

# The Advent Sabbath Review and Herald

Vol. 84

Takoma Park Station, Washington, D. C., Dec. 26, 1907

No. 52



A STREET IN A CHINESE CITY (Article, page 15)

# Start the New Year Right

*A Few Suggestions for the Next Year's  
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## REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION

WASHINGTON, D. C.

## Life and Health for January

THIS number of *Life and Health* is now ready, and is filled with that which practising physicians consider most essential for the public at this season of the year. It deals principally with the diseases most prevalent during the cold season, and dwells particularly upon colds and the diseases resulting from them. It will bring some very practical instruction presented by experienced writers. Something of the nature of this number may be obtained from the following outline of contents:—

"Influenza and Its Rational Treatment." A very common disease, not of itself generally fatal, but paves the way for fatal diseases, such as pneumonia and tuberculosis.

"Health,"—man's greatest possession, yet generally jeopardized through lack of the simple knowledge of the science of hygiene and sanitary living.

Dr. Leadsworth, in his "consulting-room experiences" prescribes detailed treatment for persons who have a constant tendency to catch cold,—these continued colds that interfere with the normal functions of the body, and lay the foundation for pneumonia, bronchitis, typhoid fever, and a long list of other serious diseases.

Mrs. Bainbridge, in a few paragraphs, presents the power of peace in healing. Few realize the power of the mind over the body, but Christ, the Great Physician, knowing the interrelation of the mind and body, gave us his message of peace as one important factor in the restoration and preservation of man.

Mrs. Fitch, who is a recognized practical, hygienic cook, gives in this number twelve seasonable recipes, every one of which has been tested and generally liked.

"Cold Weather Hints to Mothers" may save many babies and children from chronic diseases and untimely graves.

Mrs. Wilcox favors the girls with a talk on "Thin Waists for January,"—often causing poor health and resulting in fatal diseases.

Dr. Lauretta Kress, of the Washington Sanitarium, gives the readers the benefit of the sanitarium home treatment for a cold. This one article is worth far more than the price of the journal for a full year.

The Current Comment Department is replete with good thoughts and valuable suggestions associated with the discussion of such subjects as: The Indoor Habit; Open-Air Treatment of Pneumonia; Treatment of Colds; Overcoats and Health; The Plague; The Rat and Disease; Bubonic Plague; Temperance Instruction; Intercollegiate Athletics; What Happens When You Smoke; Viavi Treatment; Cause of Alcoholism; A Laboratory Doctor; Better Days Coming, etc.

The editor has given some excellent thoughts upon The Early Treatment of a Cold; Sunlight for Consumptives; The Bubonic Plague in San Francisco; Pneumonia from Mice; Drugs and Disease, etc.

### Prices

Single copy, 10 cents; 2 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy. Annual subscription, beginning January 1, 75 cents. Order of any State tract society, or direct from Life and Health, Takoma Park Station, Washington, D. C.

# THE REVIEW AND HERALD

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

VOL. 84.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 26, 1907.

No. 52.

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

ISSUED EACH THURSDAY BY THE  
**Review & Herald Publishing Association**

Terms: in Advance

One Year.....	\$1.50	Four Months.....	50
Eight Months.....	1.00	Three Months.....	40
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No extra postage is charged to countries within the Universal Postal Union.

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

**REVIEW AND HERALD**

**Takoma Park Station - Washington, D. C.**

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

## Editorial

THE word "sabbath" is taken directly into the English language from the Hebrew, and means "rest." To keep the Lord's Sabbath is to enter into that rest to which Jesus referred when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest, . . . and ye shall find rest unto your souls." By resting upon the seventh day Jehovah placed the blessing of rest upon that particular day, and inasmuch as he has never removed it from that day nor placed the same blessing upon another day, it follows that there can be no other sabbath, or rest-day. Since the Lord is now preparing a people to enter into that rest which he has prepared for them from the foundation of the world, the gospel of the true rest-day must be proclaimed "to every nation, and kindred, and tongue, and people." Only those who enter into his rest here will be ready for the rest that remains.

WE are exhorted to run with steadfastness the race that is set before us, "looking unto Jesus," but many know not where to look in order to see Jesus. Looking unto Jesus is not an aimless gazing into vacant space, not a mere rhetorical figure, but rather beholding him where he is, and in the work he is doing for us. The very scripture which urges us to look to Jesus declares that he "hath sat down at the right hand of the throne of God," and in another place we learn that he "sat down on the right hand of the throne of the Majesty in the heavens, a min-

ister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Jesus now ministers in the most holy place of the heavenly sanctuary, and those who look unto him now should by the eye of faith see him there accomplishing the final work of atonement in the cleansing of the sanctuary, making our worship and service acceptable to God through his own merits and righteousness. Looking unto Jesus means something definite, and those who find him where he is will receive the blessing needed for the experiences of this time. "Behold, the Lamb of God, that taketh away the sin of the world!"

### Political Christianity

JESUS never sought to enforce his teachings or to win subjects for his kingdom by political agencies; and when he sent his disciples to proclaim the gospel of the kingdom, he did not instruct them to seek the aid of politicians or to depend for the success of their mission upon the arm of the civil law. They depended upon the power of the Spirit to enforce the truth, and did not ask that men should be made Christians by law. As the result of such a policy those who received the gospel did so from conviction, the members of the church were converted persons, and the church itself was a power for good in the world. It was a sad day for Christianity when its professed representatives sought an alliance with the state, and began to depend upon imperial decrees and legal enactments as necessary aids to the cause of religion; and the pages of history present no more distressing record than the annals of the church when in control of the state. But in spite of all these lessons of the past, in addition to the plain principles upon which the gospel was established, nearly all the professed ministers of Christ to-day are spending their chief energy in preaching "good citizenship," and in the effort to lift up the people through a change of circumstances and surroundings rather than through a change of heart. In return for this service the state is expected to co-operate with the church in enforcing at least the forms of Christianity, which thus becomes a mere political Christianity. The cause and kingdom of Christ suffer more from such mistaken efforts, professedly put forth in their behalf, than from the scoffs of the blatant mockers and the strongest opposition of their

bitterest enemies. Those do the greatest possible injury to genuine religion who misrepresent it to the world by misinterpreting its principles and by substituting a civic righteousness dependent upon legislative enactment for righteousness by faith wrought into the life by the power of the Holy Spirit. Political Christianity is a complete perversion of the gospel as taught by Christ.

### The Old-New Gospel Believing on Christ

THE blessings of the gospel are obtained by believing. This is made clear by such statements as these: "He that believeth and is baptized shall be saved." Mark 16: 16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3: 16. "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5: 24. "And he [the jailer] called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." Acts 16: 29-31. Many more passages might be read, but these are sufficient to show that the one thing which we must do in order to avail ourselves of the redemption provided, is to believe on Christ.

WE are further taught that to believe on Christ is to receive Christ. Thus we read: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name." John 1: 11, 12. So also we are justified by believing on him: "Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 38, 39. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified

freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." Rom. 3: 21-26. "Knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ." Gal. 2: 16.

How plain and simple is the gospel! Forgiveness of sin, righteousness, justification, salvation, are all freely offered to us through the infinite grace of God and the sacrifice of Christ, and we receive all these gifts by believing on Christ. We can not buy these things, and we can not pay even the smallest price for them, and we can receive them in no other way than by believing.

Since everything depends upon believing on Christ, it is important that we should know just what is included in such an experience. All the blessings of the gospel come through believing on Christ because all the gifts and all the promises of God are inseparably united with him, and become personality in him. We can not deal with forgiveness, or righteousness, or justification, or power, or wisdom, or sanctification as an abstract thing, but only as revealed in Christ. He is "the Lord our righteousness;" he is "the power of God, and the wisdom of God;" he "was made unto us wisdom from God, and righteousness and sanctification, and redemption;" in him "we have our redemption, the forgiveness of our sins." When we receive him by believing, we receive him as power and wisdom and righteousness and forgiveness and justification—all that we need to make us complete in him. And so we should remember that we do not believe on him and then receive the blessings of the gospel apart from him, "for it was the good pleasure of the Father that in him should all the fulness dwell," and in him "are all the treasures of wisdom and knowledge hidden." When God gave Christ, he gave all; and when we receive Christ, we receive all in him.

But we believe on Christ not only for what he is, but also for what he does. The Son of God became the Son of man, in all things "made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people;" and "we have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary,

and of the true tabernacle, which the Lord pitched, not man." "He is also the mediator of a better covenant, which hath been enacted upon better promises," and "he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." When we are brought into union with Christ by believing on him, we become united to him in his work for us as our high priest and mediator, and our faith lays hold upon all that he secures for us as our intercessor. It is thus that we receive the full benefit of his mediation in our behalf.

As the work of the gospel develops and the intercession of Christ takes on new phases, if we exercise an intelligent faith in him, it is necessary that we should accept him in the very work he is doing for us. This is especially true as it relates to the final work of atonement and the blotting out of sin. Just as on the day of atonement and the cleansing of the sanctuary in the olden time the people showed their faith in the redemptive work in a different way than at other times, so in this antitypical day of atonement and cleansing of the sanctuary, believing on Christ for salvation from sin involves a different attitude toward the atoning work than at any previous time. By faith we must enter in with him into the holy of holies, and stand before the ark of the covenant, in which is the unchanged and unchangeable law, and we must accept his life of complete obedience to that law to be manifested in us as a life of obedience to that law. This will set aside all creeds and all human traditions, correct all perversions of the truth, and restore the gospel in its purity and power. But this is simply the experience of believing on Christ and receiving him for all that he is to believers in this last generation.

From what has been said the conclusion is easily drawn that to believe on Christ in our day will involve the acceptance of the threefold message of preparation for the coming of Christ, and the rejection of all that human philosophy which really puts man in the place of God and treads under foot the Son of God. The message for to-day points out the Christ just as definitely as did John the Baptist when he said, "Behold, the Lamb of God, that taketh away the sin of the world," and urges faith in him for salvation; but it directs the believer to the heavenly sanctuary, the place where the Christ actually is, and to the work which he is actually doing in the blotting out of sin. The gospel message for to-day is a message of righteousness by believing on Christ, of salvation by faith, but a faith which takes hold of realities and which transforms the life, so that we may have boldness in this hour of judgment "because

as he is, even so are we in this world."

The jailer's inquiry brings the same answer to-day as in the jail at Philippi, "Believe on the Lord Jesus, and thou shalt be saved;" but the faith which accepts Christ to-day will bring a fulness of light, a fulness of knowledge, and a fulness of experience which will prepare the believer for translation. Let this message be so preached "in the whole world for a testimony unto all the nations; and then shall the end come."

### **The Warfare of Life and Death**

SINCE Adam sinned, there has been war on earth between Life and Death; and so far as mortal eyes can see, Death is ever victorious. Every day renews the march of the funeral train to the abode of the dead. Is the victory of Death which we see on every side an everlasting victory? Is the sleep of death an ever-enduring sleep? Is death the portal to immortality?

The Word of God has answers to all these queries. It tells us that the victory of Death is a victory of appearances only; that the sleep of death is only a sleep; and more than that, it tells us that the grave is not the portal to immortality. Let us consider its teachings.

#### **Is Death the Real Victor?**

Through John the Revelator come these words of Inspiration, answering that question: "And death and Hades [the grave] were cast into the lake of fire. This is the second death, even the lake of fire." Rev. 20: 14. That is the death of Death itself. That ends the career of that scourge of the earth. "He [Christ] must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death." 1 Cor. 15: 25, 26. Setting forth the happy condition of the triumphant righteous, the revelator says: "God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more." Rev. 21: 3, 4.

To him who loves life, who loves mankind and sorrows in their sorrows, there is nothing more comforting than the assurance that the enemy of Life shall at last be laid low by the Prince of Life. Who has not followed the dead form of some loved one to the tomb, and felt the bitter thoughts that tears could not wash away? Who, in his right mind, has ever made friends with Death? The Word of God calls it an enemy, and we know from experience that such it is; and the only thing that makes the stroke of that enemy tolerable to man is the knowledge of the fact that release from that enemy's clutches has been purchased and is assured. The victory of Death is but a transient victory, and beyond its final vanquishing lie the joys of the

eternal world, life, endless life, righteousness triumphant, and peace everlasting.

#### *Is the Sleep of Death Eternal?*

The hosts now living upon this earth are but a handful in comparison with the numberless multitudes that are sleeping in its dust. The whole world is but a charnel-house, a sepulcher, ever filling and never satisfied, whereas, in the purpose of God it was to be the home of happiness and love, the untroubled abode of joy and peace. Will God suffer his purpose to be thwarted throughout the ages to come? The answer of Inspiration is: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. In the depths of his trouble Job asks, "If a man die, shall he live again?" and the answer is: "All the days of my warfare would I wait, till my release should come. Thou wouldest call, and I would answer thee; thou wouldest have a desire to the work of thy hands." Job 14:14, 15. Again he says: "And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:26, 27. Glorious hope, that takes the sting from death, and spoils the grave of its victory!

But does man triumph by his own righteousness and by his own power? Inspiration holds out no such hope. The prophet Isaiah tells us of one who was to bear the iniquities of God's people, a "righteous servant" who, by his sacrifice, should "justify many." He was to be "cut off out of the land of the living for the transgression of my people to whom the stroke was due." His soul was to be made "an offering for sin." He was to pour out "his soul unto death" and be "numbered with the transgressors," that he might "bear the sin of many" and make "intercession for the transgressors." He was to be "bruised for our iniquities;" "the chastisement of our peace was upon him; and with his stripes we are healed." See Isaiah 53. This foreshadows the sacrifice of a "righteous servant," that those to whom the stroke of judgment was due might find justification at the throne of God. It sets forth One, a righteous One, going to his death, that life might be granted to those whose past iniquities had deserved the penalty of death. The psalmist also speaks of this righteous One, and that so definitely that we can not mistake his identity. Of him he says:—

"A company of evil-doers have enclosed me; they pierced my hands and my feet. . . . They part my garments among them, and upon my vesture do

they cast lots." Ps. 22:16-18. Compare Matt. 27:35; John 19:24.

