN.—Died in Clear Lake, Wis., Nov. 1, 1907, Sister Josephine Freeman, daughter of Elder D. C. Birch, formerly of Dundas, Minn., aged 32 years. There is left to mourn, her husband, father, mother, a brother, and two sisters. Words of comfort were spoken by the writer to a large congregation of sympathizing friends and neighbors. We laid her to rest until the voice of the Archangel shall call the sleeping dead.

G. W. SAMSON.

HOUTZ.—Died at the Williamsport (Pa.) Hospital, Nov. 7, 1907, from injuries received from a fall, Jacob L. Houtz, of Millinburg, Pa., aged 74 years, 4 months, and 3 days. Although separated from those of like precious faith, Brother Houtz was true to the message, and was always ready to witness for it. He leaves a wife, two sons, and four daughters to mourn their loss. The funeral service was conducted by the Reformed Presbyterian minister.

W. W. LEADER.

HAWPE.—Died at the home of her son, C. B. Hawpe, near Cement, O. T., Nov. 9, 1907, of neuralgia of the heart, Sister Eliza Hawpe, aged 74 years, 9 months, and 15 days. She was converted at the age of thirteen, and was a member of the Methodist Church until ten years ago, when she united with the Seventh-day Adventists, under the labors of Elder Burrow. She leaves three daughters and two sons to mourn their loss. Words of comfort were spoken by the writer from Rev. 14: 13.

U. B. DAKE.

DAVIS.—Died at Litchfield, Ill., Nov. 5, 1907, of the effects of a fall three weeks previously, Absalom Davis. He was born Oct. 14, 1843. During the first part of his life he made no profession of Christianity, but in 1872 he accepted the last gospel message under the labors of Elder Robert Andrews, and united with the remnant church at Woodburn, Ill. Our brother was a faithful, consistent Christian and an earnest Bible student, having read the Scriptures through thirty-five times. The funeral service was conducted from the Christian church; text, 1 Cor. 12: 23.

J. B. LOCKEN.

GATH.—Died at Snohomish, Wash., Nov. 5, 1907, of consumption, Sister Nancy Whitcomb Gath, in her eighty-sixth year. Sister Gath experienced religion when she was eight years of age and joined the Baptist Church. Twenty years ago she embraced the third angel's message, and became an earnest advocate of the truth wherever she resided. In the last few days of her life she would say: "The Lord knows me, and I know him," and "O, what a blessed hope this is!" Her end was peaceful. She leaves three children, fourteen grandchildren, and twelve great grandchildren. Words of comfort were spoken by the writer from Rev. 14: 13.

WM. J. BOYNTON.

McKYES.—Died at her home in Spring Valley, N. Y., Oct. 31, 1907, of apoplexy, Mary B. McKyes, wife of H. S. McKyes, aged 53 years. Being early nurtured in the Presbyterian faith, and closely and affectionately bound by family ties, her conflict was severe when the present truth first appealed to her heart, but her latter years were marked by loyalty and devotion to the last saving message. Her purity of heart and speech, her refinement, gentleness, and affection were as heavenly incense in her home. The funeral service was conducted by Dr. McManniman (Congregationalist). She was laid to rest beside her mother in Greenwood Cemetery, Brooklyn, N. Y.

H. S. McKYES.

LUNT.—Died at Veve, Mo., Nov. 2, 1907, Angelina Frances Lunt, *née* Benjamin. She was born in Somerset County, Maine, June 15, 1843. When twenty-six years old, she united with the Wesleyan Methodist Church, of which she was a consistent member until she was converted to the doctrine taught by Seventh-day Adventists, about fifteen years ago. In connection with this denomination she took an active part in Sabbath-school work, until in her declining years, failing health prevented. She was the mother of eight children, six sons and two daughters, of whom three sons and one daughter survive. The funeral service was conducted by the writer.

JAS. H. SMITH.