Jesus Christ, then, was the "man of sorrows, and acquainted with grief," the One "bruised for our iniquities." It "pleased the Lord to bruise him," not because the Father delighted in the Son's bruising, but because, through his bruising, we are healed. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." John 3:16. Jesus Christ went through the tomb in order to make a way of escape out of it for us. When he broke the seal which the Roman government had stamped upon his tomb, our Saviour broke the seal on the tomb of every soul that has gone down in death believing in him. A multitude came forth with him at the time of his resurrection, as first-fruits of his finished work, and as indisputable evidence of his power to bring the rest of the dead to life again.

That our hope of eternal life is in him alone is plainly taught in these words: "And in none other [than Jesus] is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12. "If the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." Rom. 8:11.

#### *Is Death the Portal to Immortal Glory?*

Isaiah says, "Thy dead men shall live." Job says: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." The change for which Job was looking was the change from mortality to immortality, the resurrection "out from among the dead ones." Concerning this event we read in 1 Cor. 15:51-55: "We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?"

This gift of immortality comes, then, not at death, but at the time of the resurrection from the dead. When is that? "This we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ

shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:15-17.

That locates the time of the resurrection, and the resurrection locates the time of the bestowal of immortality upon the faithful children of the Lord's household.

So Death is not always to triumph over man; the eyes that close in death, will, through the sacrifice of Jesus, open again to look on brighter skies and a world more beautiful; and the great gift of all gifts—immortality—will be bestowed in person by him who won it for us when he comes to take us to the mansions he has gone to prepare.

C. M. S.

#### *At the Foreign Mission Seminary*

THE first recruits for the mission fields from the Foreign Mission Seminary are under appointment to China. On the evening after the Sabbath, December 14, a special service was held at the Seminary. Professor Prescott presided at the meeting, and, in the introductory remarks, told of his own impressions and experiences during his recent visit to the far East, by which the vast Chinese field was made to appeal to his heart with a force that was almost overwhelming.

The class in the Chinese language then sang a hymn in Chinese. The words were explained to us, the burden of the appeal being, "What is it that you are not willing to give up for Christ?"

By the aid of a stereopticon lantern, Dr. H. W. Miller brought vividly before the audience the great Chinese field and our work in it. The photographs thrown upon the screen were taken by himself in China. He also described the route of the great Siberian railway, from Harbin across Asia to Moscow, a vast new country which Dr. Miller has been the first among us to visit.

All these great territories were made to appeal to us as mission territory lying directly before our feet, which we must plan definitely to enter and occupy.

Another Chinese song, the translation of "Until We Meet Again," sung by the Chinese class, suggested that we were bidding Godspeed to Dr. Miller and the first recruits from the Seminary, who are preparing soon to sail for China. These were earnestly commended to God in the closing prayer.

Three, at least, who have been attending classes—the sanitarium and the school working as one in this seminary work—will sail with Dr. Miller, and possibly others. The work in the new Seminary is proving just what was expected of it—a blessing to students and a strong factor in preparing workers for the field.

A few days ago I spent a morning at

the school, and this is what I saw: First, a class of young men and women reading and reciting in the elements of Chinese, and working at the blackboard over the peculiar characters. At the chapel period following, there was a twenty-minute talk on China's religions. The next recitation hour I visited the general history room and the advanced Spanish class. The next hour was a most interesting one with a large class in tropical diseases, their nature and treatment, taken up in a practical way to help those who are sure to be confronted with the real experience if they go to tropical lands.

This was but one passing glimpse at the work being done in a few classes. Best of all, as with all our schools, the Spirit of God is present, giving a serious and well-defined aim to the work of the students. But we have needed just this opportunity for gathering candidates for the mission fields together for special work. The Foreign Mission Seminary is already a blessed agency in our campaign for missions. W. A. S.

### Constant Need of Prayer by the Young

How much our youth need to pray! Prayer is the life of the soul. It is the only sure refuge from the storms and chilling blasts of sin. In the closet we can hide with God, and be safe.

Satan, like a hungry lion, stalks through the land, seeking to destroy souls, and millions of fallen angels are under his control and are aiding him in his destructive work. In "Testimonies," Vol. IV, page 421, we read: "It is Satan's studied effort to secure the youth in sin; for then he is more sure of the man." Think of this, dear young people. Satan is *studying* how he may destroy you.

This is the most perilous time young people ever faced. It is when a vessel is nearing port that hidden rocks are most apt to be struck. You must have daily help and communion with God, or fail of securing eternal life at last. And to stumble now, when the gates of the celestial city are almost in sight, is sad beyond conception. But it is a time of special danger. The sun of human probation is nearing the horizon. The shadows are lengthening. Gospel light has become almost eclipsed by sin, and the pathway of young pilgrims is growing darker and darker.

I do not say these things to discourage you, but to arouse you to the need of seeking the Lord. In him is help and strength. With him we are safe.

"I would rather walk in the dark with God

Than go alone in the light;  
I'd rather walk by faith with him  
Than go alone by sight."

The refuge for tempted, tried, storm-buffed souls is in earnest prayer. It is this that I am writing to emphasize. You can not be a Christian and walk with God unless you pray.

Especially should the young be found often in secret prayer. In the secret place Jesus at times prayed all night. Daily should we be alone with God. In the secret place you can unbosom to God the dark passions of the heart; you can tell him about your doubts and failures, and secure a firmer grasp upon the throne, and help for the most determined assaults of the enemy. The citadel of a prayerful heart is a fortress impregnable to the fiercest assaults of the legions of darkness.

"Satan trembles when he sees  
The weakest saint upon his knees."

The time especially when we should pray is *in the morning*. This is an excellent way to begin the day, when the mind is clear, and the busy cares of life have not come in to crowd out communion with God.

The Lord gave the Israelites manna, "angels' food" from heaven. It fell with the dew during the night. But in order for them to have food for the day, it was necessary for them to gather it "every morning." So we, in the morning, should, by communing with God in prayer, gather from heaven the heavenly manna for the day. The psalmist says: "My voice shalt thou hear *in the morning*, O Lord; *in the morning* will I direct my prayer unto thee, and will look up." Ps. 5:3.

As an aid in morning devotion, a Morning Watch Calendar has been prepared by the Missionary Volunteer Department. This is not a prayer-book, but a daily reminder, with some appropriate Scripture text, of our duty to meditate upon God's Word, and to pray. It is a suggestion to spend, if possible, the first half-hour of the day alone with God in personal devotion, that we may be prepared for the conflicts of the day. The neglect of prayer is a fundamental neglect; and if we neglect it in the morning, the chances are that we shall neglect it all day. The object of this Calendar is to remind us of our duty to fix the mind on God in the morning and form an inflexible resolution to be true to the principles of right. The Calendar is a reminder for us in the morning to be still and listen to the voice of Jehovah, that he may direct us in the right way. It suggests to us a precious promise of God's immutable Word for our meditation before we begin to study about the perishing things of this world.

As an aid to prayer, we can recommend this Calendar, and trust it may be secured by all our young people, and may prove a blessing to all.

G. B. THOMPSON.

## Note and Comment

### Unity of the Faith

ROME's method of preserving the "unity of the faith," and binding the faithful into one bundle, under one head, is definitely set forth in the following paragraph from the recently published *Motu Proprio* of Pius X:—

Wherefore, we again and most earnestly exhort the ordinaries of the dioceses and the heads of religious congregations to use the utmost vigilance over teachers, and first of all in the seminaries; and, should they find any one imbued with the errors of the modernists and eager for what is new and noxious, or lacking in docility to the prescriptions of the apostolic see, in whatsoever way published, let them absolutely forbid the teaching office to such. So, too, let them exclude from sacred orders those young men who give the very faintest reason for suspicion that they favor condemned doctrines and pernicious novelties.

Certain Protestant schools, under denominational control, have gone to the other extreme, and under the plea of liberality in belief, are paying men to teach the tenets of unbelief and skepticism to young men preparing for the ministry. The one method makes mechanical religionists, the other licenses infidelity to practise in the pulpit.

### Who Inspires Sunday Laws?

SUNDAY laws are a culture, not a growth from the spontaneous demand of the people. This fact is attested by no less a personage than the Rev. W. F. Crafts in a signed article in the *North-western Christian Advocate*, of December 11. After setting forth the results of the work of his Bureau in behalf of Sunday laws, he says:—

The new Idaho Sunday law, although not a national act, has a national significance, for it brings the only State, save California, that had no Sunday law "into the union." The Pacific Coast secretary of the International Reform Bureau combined in this bill the best elements of forty other State Sunday laws. It is especially a model to be studied and copied in that it provides that any executive officer found guilty of neglecting to enforce it is ineligible for any public office for two years. Every politician will see genius in that penalty, and will not be surprised to hear the law is well enforced.

Such a combination of religion and politics, forcing men to go through the motions of religion, and forcing them, under penalty of losing their office, to compel others to go through the same motions, debases politics, does despite to the very spirit of Christianity, and dishonors the name of Christ. No enemy of Christ can do more against the true cause of Christ than he does who compels religious observances under penalty of the law.

# One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

## A United Effort

As we draw near the close of the year 1907, it becomes more and more evident each day that it will take a determined and united effort to raise the remainder of the \$150,000 fund by that date. It seems perfectly clear that every conference and every individual, no matter what has already been done, should stand ready to help if able to do so. The Georgia Conference has passed its apportionment by nearly \$100. The president writes as follows: "I well remember that when the matter was first mentioned to me, my first thought was, We can never raise here the amount that is required of us. Again I said, God is in this work, and he does not require impossibilities. And God be praised, the money that was required was raised, and more.

"At our camp-meeting — came and made another pull. I told him, before he came, that we had already raised our share; but if he desired to come and try, I would help him all I could.

"He made a few remarks, and then I made another plea, and the money came in, with pledges, to the amount of about \$75.

The president of the North Carolina Conference writes: "I will say that though a star now adorns our name in the list of States, we are not ceasing to press the work at every reasonable opportunity. I am glad to give assurance of our continued interest, energy, and attention to this, until the people shall be restrained from giving."

## Nearly Finished

THERE has been paid in in cash on the \$150,000 fund in the Southern Union Conference up to the present date, December 13, the sum of \$6,122.81. The General Conference requested that the sum of \$6,000 be raised by the Southern Union Conference as its reasonable part of the fund. We feel thankful to God, and very grateful to our brethren, that we have been able to reach and pass that mark. There are, however, a large number of pledges that have been made in the South on this fund that have not been paid. We shall certainly not stop to sing the song of jubilee at the present time, but shall continue right along in the work of helping to raise the remainder of the \$150,000 fund, and then join in the grateful chorus when the whole amount is raised, and there is a large overflow added to this, the greatest fund ever raised by Seventh-day Adventists. We are certain there is a large amount of money on the road, but it goes so slowly through the "regular channels" that we should all work until everything is in, in every union conference, at least the amount suggested by the General Conference. In the language of the sailor, let us "call all hands up on deck," and with an earnest, sharp, united effort, close up this fund immediately.

The recent financial crisis demonstrates that earthly institutions are not a safe place to deposit our funds. This truth,

this cause, will survive when the world goes down in wreck and ruin. This is the only place of safety for our lives and for our money.

We have hoped to see the whole amount actually on the list by Jan. 1, 1908, but if it is not there before that time, we feel certain that it will be but a few days until the many streams that are flowing toward the General Conference Treasury will have filled the \$150,000 fund to the brim, and then to overflowing.

J. S. WASHBURN.

## Received on the \$150,000 Fund up to Dec. 17, 1907

<b>Atlantic Union Conference</b>	
*Central New England .....	\$ 2,772.18
Chesapeake .....	554.73
*Eastern Pennsylvania .....	2,477.67
Greater New York .....	1,425.17
*New Jersey .....	1,148.26
Maine .....	689.88
New York .....	2,239.50
*Southern New England .....	1,160.50
Vermont .....	1,255.00
Virginia .....	762.14
West Pennsylvania .....	1,501.85
*Western New York .....	1,973.84
West Virginia .....	465.49
<b>Total .....</b>	<b>18,426.21</b>
<b>Canadian Union Conference</b>	
Maritime .....	317.43
Quebec .....	97.27
Ontario .....	778.15
Newfoundland .....	16.80
<b>Total .....</b>	<b>1,209.65</b>
<b>Central Union Conference</b>	
Colorado .....	2,638.65
Kansas .....	2,788.82
Missouri .....	1,558.23
*Nebraska .....	5,727.90
*Wyoming .....	780.99
<b>Total .....</b>	<b>13,494.59</b>
<b>District of Columbia</b>	
*Washington churches .....	1,361.19
<b>Lake Union Conference</b>	
East Michigan .....	2,544.09
*Indiana .....	5,183.52
North Michigan .....	1,103.14
*Northern Illinois .....	2,810.61
*Ohio .....	5,720.81
Southern Illinois .....	1,201.59
West Michigan .....	6,700.30
Wisconsin .....	3,868.62
<b>Total .....</b>	<b>29,132.68</b>
<b>North Pacific Union Conference</b>	
Conference not specified .....	55.00
British Columbia .....	210.50
Montana .....	578.33
Upper Columbia .....	3,037.78
Western Washington .....	2,359.56
Idaho .....	976.90
Western Oregon .....	2,604.96
Hawaii .....	16.05
<b>Total .....</b>	<b>9,839.08</b>
<b>Western Canadian Union Conference</b>	
Alberta .....	200.80
Manitoba .....	305.30

Saskatchewan Mission Field ..	47.60
<b>Total .....</b>	<b>553.70</b>
<b>Northern Union Conference</b>	
Iowa .....	4,788.20
*Minnesota .....	5,474.68
*South Dakota .....	2,645.47
*North Dakota .....	2,011.09
Conference not specified .....	73.82
<b>Total .....</b>	<b>14,993.26</b>
<b>Pacific Union Conference</b>	
*Arizona .....	414.14
California-Nevada .....	8,917.75
Southern California .....	1,738.76
*Utah .....	431.58
<b>Total .....</b>	<b>11,502.23</b>
<b>Southern Union Conference</b>	
Conference not specified .....	49.65
*South Carolina .....	230.09
Alabama .....	513.14
Tennessee River .....	1,246.01
Florida .....	795.24
*North Carolina .....	940.56
*Cumberland .....	1,184.63
*Louisiana .....	565.54
Mississippi .....	343.83
*Georgia .....	441.47
<b>Total .....</b>	<b>6,310.16</b>
<b>Southwestern Union Conference</b>	
Not specified .....	22.82
Arkansas .....	513.35
Oklahoma .....	2,802.02
Texas .....	1,949.90
<b>Total .....</b>	<b>5,288.09</b>
<b>Unknown</b>	
Unknown .....	158.20
<b>Foreign</b>	
*Algeria .....	13.33
Australia .....	163.84
Bermuda .....	36.00
China .....	155.60
South Africa .....	328.16
Jamaica .....	13.41
Yukon Territory .....	20.00
England .....	264.13
West Africa .....	14.06
Mexico .....	2.00
Costa Rica .....	6.25
India .....	147.94
South America .....	41.80
Switzerland .....	9.69
Panama .....	24.00
Nicaragua .....	4.00
Central American Mission .....	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
*Egypt .....	51.55
Palestine .....	3.00
Tobago, W. I. .....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	1.00
Straits Settlements .....	10.08
Pitcairn Island .....	10.00
<b>Total .....</b>	<b>1,464.93</b>
<b>Grand Total .....</b>	<b>\$113,733.97</b>
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.

### The Coming Dawn

GENEVA ANDERSON

WHEN breaks the day! O glorious fruition

Of all our hopes, and death of all our fears!

Eternal life, the end of sin's condition,  
The glad good-by to death, to sorrow's tears.

"Knowing as known,"—the veil is drawn away,

When the day breaks, and the shadows flee away.

When breaks the day! The sun departs in splendor

Behind the rugged mountains, brave and old;

The dying radiance of the sun so tender  
Turns threatening clouds to purple, red, and gold;

But now the light is gone, the clouds are ashen gray,

"Till the day break, and the shadows flee away."

O Saviour mine, for whom my soul is longing

Far more than watchers for the morning light,

Or weary, panting hart for clear springs cooling,

Give me thy strength to work, by day or night;

Give me thy patience, grace to watch and pray,

"Till the day break, and the shadows flee away."

College View, Neb.

### The Return of the Exiles—

No. 8

Days of Anxiety

MRS. E. G. WHITE

STIRRING were the times during which Israel worked by faith to restore the temple at Jerusalem. Through the messages delivered by Haggai and Zechariah, the people were roused to put forth every possible effort to build. As they labored, they were sadly harassed by the Samaritans and others who feared not God.

The enemies of the faithful builders devised many discouraging hindrances. The provincial officers of the Medo-Persian realm visited the returned exiles, and requested them to state the name of the one who had commanded them to rebuild. If the Jews at that time had not been trusting the Lord for guidance, this inquiry made by men high in authority might have resulted disastrously to the builders. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." The officers were answered so wisely that they decided to write a letter to Darius Hystaspes, king of Medo-Persia, directing his attention to the original decree made

by Cyrus, commanding that the house of God at Jerusalem be builded, and that the expenses for the same be paid from the king's treasury.

Darius searched for this decree, and found it, whereupon he directed those who had made inquiry, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

"Moreover," Darius declared, "I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons."

The king further decreed that most severe penalties be meted out on any who should in any wise alter the decree; and he closed with the remarkable statement: "The God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed."

Thus the Lord, in his providence, prepared the way for an early completion of the temple. But for months before this decree was made, the Israelites had kept on working by faith, "the prophets of God helping them."

Just two months after Haggai's last recorded message was delivered, Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel.

After an introductory view of the nations having universal dominion in the earth, Zechariah hears "the angel of the Lord" inquiring, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me," Zechariah declares, "with good words and comfortable words.

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous

for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

"Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

The prophet is now directed to cry out, saying, "Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

Next the prophet sees the powers that had "scattered Judah, Israel, and Jerusalem," symbolized by "four horns." Immediately afterward he sees "four carpenters," representing the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself.

"I lifted up mine eyes again," says Zechariah, "and looked, and beheld a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

God had commanded that Jerusalem be rebuilt, and the measuring of the city was a symbol that he would give comfort and strength to his afflicted ones. His protecting care, they were assured, would be like "a wall of fire round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises!

The prophet is now inspired with an earnest message to the children of Israel who are still in Babylon, the land of their captivity. At the time the decree of Cyrus was given, nearly a score of years before, only a comparatively small number, a mere "remnant," had returned to Judea. By far the greater portion had failed of discerning the opening providence of God, as revealed in the decree of King Cyrus. They had chosen to remain behind, in a heathen land, rather than to return to Jerusalem.

And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. The Lord foresaw the troublous times that would soon follow in the reign of Xerxes—the Ahasuerus of the book of Esther. And so, in a time of special favor and opportunity, the message was given, through Zechariah:—

"Ho, ho, come forth, and flee from



the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."

How sad it is to contemplate that this touching appeal met with so little response! Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther!

The Lord's purposes for his people have ever been the same. He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom. When those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory, God's purpose for mankind will have been fulfilled.

To us who are praying and longing for the coming of this most glorious kingdom, as well as to the children of Israel in the days of Zechariah, are spoken the words: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

### Prayer and Praise

A. J. BRISTOL

"O COME, let us sing unto Jehovah; Let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving;

Let us make a joyful noise unto him with psalms.

For Jehovah is a great God,

And a great king above all gods. . . .

O come, let us worship and bow down;

Let us kneel before Jehovah our Maker: For he is our God,

And we are the people of his pasture, and the sheep of his hand.

To-day, O that ye would hear his voice!"

At this season when our minds are especially exercised in reference to drawing near the Lord, it is well that we consider the scripture quoted above, and others which so clearly teach that thanksgiving is one of the means of approach to God.

While it could doubtless be as truly said of many of the Lord's people in this time as it was of old, that "your iniquities have separated between you

and your God, and your sins have hid his face from you, that he will not hear;" and equally applicable to us would be the admonition to "wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well," yet we should bear in mind that it is "the goodness of God [that] leadeth thee to repentance." As we gratefully recall the tender mercy of the Lord in his dealings with us, our hearts will be melted to tenderness, and we shall truly repent of having wandered so far from our loving Father.

Failing to praise, we forget to pray, and we begin the course of the heathen, of whom the apostle wrote "that, knowing God, they glorified him not as God, neither gave thanks; . . . and even as they refused to have God in their knowledge, God gave them up unto a reprobate mind; . . . being filled with all unrighteousness." And then follows the long dark catalogue of sins of which they became guilty, and it seems to include every unclean and hateful thing. All this is the result of not giving thanks to God. If, upon examination, we find any of these things in our hearts, let us without delay begin to recount the mercies of God. Thank him that you are alive, and have been permitted to see your peril; thank him that it is not too late to be forgiven; and above all, thank him for the "Way" out of every difficulty.

Anciently the people of God were directed to erect monuments of the special experiences in which God wrought for them, and repeatedly the admonition is given to "beware that thou forget not the Lord thy God, in not keeping his commandments" in times of material prosperity. That these things might be kept in mind, the instruction was given to "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Thou shalt teach them diligently unto thy children."

We are often reminded from the pulpit and by the printed page of our duty to pray, but not much is said or written of our duty to praise, and yet, if we carefully note in reading the Bible, we shall find the exhortation to praise is more frequent than is the one to pray. Frequently the two are mentioned together: "Rejoice always; pray without ceasing; in everything give thanks." "Continue steadfastly in prayer, watching therein with thanksgiving." "Rejoice in the Lord always: and again I will say, Rejoice. . . . The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "We need to praise God more 'for his goodness, and for his wonderful works to the children of men.' Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's

mercies, and yet how little gratitude we express, how little we praise him for what he has done for us."

While conditions in the world and our relation to them as bearers of the last message of mercy are such that we have felt constrained to observe a day of solemn fasting and prayer, if we have been faithful in putting away the evils which the fast has revealed, we may find confidence and courage to persevere by recounting the unmistakable evidences that this is the Lord's work, and that "hitherto hath Jehovah helped us." Having yielded our hearts fully to the Lord, and our lives to his service, it is our privilege to "look up" and rejoice.

"Serve Jehovah with gladness: Come before his presence with singing. Know ye that Jehovah, he is God; It is he that hath made us, and we are his;

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving. And into his courts with praise:

Give thanks unto him, and bless his name.

For Jehovah is good; his loving-kindness endureth forever,

And his faithfulness unto all generations."

"Ascribe unto Jehovah the glory due unto his name:

Bring an offering, and come into his courts."

Takoma Park, D. C.

### Character of the Papacy—No. 5

Some of Its Earlier Supports

J. O. CORLISS

ABOUT the surest way to put one into leading-strings is to darken his vision. Put out one's eyes, and he sees no stumbling-block, because he walks in the blackest night. The blind always desire to be led, and they ask no questions about objects with which they do not come in contact. They follow the lead of any one, high or low, of any grade of intelligence, who volunteers to guide them in the way, because they are entirely helpless and dependent.

Very much after this sort were the people of the medieval ages. Having been refused the light which shines from God directly through his Word, in their inherent longing to be guided into a better existence they submitted to be led through midnight byways, not daring to question the breath of corruption which was constantly being wafted toward them, but continuously hoping that all would work at last for their eternal good. In justification of this latter statement, we quote from "The Pope and the Council," page 291, as follows: "Paradoxical as it may sound, it is an historical fact that the more suspicious and scandalous the conduct of the popes—with their exemptions, privileges, indulgences, and the like, and the consequent confusion in the church—appeared to pious men, the more inclined they felt to take refuge from their doubts and

suspicious in the bosom of papal infallibility. Tested by simple Christian feeling, they would have been obliged to condemn this, and much else, as an abuse and heinous sin against the church. But that feeling had to contend with the notion, instilled into them from youth, that the pope is lord and master of the church, whom none may contradict or call to account."

Thus were men blinded, and taught to regard themselves as mere herds of cattle belonging to the pope, with no will of their own, to be driven here and there as the head of the church dictated. Some, indeed, we are informed, were settled in the notion that the pope was a mysterious god upon earth, whose ways should not be too closely scrutinized, but whose voice was to be blindly followed, as though it came from heaven above.

Not only were men thus denied the right of conscience in spiritual affairs, but they also were forbidden the right of self-government in civil matters as well. Gregory VII, the first pope to undertake to depose kings, said, "To me is given power to bind and loose on earth and in heaven."—*Mansi*, 20: 467. This Gregorian system, says Janus, "required the most complete immunity of the whole clergy from the secular power and civil courts. It served to create an immense army, exclusively belonging to the pope, and widely separated by common caste feelings and caste interests from the lay world."—*The Pope and the Council*, page 155.

After the Reformation had wrought its wonderful change of sentiment in Europe regarding civil government, and absolute monarchy gave way to a constitutional form of sovereignty, the Gregorian theory fell somewhat under decay, among the laity; so much so that for thirty years prior to the great ecumenical council of 1870, there occasionally appeared printed discourses from influential quarters, modifying earlier divine claims of the papacy. To offset these Pius IX issued a Syllabus in December, 1864, which condemned, in all, eighty of these so-called heresies, and reasserted all the pretensions of medieval days. Following this the nations were notified that a world council for the ratification of these syllabic articles would be called to assemble in Rome at an early date.

Among other things condemned as heresies, which history has stated over and over again as true, this remarkable document affirmed it to be a wicked error to admit Protestants to equal political rights with Catholics, or even to permit Protestants to worship freely as they see fit. On the contrary, it affirms that the early doctrines of Jesuits, advocating suppression and coercion, are sacred obligations. Schneeman, in commenting on this, says that "the church will, of course, act with the greatest prudence in the use of her temporal and physical power, according to altered circumstances, and will not therefore at present adopt her medieval policy."

The seventy-seventh proposition just referred to was directed against Bishop

Ketteler, of Mayence, who, in a very popular work, attempted to show that the Catholic Church thoroughly respects freedom of conscience of all outside of her own communion, and would consider any coercion in their cases as immoral and utterly unlawful. It was also made plain by the bishop that Protestants had no need to fear regarding forcible coercions to the Catholic faith. Schrader, the Syllabus commentator, said that the bishop had fallen into that "forbidden liberalism," which is accounted by the Roman Church as one of the "grossest errors of the day." The Syllabus closes with the assertion that "they are in damnable error who regard the reconciliation of the pope with modern civilization as possible or desirable."

It is easy to see from the foregoing that Rome has not changed, in any degree, her principles of intolerance. Her only hindrance in carrying out her ancient dogmas is the democratic attitude of constitutional rights in modern civil government. Let the papacy appear to modify its maxims to harmonize with popular institutions, and their educating forces, or let existing society modify its claims to meet apparent variation of papal demands, then, according to the Jesuit Schneeman, Rome might again dominate affairs of state according to her faith in her divine right to rule the world. Elements are even now stirring that will count heavily toward this result in the near future.

Of this phase we will have more to say later, but in this connection it will be well to call attention to another step of the papacy, by which it insured the entire support of its clergy. Finding that it needed all the support possible to sustain its claims of divine right before the world, a plan was launched by which the clergy would be deprived of home interests, and so become more fully devoted to the upbuilding of the papacy. The subject of celibacy had been broached in some important gatherings, notably the Council of Carthage (251), and the Council of Elvira, 313(?). But in a council held at Rome in 1074, Gregory VII pressed the matter so strongly that no ecclesiastic should be a married man, that the doctrine put forth tentatively and gradually, as a thing desirable, was then made an absolute law of the church.

This put into the hands of the hierarchy a most potent engine of ecclesiastical power, in that it put every priest in a special caste by himself, and made him entirely subservient to the interests of the supremacy of the church. It virtually divorced the priesthood from citizenship in all countries, by creating a great gulf between its popish ministers and the rest of humanity. Especially has this been the case to a large extent in the United States, where the fear has existed that, in view of the papacy's pronounced antagonism to modern civilization, if papists ever became strong enough politically, they would upset the Constitution.