McCULLOCH.—Died in La Rivera, Vera Cruz, Mexico, Sept. 24, 1907, of shock caused by a snake-bite, John A. McCulloch, aged 65 years, 8 months, and 12 days. He served his country in the Civil War over four years, and in 1876 enlisted in the ranks of the Seventh-day Adventists and served his Master as a good soldier. He was ready to go; and although he suffered much during the last night, his last words were, "It will not be long. I am only waiting." He leaves a wife, two sons, and two daughters, but we do not mourn as those who have no hope. A short service was held by Brother Rose, and we laid him to rest until the Life-giver comes.

MRS. M. C. McCULLOCH.

SIMPSON.—Died at Tropic, Cal., Aug. 2, 1907, of strangulation of the intestines, William Wayne Simpson, aged 14 months. Surely Sister Simpson's cup of affliction has been full the past few months. March 2 death entered the family circle by calling her mother to rest, April 28 her husband fell asleep in Jesus, and now the only son is taken; but in the midst of it all the light of the blessed hope is undimmed; and in the glorious day so soon to dawn, mother, husband, and baby boy, and faithful living ones will be reunited. Services were conducted by the writer at the home in Tropic, and now "baby brother" sleeps in the same mound with his father, both in the keeping of their Elder Brother.

R. S. OWEN.

BLACK.—Died at the home of friends at Bauer, Mich., May 16, 1907, of tuberculosis, Sister Emma Vivian Black. She was born in New York City over twenty years ago, and being left an orphan at an early age, was placed in a foundling asylum. She afterward lived with a family in Illinois, and was later cared for by Sister Thekla Black. After Sister Black went as a missionary to India, Emma found a home with friends in Battle Creek, Berrien Springs, and several other places, where she obtained a very good education. Fortunately she made friends wherever she went, and often expressed her confidence in her Saviour, and especially was this true during her last days. Though penniless and homeless, yet friends came nobly to the rescue, and cared for her in her last sickness. Elder S. M. Butler, her former teacher, conducted the funeral service at the Bauer church.

* * *

BENSON.—Died at the home of her daughter, May Babcock, at Clyde, Ohio, Oct. 9, 1907, of consumption, Sister Hellen M. Benson, aged 70 years and 23 days. She began teaching school at the early age of fourteen, and followed it as an occupation, more or less constantly, until her marriage to Benjamin Benson, who died Nov. 31, 1880. She was converted and joined the First-day Adventist Church about 1869; and early in 1880, under the labors of Elder H. A. St. John, she saw the Sabbath truth and became a member of the Norwalk Seventh-day Adventist church at its organization, and remained one of its pillars, loyal and true, till the day of her death. Sister Benson was the mother of four daughters,—two of whom, with several grandchildren, are left to mourn their loss. She was an earnest worker in the church, and a true mother. She sleeps in Jesus, awaiting his coming to gather his ransomed ones home. The funeral was held at the home of her daughter in Norwalk, and the burial took place, by the side of her husband, in the East Norwalk Cemetery.

J. N. WATROS.



WASHINGTON, D. C., NOVEMBER 28, 1907

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

MRS. J. A. STRICKLAND, from Jamaica, called at Washington last week, on her return to the West Indies.

A UNION Thanksgiving service was appointed to be held at the Memorial Church in this city on Wednesday evening, November 27. Quite a full program had been arranged, which promised to be of special interest.

A SEVENTH-DAY ADVENTIST German mission school was opened at 1831 Gates Ave., Brooklyn, N. Y., on November 4, in the newly erected church building. The session will continue from November to April inclusive.

THE session of the Atlantic Union Conference which has just been held at Philadelphia was an excellent one. The attendance was large, the interest good, and the results most satisfactory. A report of this meeting will appear later.

THE week of prayer begins Sabbath, December 14. This is the time for the second Sabbath service, when reports from our missionaries would be read in all our churches. On account of the week of prayer beginning on that day, the regular services will be omitted. No readings will be sent out, therefore, by the Mission Board for the second Sabbath in December.

ORDERS may be placed at any time for the special "Our Truth" number of the *Youth's Instructor*, which will be ready to mail by the time this paper reaches our readers. This will be an especially valuable number to use among those who do not know this message. The prices are: any number up to twenty-five copies, 2½ cents each; twenty-five or more copies, 2 cents each.