In fact, the *Civiltà Romana*, a peri-

odical produced by Jesuits, and at one time indorsed by a papal brief as an organ of the Church of Rome, maintained, as late as 1854, that it is necessary for the church to visit her opponents with fines, imprisonments, and scourgings, without which, it affirmed, she could not exist to the end of the world. See Vol. VII, page 603. It maintained, indeed, that, as an urgent necessity, in view of the unbelief of the present time, this work should be carried on through the old institution of the Inquisition, which it describes as "a sublime spectacle of social perfection." See Vol. I, page 55.

But in this matter, as suggested by certain of their astute advisers, prudence will dictate that, for some time to come, the divine right assumed by the papacy will be permitted to lie dormant, adopting in the meantime a waiting attitude. Time alone can tell what will come, but we may be certain that out of the questions now agitating the Catholic world, there will be evolved a plan by which the power of the papacy will be felt as in days of old. The present outlook of the situation, however, will be considered in another paper.

*Mountain View, Cal.*

### Personal Efforts

WILLIAM COVERT

THE apostle Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. It becomes necessary for the gospel laborer to go where sinners are and to come into personal touch with them in order to bring about their salvation.

Christ, the Saviour of men, went into the homes of the people, sat at their fire-sides, ate at their tables, slept in their beds, acquainted himself with their conditions, learned about their burdens, ministered to their needs, taught them precepts of truth, allayed their fears, brightened their hopes, and proved himself to be a tender-hearted brother who could soothe their sorrows and save them from their troubles. And every missionary who would be successful in his work should learn from Jesus, and do as he did.

The sinner's hardened conscience must be softened, and his darkened mind must be enlightened, before he can be made to sense his great need of help. A deathlike stupor possesses the average human mind, and something unusual must be done to arouse the drowsy one from his benumbed condition, else he will soon pass into the dark abyss where no pleading can reach him.

And even now very many right among our own churches, and even in our home circles, are in the road that leads to eternal death. Indeed, we find persons in need of personal help wherever we go, so that no one can say there is nothing that he can do.

As the Saviour on the cross found a seeking sinner near at hand, so may his followers at every turn and in every

place find opportunities to call sinners to repentance. Day by day and hour by hour, we meet and talk with those who have no hope in Christ; and what record is made in heaven of these things?

The curious man who climbed the tree, the blind one who cried by the roadside, the impotent man at the pool, and the ruler who came by night, all received personal attention from the Son of God. And if it was right for him to leave heaven and come into our world to save sinners, we certainly ought to turn aside from our little earthly affairs to give our fellow creatures the message which he has prepared for us to hand to them. He sought them out, and often called them by name (John 10:3; 11:43), so that his appeals were personal and direct. A word spoken directly and tenderly is a balm and a solace when applied to an aching heart. No kind of missionary investment is more effective than this, and even the poorest one of God's children may possess it in abundance to give away. Ask the Lord to help you to do it.

Chicago, Ill.

### Lessons from Nehemiah

R. J. LAIRD

AFTER every great epoch there has usually been a time of quiet, in which but a few pages of history were written. It was so after the great advent cry in 1844; so it was after Ezra's reform movement. The book of Ezra closes with the account of the great separation, which had involved all classes. Twelve years had elapsed when Hanani brought word to Nehemiah: "The wall of Jerusalem . . . is broken down, and the gates thereof are burned with fire." Neh. 1:3. Nehemiah, overwhelmed with grief that Satan should again have been allowed to triumph, "sat down and wept, and mourned certain days." Verse 4. Well for us is it when our grief drives us to God.

A season spent in worshipping God always results in conviction, as with Nehemiah. "Both I and my father's house have sinned" (verse 6), is the language of true repentance. Sin must be acknowledged before God, and faults confessed "one to another." James 5:16. This will of itself act as a deterrent. The great Australian revival came about after the ministers had met together and confessed one to another. Let our plea be based upon God's promises, "If ye turn unto me, and keep my commandments, . . . I . . . will bring them unto the place that I have chosen." Neh. 1:9. Nehemiah was zealous for God's glory, as suggested by calling God's attention to "thy servants." Verse 10. Compare 2 Sam. 7:26; 2 Kings 19:19; Isa. 48:11.

It is said that it was even a capital crime to appear sad in the Persian monarch's presence. When the king asked of Nehemiah the reason for his sorrow of heart, Nehemiah was "very sore afraid." But Nehemiah "prayed to the God of heaven." Verse 4. Shall we not all learn to cultivate the habit of silent

prayer for grace, guidance, and wisdom?

Permit a personal illustration: I was out on a book-selling trip in Kuangsi, alone as to foreigners, and of the coolies all were practically strangers to me and to the place. While dinner was preparing, some books were taken on the street, for sale. I had not been out long when the Chinese crowd suddenly took up the cry of an opium fiend, and shouted, "Kill the foreign devil! Kill!" It is one thing to write these words, but quite a different experience to hear them. As the crowd closed in around me, "God, help me!" I cried, in my distress. As I turned around, the people stood back on each side, and allowed me to pass. Believe God answers prayer? It has been proved that he does.

Now mark Nehemiah's request: "Send me unto Judah." He does not mention dangers by the way. Think what it meant to the king to "rebuild the wall." However, Nehemiah, by his godly and consistent life, had won the king's confidence. Treason was never thought of by Artaxerxes. God is calling loudly to many to-day, not to fill the needs of cities only, but national needs, such as those existing in China. Here the living stones need to be gathered out, the ignorant instructed, and error to be gently opposed. It should not be, where I can be useful, but *most* useful; not, where there is need, but the *greatest* need, or the danger of delay greatest. "Where can I lay out my life for God at highest interest?"

We have come to the point of seeing that the Orientals stand with the Occidentals with an equal claim to Christ as their Saviour. It is not favor that is asked for the heathen, but a more just approach to equality in the distribution of the gospel. God is always true and good. Given the man who says, "Send me," the equipment—temporal and spiritual—surely will follow. "Whom shall I send, and who will go for us?" Isa. 6:8. Your answer to God's question may find you among the Zulus in South Africa, whose needs are appealing to our people for the gospel; or among the fanatical Mohammedans; behind the fast-closed doors of Afghanistan, or among the hostile millions of Tibet.

On arrival at his mission station, Nehemiah spent three days in investigating and arranging his plans. The Foreign Mission Seminary at Washington will prove of inestimable advantage to our workers. Then there will be another time of survey when they reach their fields of labor. The language will call forth the best in them, even to tears. Then the heart will be fired, and the response will be unanimous, "Let us rise up and build." It was so arranged that most of the people of the city built opposite or nearest their own houses.

Nehemiah had hardly got the people to work when fierce opposition assailed them. "They laughed us to scorn." "If a fox go up, he shall even break down their stone wall." This will come wherever a Seventh-day Adventist worker goes. In China ministers write

us: "It would be easy, I trow, to snap up your few converts if we should offer them employment." "The missionary body could make short work of you. The Chinese government's closing schools on Sunday . . . all militates against you." Satan next brought slander, conspiracy, and treachery against Nehemiah. Chap. 4:8, 11. Opposition to the third angel's message will unite those hitherto at enmity. And hindrances will be found within, perhaps, as often as without. The "bearers of burdens" grew weary. Verse 10. "Actual service tests zeal, and much that promised well fails."

"Our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." Verse 11. Some who went out from us are now doing Satan's work, in aiming at our organization. But let us trust in the assurance that God will vindicate his truth. Let us stand by our organization, as men of old rallied around their standard. Our Captain never lost a battle. "They said unto us ten times [the Chinese number for perfection], That from all places ye must return to us." Verse 12. Nehemiah thereupon set a careful watch. A mission leader, on his way to the Shanghai Centenary Conference, told one of our workers, "It is a necessity of organization that all the smaller missions will have to join the federation"—evidencing the change of front of the speaker, who four years ago tabooed even attendance at a local conference of workers as being waste of time.

Nehemiah's injunction stands good to-day for Adventists: "The work is great and large, and we are separated . . . one far from another;" but "our God shall fight for us." Verses 19, 20. True prayer will not slacken energy; rather will it increase zeal and labor. We must "watch and pray," if we would be overcomers. "They that be with us are more than they that be with them." May God open our eyes to see him. "Eternal vigilance is the price of liberty." "All the heathen . . . feared, . . . for they perceived that this work was wrought of our God." Chap. 6:16, R. V. As a result of God's blessing our organization, the increase in all branches of our work is being favorably commented upon and emulated by those not of our ranks.

At last the work was finished, and "the joy of Jerusalem was heard even afar off." Chap. 12:43. We in heathen lands praise God when we see our dear people giving over fifty thousand dollars in tithes and offerings for mission fields. Then they can raise the \$150,000 fund, in addition. The way may sometimes seem rough, and the difficulties many; but soon God will finish the work, and cut it short in righteousness. One secret of Nehemiah's success was the fact that he believed. "The joy of Jehovah is your stronghold." Neh. 8:10, A. R. V., margin. Nehemiah's experience is an illustration of what one man can do when linked to Omnipotence.

Chang-sha, China.

## Aids for Bible Readers

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

### The Second Beast of Daniel 7

THE second beast, the bear, corresponds with the solid, heavy chest of Nebuchadnezzar's statue. The twofold division and the relative strength of the two sides, the one stronger than the other, recur in this symbol also, in that the bear is raised up on one side, ready to use the arm in which its chief strength lies. It lifts itself up heavily, in contrast with the winged rapidity of the Chaldean or Babylonian conquests. The three ribs in its mouth correspond accurately to the three kingdoms which the Medo-Persian empire swallowed up, the Lydian, Babylonian, Egyptian. It is bidden, "Arise, devour much flesh," in conformity with the greedy, "all-eating," character of the animal. Waste of human life was a characteristic of the Persian empire in its heavy aggressiveness. Heaviness was, after Cyrus, the characteristic of its wars.

It never moved, except in ponderous masses, avalanches, precipitated upon its enemy, sufficient to overwhelm him, if they could have been discharged at once, or had there been any one commanding mind to direct them. Like Attila or Timour, they wielded vast masses of human strength on their enemies; their armies varied from 300,000 on slighter expeditions to a million. Darius' army, with which he marched through the desolate regions of Scythia, was counted at 700,000, exclusive of his fleet of 600 ships, which would add a naval force of 120,000 men. Xerxes' expedition against Greece resembled more the emigration of vast hordes, than an army; they were calculated at above two million and a half of fighting men. Artaxerxes Longimanus, his successor, gathered two armies, each, it is said, exceeding 300,000 men, to subdue the single province of Egypt. The first was defeated chiefly through 200 Athenian ships. It is noticed how Artaxerxes gathered his army from all quarters to resist his brother Cyrus The Younger. Xenophon tells us that deserters and prisoners counted it 1,200,000, and that it was actually 900,000, a contingent of 300,000 not having arrived in time. Even its last unwarlike king brought an army of 500,000, or 600,000, to the battle of Issus; and, two years after its defeat, he gathered 1,000,000, in splendid array, to cover the plain of Gaugamela, a multitudinous host from all the nations yet left under his sway, to be mostly but the spectators of his disgrace.

"When the Persians first became a conquering people," says Hereen, "it was their uniform practise to strengthen their armies by means of the conquered nations, who were forced to accompany them on their further advances. But when they had founded and organized their empire, and were lords of all Asia

from the Indus to the Mediterranean, it would have involved endless difficulties to collect troops out of lands so distant. To do this on all little occasions, such as internal disturbances or easy wars, would have been as unmeaning as impossible. Still it continued to be their practise, that, on all great national undertakings, whether directed to the enlargement of the empire in distant lands or to meet mighty aggressions from without, such musters were made of all the subject nations, as is shown by the great arrays under Darius Hystaspes, Xerxes, and even under the last Darius.

"Even the preliminary preparations were of immense extent. The king's command issued to all nations of the empire, directing what each was to contribute, in men, horses, ships, or provisions. The commotion occasioned thereby throughout Asia lasted, before the expedition of Xerxes, for four full years. . . .

"The order of march in their own territories was marvelous; rather there was scarce any order. The men were not even separated according to nations, but formed an immense chaos. In the midst was the king with the Persians; the baggage went before. As they advanced, the inhabitants of the countries through which they passed were driven on, and had to swell the multitude. So the mass grew continually; the baggage must have become incalculable. The most inconceivable thing is the provisioning. In the countries through which they passed, corn had to be laid up long before; other was brought by ships. Else the hordes had to provide for themselves. Meals were ordered for the king and his attendants, but were given at such an expenditure that this alone exhausted the cities. . . .

"On approaching the enemy's country, the army was divided according to nations. This was connected with a muster which the king commonly made. Hence the document in which Herodotus has preserved to us an accurate list of the nations in Xerxes' army. The muster took place in Europe. Little instructive as the scene may be for military men, there could scarce be one more interesting to the observer of nations. The history of the world gives no instance, of which such a multitude and variety of nations was compressed into one spot of the earth, as appeared, each in his peculiar costume and arms, on the plain of Doriscus. Herodotus counts and describes fifty-six nations, which served by land, horse and foot, or part in the fleet. There were Indians in their cotton dress, and Ethiopians from beyond Egypt, clad in skins of lions; the black Walruchs from Gedrosia, and the nomad tribes from the steppes of Mongolia and the great Bucharly; wild hunting tribes, like the Sagartians, who, without weapon of bronze or steel, caught their enemies, like the animals they hunted, in leathern lassoes, and Medes and Bactrians in rich array; Libyans with four-horse chariots, and

Arabs upon camels; Phenician mariners with numerous squadrons, and Asiatic Greeks compelled to fight against their countrymen. Never did despotism exhibit a spectacle, which began so splendidly, to end so pitifully."

Every lineament then of the description agrees with the Medo-Persian empire; the heavy fierceness and the destructiveness of the animal; the prominence given to the one side; the three ribs, which can receive no explanation as to any other empire.—"*Lectures on Daniel the Prophet*," by E. B. Pusey, D. D., London, 1869, pages 72-76.

The second kingdom is represented (verse 5) by "another beast like to a bear, and it raised itself up on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." This is the kingdom of the Medes and Persians: and for their cruelty and greediness after blood they are compared to a bear, which is a most voracious and cruel animal. The very learned Bochart recounts several particulars wherein the Persians resembled bears: but the chief likeness consisted in what I have mentioned; and this likeness was principally intended by the prophet, as I think we may infer from the words of the text itself: "Arise, devour much flesh." "A bear," saith Aristotle, "is an all-devouring animal:" "and so," saith Grotius, "the Medo-Persians were great robbers and spoilers according to Jer. 51: 48, 56."

"And it raised itself up on one side," or as it is in the margin, "it raised up one dominion;" for the Persians were subject to the Medes at the conquest of Babylon, but soon raised up themselves above them. "And it had three ribs in the mouth of it between the teeth of it:" these Jerome "understands of the three kingdoms of the Babylonians, Medes, and Persians, which were reduced into one kingdom;" and so likewise Vatablus and Grotius; but Sir Isaac Newton and Bishop Chandler with greater propriety explain them to signify the kingdoms of Babylon, Lydia, and Egypt, which were conquered by it, but were not properly parts and members of its body. . . .

"And they said thus unto it, Arise, devour much flesh;" this was said, as it was before observed, to denote the cruelty of the Medes and Persians. . . . Cambyses, Ochus, and others of their princes were indeed more like bears than men. Instances of their cruelty abound in almost all the historians, who have written of their affairs, from Herodotus down to Ammianus Marcellinus, who describes them as "proud, cruel, exercising the power of life and death over slaves and obscure plebeians. They pull off the skins (says he) from men alive by pieces, or all together: and they have abominable laws, by which for one man's offense all the neighborhood is destroyed." —"*Dissertations on the Prophecies*," by Thomas Newton, D. D., London, 1840, pages 226, 227.



### Face to Face

MARY A. MORRIS

O, THE rapture past the telling!  
We shall see Him face to face.  
Where the glad new song is swelling,  
Tell the story of his grace.

We shall cast our crowns before him,  
While ascends the sweet refrain:  
Magnify, exalt, adore him,  
Lamb of God for sinners slain.

We shall tell the blessed story  
How he came from heaven to earth,  
Laid aside his robes of glory—  
King, yet child of humblest birth.

We shall see him, we shall know him,  
And our joy will be complete.  
When we see him, we shall know him  
By the scars in hands and feet.

We shall praise the love that sought us,  
Thank him for his matchless grace,  
Sing the wondrous love that bought us,  
When we see him face to face.  
*Willow Lake, S. D.*

### Parental Responsibility for the Condition of the Young

MRS. CORA HOOPES

THE condition of the young at the present time is to a large degree just what Satan would have it. Their minds are diverted from the truths of the Bible, and the spirit of pride, selfishness, and worldly amusements has crept into the hearts of many of the young. The truth seems to have no charms for such, and the spirit of carelessness prevails. Those who have charge of the children keenly feel the lack of interest shown from Sabbath to Sabbath. Great efforts have been put forth to counteract this spirit of indifference, but as those in charge of Sabbath-schools and young people's meetings have the children only a few hours each week, the good accomplished has been far less than we could wish to see.

The leaders and teachers of the children should have the hearty co-operation of the parents. The Sabbath-school lessons should be studied in the home, ready to be recited in the class, and the parents should lead out or direct in this study. Duties, whether in the home or in the Sabbath-school, should be performed as unto the Lord. God is a God of order. Things that are done in a careless manner are displeasing to him.

We are living on the brink of eternity. We have been warned repeatedly of the stupefying power of the evil one. Satan is lulling us to sleep, and we do not realize the danger, nor the importance of keeping awake and watching unto

prayer. The Christian experience of the young is a matter with which the parents have very much to do.

When the children and youth are given an active part in the young people's meeting, they should willingly and freely respond. The exercises in which they are to take part, should be studied at home, ready to be given promptly when called for. This would be pleasing to the Lord, and less embarrassing to the leaders, and would put an end to confusion; but only with the co-operation of the parents can this be successfully brought about.

In "Testimonies for the Church," Vol. V, page 322, we read: "Parents, if you would educate your children to serve God and do good in the world, make the Bible your text-book. It exposes the wiles of Satan. It is the great elevator of the race, the reprover and corrector of moral evils, the detector which enables us to distinguish between the true and the false. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this Holy Book, and parents have themselves to blame if they do not make it intensely interesting to their children. . . . Parents have a great and responsible work to do, and they may well inquire, 'Who is sufficient for these things?' But God has promised to give wisdom to those that ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and the Lord gave her the desire of her heart. To-day he is just as ready to listen to the petitions of his people. 'His hand is not shortened that it can not save, neither his ear heavy that it can not hear;' and if Christian parents seek him earnestly, he will fill their mouths with arguments, and, for his name's sake, will work mightily in their behalf in the conversion of their children."

On page 328 of the same book we find the following: "The Bible gives explicit directions concerning the important work of educating children: 'Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart.'

"The parents are themselves to be connected with God; they are to have his fear before them, and to have a knowledge of his will. Then comes their work: 'And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.'"

The sifting time is no longer in the future. Let us arouse and put on the whole armor of God, that we may be able to stand against the wiles of the devil. Eph. 6:11. We know not how soon we shall be called upon to give a reason for the faith that makes us a peculiar people. Now is the time for parents to train their children as never before. They should be taught the reasons of our faith—why we are Seventh-day Adventists. Our children will be called upon to suffer for Christ, and if they do not receive the training God has designed they should, the parents will be held responsible. The children are to help carry the message, and how necessary and important that they should receive thorough training for this work. Parents, let us put forth a decided effort in this matter and improve the time that is left us. To do this work we shall have to pray. Our Saviour spent long nights in prayer on the lonely mountainside and in the groves, with the dew of heaven falling upon his brow. If it was necessary for Jesus, the King of heaven, to spend so much time in prayer, how much more necessary that we should have our hearts uplifted to him in prayer continually! Then when his elect are gathered from the four winds, may we be able to say, Lord, here am I, and the children whom thou gavest me.

*Takoma Park, D. C.*

### Spasm and Habit in Governing Children

(Concluded)

THERE is no reason why regularity once established should not become for all future years a routine. We all know how hard it is to break up a bad habit. Happily, it is just as hard to break up a good one. The difference between the child who teases for every new variety of food on the table, pushes away the dishes that are set before him, whines when he is told it is bedtime, eats and goes to sleep only after much coaxing, and the child who accepts his food and his hours for sleep as a matter of course, as he accepts the house he lives in, is simply the difference between a bad habit and a good one. It is no easier to change the one habit than it is the other. After a child has learned to get his food and go to bed with whining and teasing, it is very difficult for him to

learn to eat and sleep in any other fashion; it is equally difficult for a child who has learned to eat and enjoy food adapted to him, and to go to bed at a suitable hour, to understand why all sorts of strange decoctions should be offered to him, and why he should not get undressed when his bedtime comes. Of course the spirit of adventure, which is strong in most normal children, will lead them sometimes to sample some things that they see their elders—or, for that matter, the animals—eating; and to race about the halls, exploring the domain of the dark, after they are supposed to be asleep; but even this spirit of adventure, which sometimes brings discouragement to the mother, is a tribute to regular life; and it is denied to those children whose whole life consists in a series of parental experiments. The little lad who at a children's party declines the sweetmeats is no angel. Nor is his companion who grabs the dainties an imp. They are both, like the rest of us, creatures of habit. The theory of total depravity, by which our forefathers explained the unpleasant doings of youngsters, is, I have concluded, a doctrine which parents devised in order to shift the burden of their offspring.

This practise of regularity in the physical care of children will lay the foundation, not only of health and contentment, but also of moral discipline. When we have eliminated the opportunities for collision with our children at meal-time and bedtime, we are well on our way toward eliminating government by collision altogether. The quiet exercise of authority involved in carrying out a simple regimen of diet and of rest will almost automatically extend to other matters. The most difficult part of this exercise of authority will be overcome when the parent learns self-restraint. Not to run to a child every time he cries is the beginning of learning not to yield to a child every time he wants something. In many cases authority is thus exercised by doing nothing. The mother, for example, has left the baby creeping about alone in his nursery. She has left him a ball and two or three blocks with which he can experiment, and another ball hanging from a cord within his reach which he can swing to and fro. He is learning that the ball is soft and can roll, that the blocks are hard and can not roll, and that the pendulum swings regularly. He is as well occupied in his work as the mother is in hers. Suddenly she hears a cry of vexation. If it continues, she steps to the door to see what has happened. He has raised himself up by the window and is trying to reach the tassel at the end of the cord on the window-shade, and finds it above his outstretched hands. She might go to the window, draw down the shade, and, holding it firm, let him play with the cord till he tires; but she knows that it would be inconvenient to have him continually playing with the window-shade in the house, and she does not want him to begin. She might then take him up and distract his attention till he forgets.

But she knows that if she does this once, she will be called upon to do it again. So she shakes her head and says "No," which she has taught him to understand, and, after making sure that he is in no danger of a fall, leaves him and returns to her work. By doing nothing she has done what for the time being is the hardest thing. As she closes the door, she hears another wail of vexation, but she does not interfere. She has exercised her authority simply by exercising self-restraint.

It all depends on what we want our children to be whether we employ the method of spasm or the method of self-restraint. Of course those of us who think pertness in a child is a virtue, who regard a fit of teasing as "smart" or "cunning," who enjoy the exhilaration of encountering a child as an adversary and breaking down his opposition, can develop in children habitual pertness, teasing, and disobedience with the utmost ease. It requires, however, no especial genius to avoid these qualities. Other traits, it may be, require something like genius—something at least beyond persistence and self-restraint—to create; but to provide children with a contented acquiescence in a regular life and an habitual disposition to obedience requires of the parents no qualities of mind which are not common to all us mortals.—*Ernest Hamlin Abbott, in The Outlook.*

### London's Thirst

THE thirst of London proper is looked after by 4,988 saloons. Westminster, with a population of 183,011, has 471 public houses; Stepney, with a population of 298,600, has 432 public houses; while, on the other hand, Battersea, with a population of 168,907, is content with 83 public houses; Fulham, with a population of 137,289, with 45 public houses; and Stoke-Newington, 51,247, with 28. In addition, there are 278 hotels and restaurants, of which 105 naturally are found in the West End and 62 in the city. Bethnal Green, Fulham, Lewisham, Poplar, Shoreditch, Stoke-Newington, and Woolwich have no restaurants.

There are 1,936 beer houses, the largest number being in Stepney, and 2,708 off-licensed premises. Altogether there are over 10,000 separate premises licensed for the sale of intoxicants in the various districts of London.—*Selected.*

### How Old Must I Be?

"MOTHER," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you; I do now, and I always shall. But you have not told me how old I shall have to be."

The mother replied: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered; "but tell me what I want to know," and she put her arms lovingly about her mother's neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing older."

Her mother said: "You can be a Christian now, darling, without waiting to be older. Don't you want to begin now?"

The child whispered, "Yes." Then they both knelt down, and in her prayer the mother gave to Christ her little one who wanted to be his.—*Selected.*

### Independently Poor

SHE always had a good time, the other girls said of Jessie—said it half enviously, some of them. Her home was an old-fashioned, rather shabby house where the furnishing and the style of life were of the plainest, but she welcomed her friends there cordially, and shared with them what she had without pretense or apology. She wore her plain clothes in the same way—prettily and daintily made, but inexpensive always—and made the most of whatever pleasure came in her way without regard to appearing in costly array.

"You seem to get as much satisfaction out of everything as if you were independently rich," said a discontented acquaintance one day. "I don't see how you can."

"Well, if I am not independently rich, I am independently poor, and I suppose that's the next best thing," laughed Jessie.

After all, the simplicity of standing for just what one is, without sham or pretense, lifts a burden of fret and anxiety, and leaves the spirit free.—*Well-spring.*

"A PARIS physician describes what he calls 'electric sleep,' caused by passing a peculiar interrupted electric current through the brain. In the animals experimented on, the unconsciousness and insensibility appeared as profound as that produced by chloroform; but as soon as the current ceased, the animals opened their eyes, and seemed as lively as ever, manifesting no ill effects whatever; and they did not seem to fear the operation, even after it had been performed on them a number of times. Even when the condition of sleep was kept up for several hours at a time, the action of the heart and lungs was normal. The doctor has had the current turned through his own brain twice, confirming the animal experiments. When the current had been turned on to the maximum, he was still dimly conscious, and he had a faint sensation of touch. When he came to, immediately after the cessation of the current, the only effect was a feeling of increased vigor, and he was able to go on with his lecture without apparent inconvenience."

# THE WORLD-WIDE FIELD

## A Needy Field in Brazil

F. W. SPIES

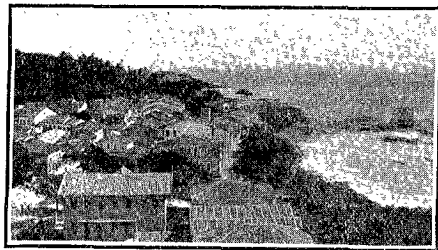
At last, after months of desire to come to this province (Bahia), I finally find myself here, in a new field, awaiting new experiences. I was pleased with the scene as our steamer sailed up the beautiful Bahia de San Salvador (Bay of the Holy Saviour), from which the city takes its name. Along the beach is a small strip of land, only a few feet above sea-level, on which are markets, wharves, custom-house, warehouses, a few industries, and dwellings, and then there is quite a steep incline, which at some places amounts to a wall of granite reaching a height of two hundred thirty-five feet above sea-level, and on this elevation the main part of the city of Bahia is located.