THE few believers in Spain are called upon to suffer the loss of one of their beloved number, the wife of Joaquin Matas, who died of typhoid fever, September 25. She died with the words, "My hope is in the Lord," upon her lips. Her husband, one of their faithful canvassers, is resolutely pressing forward in helping to carry this "gospel of the kingdom" to his own people. Let us remember the believers in Spain in our prayers.

WE learn from Chile, South America, that a canvassers' institute had just closed in that conference, sending twelve workers into the field with our literature.

THE address of Elder H. C. Goodrich, and of the West Caribbean Conference, of which he is president, is now Cristobal, Canal Zone, Panama, instead of Bocas del Toro, Panama. All correspondents will please take notice.

ELDER GEO. F. ENOCH and company have reached Port Said, Egypt, safely. November 1 he wrote from there that all were well, none having been seasick so far on their journey. On the way they spent two Sabbaths in England, and one each in Gland and Rome.

By a post-card, Brother G. Dail reports that Elder L. R. Conradi and himself had just reached Germany, returning from an extended round of general meetings in Russia. He reports excellent meetings, and adds: "I think a new era in Russian experience is before us."

If interested in the progress of the Oakwood Manual Training-school, our school for the training of colored workers in the South, send stamp for a copy of "Progress" and a prospectus of the school. Address Walter J. Blake, Principal, Box 414, Huntsville, Ala.

FROM India comes the good word that upon a recent Sabbath the new mountain home at Mussoorie was dedicated. Upon this occasion three were baptized, thus publicly taking their stand for the truth. The attendance of the people living near was good, and they obtained a much better understanding of the work being done among them than ever before.

Appointed Seasons

WHILE it is true that we should be in earnest in the service of the Lord at all times, yet it is in harmony with the divine arrangement that there should be appointed seasons for special waiting upon God. So it was in the olden time, and so it should be now.

It has long been the custom in this denomination to appoint a week of prayer—a time for asking great blessings from God and of making offerings in behalf of God's cause. It is a good custom. The benefits of such an occasion are needed each year, but especially as we draw nearer to the close of our work. The perils are thickening. The world is growing more irreligious. Some who were formerly our companions in labor are now in the ranks of the opposers, and their efforts are to destroy

rather than to build up. We need special help from the Lord—the power and wisdom which come from him alone—in order that we may be able to meet the present situation and to gain victories for the truth. United prayer will bring the needed help.

There is the most pressing demand to extend the work in both old and new fields. There are openings on every hand, and the Macedonian calls come from many lands. Funds are urgently needed for sustaining workers already in the field, and for sending others who are willing to go. A liberal offering at this annual season of prayer will come at a time when it is greatly needed, and will at least temporarily relieve the financial pressure. While earthly banks are growing more and more uncertain, it is an excellent time to make large deposits in the bank of heaven—to invest in a movement which will bring returns by the hundredfold. We hope all will seriously consider the needs of the work, as shown by the reports of progress and multiplying demands, and plan to make a liberal donation at the appointed time. Pray and give. Ask for the choicest of heaven's blessings,—the forgiveness of sins and the gift of righteousness—and, as evidence of appreciation, give both thanks and free-will offerings.

Let this coming week of prayer be a blessed season of thanksgiving and praise, of asking and receiving, and of bringing to God of his own.

A Great Opportunity to Do Good

MUCH has been said and written in praise of the World's Missions number of the *Signs of the Times*, and also regarding the great importance of giving it a large circulation. This question has recently received careful consideration by the General Conference Committee, and as a result the following action was taken:—

Realizing the value of the World's Missions number of the *Signs of the Times*, and the importance of giving it a wide circulation, we recommend to our people throughout North America that they devote the first week in December to a special effort in the circulation of the World's Missions number and the Bible Readings series to follow.

Brethren, this Missions number is of priceless value. It is better than any description that has been written in its favor. Now is our opportunity. When this is gone, we shall not have another like it for years.

We earnestly and anxiously appeal to our people to make a great effort during the first week in December in behalf of this special.

Do not let this rare opportunity for doing good pass unimproved.

A. G. DANIELLS.