When our steamer anchored, it was almost sunset, and so on the day of my arrival I could see but little of the city. But the good impression I received when I viewed the city from the boat, rapidly faded when I saw it the next day as it really is. As I contrasted the dilapidated and tumbled-down condition of some parts of Bahia with Rio de Janeiro, which I had so recently left, it seemed to me as if the hand of progress on the clock of time had gone back about a century. Yet while there is not that spirit of progress apparent that I have seen in some other Brazilian cities, there is another sense in which the people also seem not so far advanced, and that is in iniquity. While I do not mean to say that Bahia is not full of wickedness, it does not appear to be so far advanced in this respect as are Rio, Sao Paulo, and Santos, and this feature seems to atone somewhat for its lack of material progress, when we realize that the saving of souls, and not of cities, is our work.

I made the acquaintance of a family with whom I had a very pleasant visit, and hope they may see and accept the whole truth. I also visited one of the Baptist pastors of Bahia, a young American, and in the course of our conversation, which touched several principles of the truth, he remarked, "The more churches that labor here, the better it will be for the cause of the gospel in Bahia." I felt that it certainly would be better for Bahia and its people for the last gospel message to be proclaimed among them.

As at the beginning of the Sabbath I sat in my room in the hotel, I could but ponder over the situation. Here was Bahia, the capital of the province of the same name, a city estimated to contain two hundred fifty thousand inhabitants. How much this province needed a worker to locate here and go to work. The impressions I had received of it during

the short time I had been here, through the various people with whom I had come in contact, had been very favorable. But among all this vast multitude there seemed to be no one who knew of the claims of the commandment that says, "Remember the Sabbath day, to keep it holy," and of the exhortation of the prophet, "Prepare to meet thy God." No one seemed to know that Jesus was soon coming. It made me think of the days of Jonah, when the people knew not their right hand from their left. How long must this place yet wait ere a messenger could come to this field, feeling that the burden was upon him to go and work for these people? At best I could remain here only a few weeks, could satisfy at present only the



BAHIA AS SEEN FROM THE BAY

most crying demands, as other calls and interests hurry me on. But as in the Sabbath hours I pondered over all these things, I bowed before the Lord and told him my burden for that city and for its people, and laid before him its needs. As I did this, I felt that the Lord knew all about Bahia, all about its needs, all about its unsaved souls, all about the importance of having a laborer come here, and I received the assurance that somewhere the Lord has a man in training for this place, that somewhere he is preparing a worker upon whom to put the burden of the work in Bahia, and that somewhere he is preparing other hearts to sustain him in this field with their means. Then I felt happy because I had now placed it all in the Lord's hands, assured that he, the Lord of the harvest, will send a reaper into this field.

Thus I pass along these, my first impressions concerning this province. I shall soon be among those who have for some time been keeping the Sabbath, and then will write further concerning my experiences in Bahia.

*Bahia.*

REV. J. H. GRIFFIN, of south China, states that the viceroy of Fukien province has ordered all books on *Fung Shui* burned, all doctors practising this art arrested, declaring that it is one of the greatest hindrances to progress in China, preventing the building of railroads and the operating of mines. Thus error and superstition are gradually yielding.

## More about Tio Chiu, China

W. C. HANKINS

FEELING sure that you will be interested to learn more concerning the progress of the truth in the prefectural city of Tio Chiu, inland from Swatow, and marked on the map as Chow Chow Foo, I write a short account of a trip that Elder B. L. Anderson, Elder S. Keh, and I took to that place some time ago.

In the afternoon of April 17 we boarded the steamer for Swatow. We arrived at that port the next morning, after a very quiet and uneventful voyage.

The sampans at this place soon attracted our attention, as they were unlike any we had ever seen before in China. They are long, quite narrow, and are generally operated by one man, who stands in the stern and does all the guiding and propelling with one oar. One not used to rowing such a craft would be pretty sure to row around in a circle, instead of straight ahead; but these people seem to get along without any such difficulty.

Our baggage was soon lowered into one of these old boats, and we were rowed to the station, to take the train that runs between Chow Chow Foo and Swatow. We were quite agreeably surprised to find the station well built and well kept. In fact, it compared very favorably with many depots in America. The Japanese are evidently managing the affairs of this line, which perhaps accounts for the order and neatness which were here noticeable.

At 10:40 A. M. the train arrived from Chow Chow Foo, and by eleven o'clock we were on our way to that city, which we reached about 12:40; the distance was between twenty-five and thirty miles. The country between the two cities is very attractive, and the land seems much richer than that around Amoy. There are also a number of smaller cities, at which this train stops.

When we arrived at our destination, we went at once to the home of Mr. Aug, who received us gladly, and immediately proceeded to make us comfortable. We stayed there about ten days, spending two Sabbaths with them. At each of the Sabbath services there were between fifty and sixty adults present, who have decided to keep the Sabbath. One might naturally have a false idea of these Sabbath-keepers, and that you may not, I will offer a word of explanation. Many are unable to read, and, consequently, have a very poor knowledge of the gospel. So far, they are keeping the Sabbath much the same as they formerly kept Sunday, which was to go to services in the morning, and work in the afternoon. We are hoping, however, that the last message of mercy to this dying world will so transform their hearts as to make them new creatures in Jesus Christ. Already some have given up their tobacco and wine, and we pray that through the power of God they may all be brought into full harmony with the teaching of God's Word.

There are, of course, some among

them better educated, who are taking a more intelligent stand for the truth. They all need teaching, and we are in hopes that the Lord will raise up some consecrated man and his wife to go to this place, learn the language, and teach these people, by both precept and example, the way of life.

Chow Chow Foo is a city of about six hundred thousand inhabitants, and is very nice, and comparatively clean. Here is a great opportunity for extensive work—not so much among those who have already heard the gospel, but among those who know nothing of the Saviour and redemption—the heathen. Some work is being done by the two missions already located there, but they have only begun to make a little headway in evangelizing that large city.

The language spoken there is similar to the Amoy dialect; but it would take several months' hard study before we could expect to do much preaching in it. Besides, it is too far away to be worked from Amoy. All we can hope to do is to try, by the Lord's help, to keep the work alive until some better arrangement can be made.

The region inland from Swatow is more or less stirred over the Sabbath question. While we were at Chow Chow Foo, three preachers from other cities came to see us, and expressed their determination to keep the Sabbath of the Lord. We also heard of an old man in another city who is keeping the Sabbath. Nearly every evening of our stay we studied with some young men who were interested in the truth. In the afternoons a young teacher who speaks English quite well, came and studied with us. He was also present at many of the evening meetings. We always had to speak through Elder Keh, who speaks the dialect of that place quite well. Sometimes he gave the lesson himself, thus saving much time. The Independent church, which has begun keeping the Sabbath, has a membership of from sixty to seventy, although between fifty and sixty were the most that attended our meetings at any one time. This was a good attendance, however, as it rained quite heavily most of the time we were there, and some of the members had to walk about ten miles to the services. A large number of them are farmers, who live in the villages some distance from the city.

On our way home we called on one of the Baptist missionaries at Swatow, who received us very pleasantly, and with whom we had a good visit. But our stay was limited, as our boat was to take its departure at a given hour, and we therefore had no time to discuss any of the truths of God's Word. We hope to have another and longer visit with this brother some time in the future. While we were there, he entered a very earnest protest against our mission opening up work in that field, since he seemed to think there were many places in China that had never been entered by any other mission. We are praying for this brother that he may see the truth. He

seems to be an earnest, consecrated Christian.

Truly the harvest is ripe, but the laborers are few. Surely, if our brethren could realize the needs of this vast field, there would be many who would seek a preparation for work in this great needy portion of the Master's vineyard.

*Amoy.*

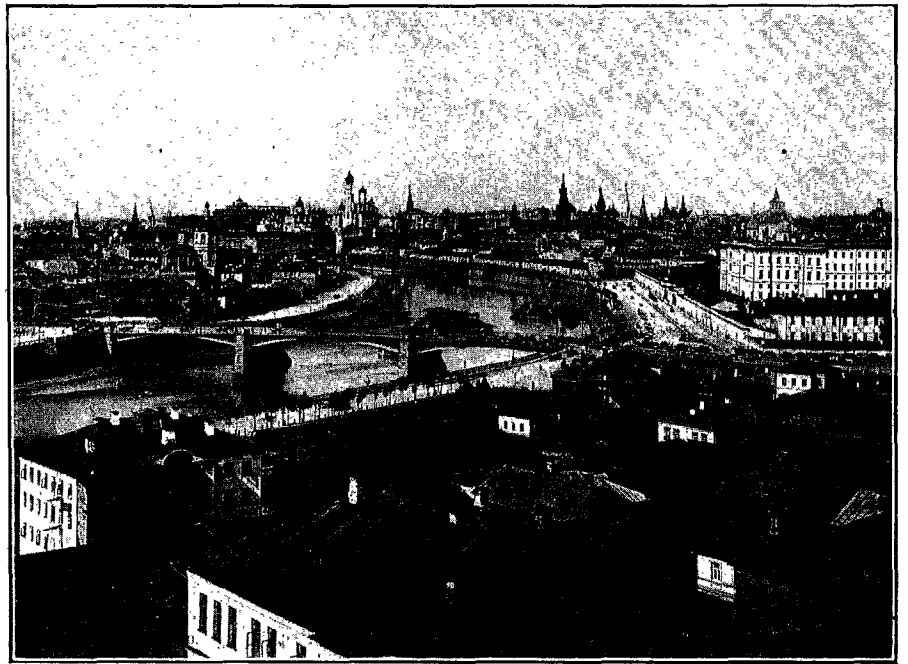
### **The Meeting in Middle Russia**

GUY DAIL

IN the beautiful city of Kief, a "holy city" of the Russians, extending six miles along the right bank of the Dnieper, and containing three hundred nine-

the desire to hear that a number listened to the lectures from without, on the street; and in the audience within, were students, teachers, and people of the better classes. We were glad to see that the Kief church had made such good progress: in June, 1905, there were twenty members; now, there are seventy-five. Our Bible worker here, and the nurse, have both found their hands full, and they have secured entrance to some of the best families.

On Sabbath, after a stirring sermon by Brother Conradi, about forty remained after the congregation had been dismissed, to seek the Lord. Several were baptized. God also blessed the labors



GENERAL VIEW OF MOSCOW

teen thousand inhabitants, the representatives of the ten churches and companies of the Middle Russian Mission held their second annual meeting, October 2-5.

The Middle Russian field is rightly named, for it is composed of twenty-eight governments in the very heart of Russia, extending from Archangel on the north to Perm, Viatka, Kazan, Simbirsk, Penza, Tambof, Varonej, Kursk, Poltava, Kief, and Podolia on the east and south, and Moghileff, Smolensk, Tver, Novgorod, and Olonez, on the west, making a field one third the size of the United States, including Alaska, and having a population of 62,793,900, a little more than the United States had in 1890.

That there might be no trouble in securing permission for the assembly, it was thought best to use our local meeting hall in Kief, so enlarging it for the time being, that it would accommodate three hundred persons. That the hall should not be too much overcrowded, and also that we might give the first opportunity to those who are known to be interested in the message, three hundred invitation cards were distributed, and only such as had these were allowed to pass the two policemen at the entrance; especially was this rule adhered to the first evening. However, so great was

of Elders J. T. Boettcher and H. J. Loeb sack.

In this field, as in other parts of the world, Satan is busy sowing seeds of unbelief and suspicion. Many points that had not been clearly understood by some of the brethren were made plain to them; the organization and management and support of the work were among the subjects considered.

There has been a deep interest taken in the plans for the circulation of "Ministry of Healing," and in the collection of money for the material fund, over one hundred dollars being pledged for this purpose. The other business transacted and the resolutions passed, were much the same as those considered and favorably received at Bender. It was voted that the territory of St. Petersburg, which has heretofore been a part of this field, become a part of the Baltic Conference, from Jan. 1, 1908. This will cut down the present membership of the Middle Russian Mission to two hundred fifty-six.

We believe it is impossible for us correctly to conceive how great is the need of workers in such countries as this. Here is a field that is mostly composed of native Russians—be they Little Russians, or Great Russians, or White Russians. We have but one or-



dained minister among them, Elder O. Wildgrube, the superintendent. He is assisted by two native licentiates, two Bible workers, two natives that do Bible and colporteur work, and a missionary nurse. This makes one worker for every 7,849,000 of the inhabitants, which certainly is not enough; and it is easy for our brethren to understand how very necessary it is that we have more laborers in this, the most populous and the most needy of our Russian fields.

The Middle Russian tithe has steadily increased. In 1905 it was \$1,013; in 1906, \$1,878. During the last nine months 145 members have been added in this field, against 95 in 1906. Were we to lower the standard somewhat, as to the tithing system, it would be much easier to increase our membership, for no small number of native Russians believe in the Sabbath, but are unwilling to pay the tithe.

One of the important centers to be opened this winter is Moscow, a city of 1,173,000 inhabitants. All will carefully watch the growth of the cause in that great Russian capital, for even to this day the czars are crowned here.

All the brethren and the workers go forth from this meeting with renewed courage, to press the battle more determinedly than ever before; and

we feel assured that this field, which is so very large, and has only a handful of believers, will be remembered by the people of God in their prayers throughout all parts of the vineyard.

*Kief, Russia.*

### Algeria

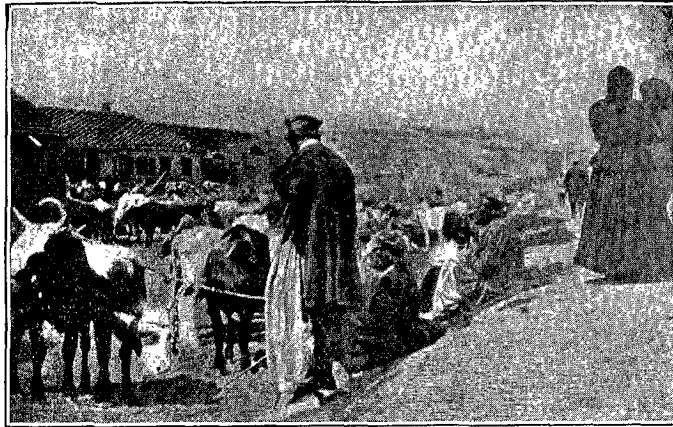
S. JESPERSSON

As we read from week to week the cheering reports from the workers in different fields, we feel impressed with the thought that some of the dear REVIEW readers might wish to hear something from this part of the Lord's great vineyard also, and we are thankful to our Heavenly Father that we have the privilege of reporting some progress.

A short time ago two dear souls were buried with their Lord in baptism. One of them is German and the other French. The first belonged formerly to the Protestant church, and, as she told me one day, was very much afraid of sectarianism; but when she saw the truth as it is in Jesus, she banished all prejudice and gladly followed the light so graciously sent her from God. The other had been a Catholic, and hence in ignorance of the will of God as revealed in his Word. Both are now rejoicing in the blessed hope of the soon-coming Saviour, and

are doing what they can for the furtherance of the third angel's message. It is a great pleasure to see how these dear souls love each other, and to hear them speak of what the Lord has done for them, they being no more German or French, but one in Christ Jesus, subjects of the heavenly kingdom, and members of the true church of God.

One gentleman, a Spanish missionary, has lately begun to observe the Sabbath, in spite of much opposition from other missionaries and from his own family. One day when we had studied the message, he said: "It is the truth, and I will walk in it even if I have to go and black shoes in the street in order to gain my living." It does one good to hear such statements in this time of selfishness and unbelief. He was formerly a Catholic, but the Lord showed him the errors of the Catholic Church. Later, after having worked a number of years as a missionary, he received light on baptism. He at once began to present the



MARKET AMONG THE "LITTLE RUSSIANS"

new truth to his little flock, with the happy result that all the members except one were convinced and followed their pastor through the watery grave. Afterward he learned about "the end of the wicked," and accepted, though with some apprehension, this truth also. About six months ago he became acquainted with us, and since then we have studied the different points of our faith, and he is now coming as regularly as he can to our Sabbath-school. He is supported by an English lady, and has now written to her about his conviction, and has sent her reading-matter on present truth. What the outcome of it will be, we do not know, but we do know that the Lord will make all things work together for good.

A young couple with whom we have worked for several months are much interested, and the husband is convinced of the Sabbath truth. His wife is still striving against it, but we hope that by the help of the Lord they may soon take their stand on the Lord's side. Others are more or less interested, and we hope soon to see some of them join our ranks. We are glad to see that the old truth, when presented in its simplicity, is still powerful and quick and able to convict and convert souls to Christ, even in these hard and sin-darkened countries.

Thus far Mrs. Jespersson and the writer have been the only workers in this field, but soon another worker sent from Europe will join us, and will begin public meetings. The field is now open, a good beginning has been made, and we have every reason to believe that the work will prosper. God grant it for his name's sake, and to him be all the glory.

*Algiers.*

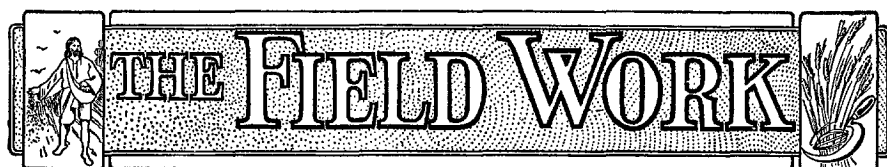
### Mission Notes

THE British and Foreign Bible Society has promoted the issue of the Word of God in 409 different tongues. Three fourths of the volumes issued go to the mission fields. More than 1,000,000 copies were circulated in China last year; in India, 693,000; and in Russia, 510,000. The circulation in Japan was more than double that of the previous year. Nine hundred native Christians are employed as colporteurs in the various countries. Also eight new languages were added to the versions of the Scriptures during 1906.

At a conference held in Johannesburg, July 26, at which representative members attended from the Presbyterian, Wesleyan, Congregational, and Baptist churches, it was unanimously agreed that there were no unsurmountable difficulties in forming a union upon the essentials of belief held by these denominations in South Africa. They invited each church named above to elect eight delegates, to meet and prepare a basis of union to embrace polity, administration, and the like. Thus forces are confederating all over the world, as foretold by the prophet Isaiah. Chapter 8: 12.

"At the recent great conference of missionaries at Shanghai, Dr. Lowrie, of Peking, the veteran missionary, directed the attention of the assembly to two striking proverbs of the Chinese people, emphasizing the difference between the Roman Catholic and the Protestant churches. They were to the effect that 'the Roman Catholics controlled lawsuits but not converts,' the Protestants controlled converts but not lawsuits,' and 'that the Roman Catholic Church was easy to enter and hard to leave, while the Protestant Church was hard to enter and easy to leave.'"

ELDER JAMES E. SHULTZ reports that on the same ship on which he and his wife took passage for Korea were eighty-nine missionaries, bound for the Orient. Eight were going to Korea, many to China, and not a few to the Philippines. Also, among the passengers were some men of note, among them Secretary-of-War W. H. Taft; Brigadier-General Edwards; and Hon. Mr. O'Brien, United States ambassador to Japan. When we think of the great need in the East, it does seem that out of eighty-nine missionaries bound for the Orient, only two to herald the third angel's message is indeed a very small per cent. We must pray for more workers.



# THE FIELD WORK

## Words of Appreciation

At the General Conference Council held at Gland, the North Pacific Union, the Northern Union, the Lake Union, and the Central Union Conferences united in furnishing four gospel tents for the following countries: one each for Scotland, France, Belgium, and Holland.

I have received words of appreciation from the brethren representing the fields to which these tents were sent.

I am just in receipt of a letter from Elder Klingbeil, of Brussels, Belgium, in which he sends this recommendation, which was passed at the late annual conference of the Holland and Flemish Belgium Mission Field:—

*"Whereas,* The union conferences of the United States of America have favored us with a donation of a new tent for holding meetings,—

*"Resolved,* That we express our most sincere thanks for this much appreciated gift."

He stated that the tent reached them when the season was quite far advanced, yet he says: "We pitched the tent, and made an effort in one of the suburbs of Brussels. Notwithstanding the weather has been very wet, the Lord favored us with excellent weather all through the time the tent stood, so that we were enabled to hold meetings every evening until the close of October. The Lord blessed our efforts, and gave us fifteen souls, who have started out to obey, while others are in the valley of decision. Many times have I told them that it was a gift from the dear brethren in America, and often they have thanked the Lord that he put in your hearts to do so. I am very sure that some day you will see souls saved in the kingdom of God through the means of the tent which you were so liberal as to give us. We have now taken down the tent in view of the approach of winter. The Lord helping us, we intend to pitch it again early in the spring. Once more we thank you for your kindness."

Brother J. Wibbens writes: "Brussels is, next to Paris, a city devoted to the goddess of fashion. Nearly all who are religious are Catholics, and Catholicism in a Catholic land is a different thing from Catholicism in Protestant communities. In such countries one sees how, under the mask of religion, people are sunk in immorality and vice. It is hard and slow work to make such people good, well-informed, noble Seventh-day Adventists. The majority sneer and mock at religion. Brussels is a Sodom, if any city on the earth deserves that name. Through some evangelical societies, some have been gathered out who have left Catholicism, but their standard is very low. They have proved themselves to be the greatest opponents of the message. First, they published articles against us in the papers. A short time ago one of the ministers announced that he would deliver a lecture against the Sabbath. When he saw Brother Klingbeil there, and a few others present, he got frightened, and inquired who those

men were. When they gave their names, he requested them to leave the meeting before he began. This foolish move caused the people who were present, to ridicule him, and since then all his congregation have attended our meetings.

"Here in The Hague, the world capital of the peace idea, where I myself have been laboring for one year and a half, we have a company of thirty-six members, six unbaptized, and a number in the valley of decision. Last Sabbath our Sabbath-school had an attendance of nearly sixty. We had two members when I came here. A man who has been in the court of the queen for twenty-five years, who looks after the table silver of the queen, is at the point of decision. I hope that ere long we can send you greetings abroad, from the saints and from Cæsar's household. 'All the saints salute you, chiefly they that are of Cæsar's household.' Phil. 4:22. Last month, among others, an old Englishman, a retired railway superintendent about seventy years of age, who never before made a profession of religion, gave his heart to God. Our God is good, and we praise his name. May the Lord bless you all in the prayer of the Holland and Flemish Belgium Mission Field."

For one, I am very thankful that the strong conferences in America can assist the needy fields in Europe.

E. T. RUSSELL.

## Arkansas Camp-Meeting

AFTER a series of meetings here in Pine Bluff, during which two women began to keep the Sabbath, we decided to hold a camp-meeting for the colored believers of Arkansas.

The meeting is now in the past, but its good influence will live on. Although I sent the first notice two weeks before the time of meeting, nearly the whole membership of colored Adventists in Arkansas was in attendance.

There were only about thirty of us, including the children, but we praise the Lord that we could get that many together on only two weeks' notice.

On the last night of the meeting, we asked any who desired to take their stand to keep all the commandments of God and go with us to the kingdom to stand up. Five arose. It did our hearts good to hear them express themselves freely and fearlessly.

On Sabbath we went to the Arkansas River, and three dear souls were buried with their Lord by baptism.

J. W. DANCER.

## In Cuba Again

AFTER my visit to Cuba last April, I went to the Central American Mission, via New Orleans. The four days of waiting at the latter place for a boat for Belize, British Honduras, I spent with Elder Horton and family. I was much pleased with the property they had recently purchased for the headquarters of their work in that part of the South.

From the history Elder Horton gave me of the work, it is plain they have waited long and patiently for this blessing of being established. I was glad to meet Elder Goodrich and family on their way from Belize to Colon, Canal Zone.

I reached Belize April 22, after four days of rough sailing, and remained in this field two months, visiting the Bay Islands and Spanish Honduras, in company with Elder Cardey. As he has laid the work clearly before you in recent reports, I will only say that the work among the English-speaking people has prospered greatly. Now they are planning to push into the Spanish territory composed of Spanish Honduras, Guatemala, and Salvador. Only in the first-named republic has there been any work done. While I was there, we assayed to enter Guatemala, but could get no farther than the coast, as the war and fever seemed to hedge up the way. I took boat from Livingston direct for Kingston June 28, and reached home July 2.

I spent the summer in Jamaica; and September 26, just six months after date of the first sailing, I again took boat for Cuba.

Elder Snyder met me at Omaja, an American colony about one hundred miles west of Santiago. Brethren J. W. Wilson, of Nebraska, and Johnson, of Missouri, with their families, have settled here. They hold Sabbath-school in Brother Wilson's house, and a number of children from the colony attend. They have a very interesting school.

Elder Snyder baptized one young man while we were there. This is the first baptism ever performed at that place, although several denominations are represented there.

September 30 a church was organized in Brother Wilson's house. There were but five members present, but we pray that this little company will be a growing plant. Two Sabbath-keepers who were away at the time will become members on their return.

It means much to our work to have a church in eastern Cuba. This beginning is small, but we are told not to despise the day of small things. There is much room for small things to grow, and we are sure of growth in eastern Cuba. Elder Snyder reports good progress in the west. I did not go to Havana this time, but visited Brethren Kinsman and Wolcott on the north coast near Nuevitas. These young men, with their wives, came here from the school at Madison, Tenn. They have located in Cuba as self-supporting workers to live and to teach the principles of Christian education.

Circumstances make it necessary for Brother and Sister Wolcott to return to the States. Brother Kinsman and wife expect reinforcements, and will continue in their work. It is a hard undertaking, but the Lord will bless these young people, giving them an experience that will richly repay.

I spent one Sabbath with them, and held services with some Americans, from the colony of San Lucia, who came in Sunday night. The next Sabbath I spent at Omaja, and sailed from Santiago October 14 for Porto Rico.

May the God of truth give us wisdom to know how to work for these Spanish-speaking people, that we may quickly finish the work of carrying this message among them.

U. BENDER.

### Oklahoma

WEATHERFORD.—Since my last report from this place, after baptizing four I returned home and to another field for about three weeks, and then went back to Weatherford for nearly three weeks. Sabbath, November 23, I baptized two.

The next day we organized a church of nineteen members, six by letter, six by baptism, and seven on confession of faith. This company is fully organized, with elder, deacon, clerk, and librarian. They have fitted up a house for Sabbath-school, so they have a place of their own in which to meet for worship. Seven of this company have made their first start since the tent was pitched here in September.

Last Sabbath we had one of the best meetings I ever attended. The deep moving of the Spirit of God was felt by every one present. Sins were confessed, and all felt the necessity of getting right before God.

On my return here, the brethren asked for the Campbellite church for four night meetings, and they brought in J. H. Lawson, the great debater, to resist the truth. We divided time with him for three nights. The discussion was a great blessing to all our people, and was largely the means of three taking their stand for the truth, and becoming fully united with us. We tried to follow the instruction of the spirit of prophecy, and let them alone, and pour in the truth, which is our strength.

Dr. G. Gaede's sanitarium family are among the number who have accepted the truth, and hereafter that institution will be run in harmony with the third angel's message.

Brother Fittro and family will stay and follow up the work here, and in the near future we expect to see several others united to this company. Pray for the work here, that God may direct in all that is done. J. R. BAGBY.

### Florida Missionary Opportunities

THERE is a common expression among Northern people who visit Florida, that the climate is worth two hundred dollars an acre, so strongly are they impressed with the evenness of its temperature. The winters are usually quite dry, with pleasant days and cool nights. During the summer rain falls frequently, but usually in the afternoon, the remainder of the day, and the night being bright. There are no sultry days or nights, as a cool breeze is always stirring. The pleasant climate, together with semitropical fruits, beautiful lakes, clear streams, and the ocean beach, furnishes abundant attraction for people from the North, and they come by the thousands to spend the winter.

While on a train from the North a few days ago, I ascertained that in the car in which I was riding, eleven States were represented by from one to six tourists each. Some of these people said this would be their eighth winter in Florida.

A great many of the people are wealthy, and, at their homes are occupied with business cares, and bound by church and social ties, so that it is difficult to reach them with the message. When they come to Florida, they dismiss business, and though they are most of them here on pleasure bent, they still take time to read and to listen to the preach-

ing of the message. They are not bound by social ties, church relations, or business, and thus furnish excellent soil for sowing the seeds of truth.

There are only about four hundred fifty Sabbath-keepers in the Florida Conference, and our force of laborers is small. Our constituency does not grow very rapidly, and there is a good reason for this. For illustration; last winter a tent-meeting was held, as a result of which eight adults took their stand for the truth. Of that company only one remained in this conference, while the others returned north to be a blessing to the conferences in which they reside. Thus it is seen that Florida is constantly doing work for other conferences.

It is not the purpose of this article to present the missionary opportunities among the permanent residents of Florida, which are abundant, but to call attention to the work in which our brethren in the North should be deeply interested. From reading the above some of these opportunities will be apparent, but perhaps it would be profitable to enumerate a few ways in which effective work for souls may be done.

First, the canvassing field furnishes an abundance of the very best territory. The winter season is the best time for this work. At that time, in addition to our own permanent residents, a large number of wealthy tourists are here. Florida is bounded on three sides by the ocean. Into the large number of seaports come vessels from all nations. A Swedish sailor said to me a short time ago that many times he has left a port, wishing he had some good book to read on the voyage.

Second, I am firmly convinced that no place in all the world presents a more promising field for medical missionary work. Vegetarian cafés would thrive here, I am sure, though to my knowledge nothing of the kind has ever been attempted. In the winter the northern tourists would furnish a good patronage, and in the summer the wives and families of many business men go north, leaving the men to board. A great many of the tourists who come here to winter are sick, and these would furnish additional patronage for sanitariums or treatment rooms.

Liberal patronage is given subscription schools, and an abundant field is open before them, for both white and colored. A number of tracts of land are freely offered for both schools and sanitariums.

Furnished cottages rent to tourists for the winter at about two hundred dollars. By investing in a few of these a family would have an independent support, and all their time for personal work for souls. Property is steadily advancing all over the State, and is likely to continue to advance. The Florida ports are becoming of more and more importance, and this fact is largely responsible for the increasing price of real estate. Carpenter work is abundant, and wages good.

The soil of Florida is not the best, but by proper cultivation almost anything grown in the North may be raised here. Two crops a year are easily raised. Oranges, grapefruit, kumquats, lemons, guavas, and some bananas are grown. Living expenses average about the same as in the North.

Brethren of the North, seeing so many Northern people come here to spend a portion of every year, will you not con-

sider Florida a part of your field, and help us work it in every way you can? Should any wish to come here either to locate or to remain for a time, or desire to help on the work in this conference in any other way, we would be glad to hear from them. Address the writer at Bartow, Fla.

R. W. PARMELE,  
President Florida Conference.

### Western Washington

It is quite a while since I have sent any report to our good REVIEW. I will say, however, that by the grace of God, I have been very busy, giving the message all the time. At our good meeting for the Scandinavian laborers in Minneapolis nearly a year ago, it was decided that a minister should be sent to the Western Washington Conference, and I was asked to go. As I already had a burden for the work there, it was quite easy for me to accept the call, although the Lord was greatly blessing me in the field where I was laboring.

I left for Washington the tenth of March, and labored in different places, attended the camp-meeting in Oregon, and held a tent-meeting in Ballard till the first of September, when I went back to Nebraska to attend the good camp-meeting at Hastings.

The latter part of October I returned with my family, and have labored in Ballard, which is now a part of Seattle. The twenty-fourth of November we organized a church with twenty-one members. Some of these accepted the truth this summer; others have moved here from other States. The little church represents all three Scandinavian nationalities, and they are all happy in the Lord, and united in brotherly love.

This little company has already used over seven hundred copies of the *Signs* Missions number, and they are still at work with it. Pray for us, that we may be a living church approved of God, and that many may yet be added to our number.

I will be glad to correspond with other Scandinavian brethren in this part of the field in regard to the work of God. My address is 3022 West Sixty-second St., Ballard Station, Seattle, Wash.

L. JOHNSON.

### Panama

MT. HOPE.—As I visit the companies here, I find earnestness and devotion to the message. There are at present about ninety Sabbath-keepers on the isthmus (all colored), distributed among one organized church and four companies.

The work in this place is growing steadily. Our Sunday night meetings have an increased attendance each week, and quite a lively interest is manifested. Since our last baptism on the sixth of October, twelve have taken their stand on the commandments of God and the faith of Jesus. Among them is a teacher who called on me to inquire about the message, and before leaving he expressed himself as being satisfied that what we teach is the truth.

This isthmus has been the scene of many revolutions and petty wars, which have greatly hindered the progress of the country. So now, while we have a little space given us, a little time of peace, we must hasten with the last message of

life. Now is the time to work, while hearts are ready to receive the message. We can see the Lord's hand in the work. He has employed other means of making our work more generally known, and of bringing it to the notice of those whom we could not otherwise reach. In the *Independent*, the leading paper of Colon, dated November 15, appeared a lengthy article by the editor, giving an interesting report of the rise and progress of our work on the isthmus; this was unsolicited by us.

We have been praying for the addition of twenty souls to our church, and already we have had the number. O for the Aarons and Hurs in our churches! Our God is a God that hears prayer, and if his people would pray more often and fervently, how much would the work be facilitated!

Our Young People's Society is progressing favorably. Good reports come from all parts of the field. Nearly all our churches are having additions.

We are enjoying our work here, in spite of the many difficulties, and are hoping to get rid of the fever in time, in order that we may be able to remain in the field. HUBERT FLETCHER.

### Bonacca

THE island of Bonacca is situated off the coast of Spanish Honduras, and is under Spanish control. It is about twelve miles long, and from two to four miles wide. The population, English and Spanish, numbers from two hundred to four hundred.

We have over one hundred Sabbath-keepers here, all English, I believe, who formerly came from Grand Cayman. The work was begun on this island about twenty years ago, by Elder F. J. Hutchins and others. Some time ago an industrial school was started, high on a mountain, but it has been discontinued, on account of scarcity of scholars, and for other reasons. I am teaching the only church-school in Bonacca, at present. It is held in our church here at North-east Bight. Our attendance has ranged from twenty-five to twenty-nine. The children are all very anxious to learn, and generally have excellent lessons. Their Bible lessons are well learned, and hundreds of texts are stored away in their memories. Some time ago my school was stopped by the Spanish government. But on appealing to the governor in person, I received permission to continue it.

Our Young People's Society is doing well. The young people are doing nobly, and gaining many victories. Some who have been unruly in school have made apologies, and are doing better.

In September Elder E. L. Cardey held a Sabbath-school convention at Ruatan. We considered our work as a whole in this field, and many new plans were laid—some for churches, some for schools, and others for a future camp-meeting. God has blessed the work of Elder Cardey in this field. Besides raising up one church at Mongrove Bight, more than a score of persons have been baptized here and at the Lower Cays. Some stiff opposition was met at the Cays, as meetings were in progress. But we know that the Lord has his way in the whirlwind and storm; and if we but trust him at all times, we shall hear the still, small voice saying, "This is the way, walk ye in it." F. E. CARY.

## Current Mention

—An explosion in the military magazine at Palermo, Italy, December 18, killed twenty-five persons and injured one hundred others.

—The Jews have been ordered to depart from Vladivostok, Russia, within four days. Jewish property holders are given eighteen days in which to liquidate.

—The troops of Mulai Hafid, the rival sultan of Morocco, have met with some reverses in engagements, and the "Sultan of the South" has retired to Morocco city.

—An encounter between a company of French troops and Moorish tribesmen occurred near Ain-Sfa, Algeria, December 16, in which the French were victorious, although twelve men were wounded. The Moors were driven from Ain-Sfa and two other villages, which were then destroyed.

—The Supreme Court of Illinois on December 18 decided that the anti-cigarette law recently passed by the legislature does not really prohibit the sale of cigarettes. The court holds that the legislature had the power to prohibit the sale of pure tobacco cigarettes, but it has not exercised that power.

—It is reported that the construction of a telegraph line into Lhasa, the capital of Tibet, has been sanctioned by the throne. Also other modern conveniences, as hospitals, schools, and a mail service, will be given to the city. It is also reported that request has been made to publish a newspaper.

—The trial of forty-nine members of the second Russian Douma and some soldiers, which has been secretly conducted, has found all but ten guilty, and sentences of four and five years' labor in the mines, to be followed by deportation to Siberia, have been imposed, while ten deputies have been sentenced to perpetual exile in Siberia.

—Unusually severe weather is reported from all the transatlantic steamers which were due to reach New York the last of the week ending December 14. The velocity of the wind was greater than some of the instruments could register, and is thought to have been seventy-five or eighty miles an hour. All the vessels were from one to two days late in reaching port.

—Another mine disaster caused by an explosion of some sort occurred near Virginia City, Ala., December 16, in which sixty-one lives were lost. The reports of the recovery of the bodies had not been published before the papers told of an explosion of gas in a coal-mine at Jacobs Creek, Pa., on the nineteenth. No hope is entertained for those within the mine at the time, who probably number about 250.

—The American fleet of sixteen battle-ships, under command of Admiral Evans, left Hampton Roads, Va., December 16, on the cruise of about 14,000 miles to San Francisco, Cal. President Roosevelt reviewed the fleet from the yacht "Mayflower." The beginning of this long cruise has provoked varying comment in the press of European nations. While it is generally favorable, some profess to see therein the portent of war between the United States and Japan.

—It was announced from Copenhagen, Denmark, December 18, that wireless telephone messages had been transmitted successfully between that city and Berlin, Germany, a distance of 200 miles. Two days later it was reported that the German ministry of war had bought the rights of the inventor, Professor Poulson. The battle-ship fleet now on its way to the Pacific is conducting a series of experiments in wireless telephony between the vessels of the fleet.

—During the week word came through the American consul at Iquique, Chile, that serious trouble was threatened at that place, as 4,000 strikers from the nitrate mines in the vicinity had taken possession of the port, and more were coming. Later reports confirm his fears, as one man was killed, and several injured, in an encounter with the authorities. There are reported to be fully 30,000 men on strike, and on the twenty-first seven men were killed and sixteen wounded at Lagunas in an encounter between troops and strikers.

—The report of the Commissioner General of Immigration and Naturalization for the year ending June 30, 1907, shows the total immigration to have been the largest ever recorded, amounting to 1,285,349, which is an increase of more than seventeen per cent over the previous year, and more than twenty-five per cent larger than in 1905. The immigration of Chinese has practically stopped, but that of the Japanese has nearly doubled, without including those that secretly crossed the borders from Canada and Mexico. The report shows a large increase in the number of immigrants landed at Southern ports.

—The Central American Peace Conference, which has been in session in Washington the past month, closed the twentieth. The members have signed eight distinct conventions which are embodied in formal treaties to be presented to each of the five republics for ratification. Its great achievement is the agreement for a permanent international court, to be known as the Central American Court of Justice, whose sessions are to be held in Costa Rica. Each of the five republics is to appoint one judge. The jurisdiction of the court extends over practically all international disputes that can arise in Central America, and the findings of the court are to be final.

—The Persian Parliament has issued a manifesto to the nations of the world, explaining the present constitutional difficulties and appealing for assistance. It sets forth that the late shah granted a constitution, and that the reigning shah confirmed it. But that persons who were formerly accustomed to opposing the people have misled the present ruler into the belief that the constitution is the cause of the present difficulties. The nation wants nothing but peace, but in view of the attack of the reactionary members of the government, it will defend the constitution to the last. Both parties barricaded themselves in the vicinity of the palaces and the parliament buildings. On the twentieth a quick change in the situation was reported to have been brought about by the priests, who had induced the opposing factions to disperse for the second time, promising that a satisfactory solution of the crisis would be found.

## Medical Missionary Department

Conducted by the Medical Department of the General  
Conference

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

### Sanitarium Work in Ireland

FOR three years and a half the sanitarium work in Ireland was carried on in a terrace house on a noisy thoroughfare of the city of Belfast. The work was started there in November, 1902. Although in many respects we were very poorly situated for resident patients, yet the Lord blessed the work, and many who before knew nothing of our system of treating disease, became our fast friends.

While in Belfast, we were constantly on the lookout for better quarters where the work could be carried on more in harmony with what God has outlined as the right way to conduct our institutions. After much time had been spent in

station, yet we have had a very fair patronage of outside patients coming in for treatments. And many of these belong to the most wealthy and titled families of the district.

We can say that the good hand of God has prospered the work in spite of our many failures. Some of our patients became interested in the health work, and later accepted the truth; others have accepted the message while with us.

The present staff of workers consists of one fourth-year lady nurse, two third-year lady nurses, one third-year male nurse, one first-year lady nurse, one first-year male nurse, and one doctor.

J. J. BELL, M. D.

### The Third Annual Meeting of the Washington (D. C.) Sanitarium Association

THE third annual meeting of the Washington (D. C.) Sanitarium Association constituency convened in the Seventh-day Adventist church, corner of Fifty-first and Locust Sts., Philadelphia, Pa., at 3 p. m., Nov. 19, 1907.

At the calling of the roll, forty-six

training. Remarks expressing confidence in the present and future work of the association were made by Brethren Daniells, Farnsworth, Sufficool, Mitchell, and Palmer.

On motion, the Chair was authorized to appoint the necessary committees, which were announced as follows:—

On plans and recommendations: I. H. Evans, Morris Lukens, W. J. Fitzgerald, Dr. Bailey, and Dr. Kress.

On Nominations: G. B. Thompson, H. H. Burkholder, and H. R. Salisbury.

At a subsequent meeting the committee on plans recommended that Article 4, Section I, of the By-laws, be amended to read as follows:—

"The members of this corporation shall consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the executive committee of the Ohio Conference of Seventh-day Adventists, the board of management of the evangelical work of Seventh-day Adventists of the District of Columbia, and Takoma Park, Md., and the board of trustees of the Washington (D. C.) Sanitarium Association. And further, that Article 5, Section I, be changed so as to read: "The members of this corporation shall elect biennially seven persons to act as trustees of this corporation," thus making the meeting of the constituency biennial, instead of annual.

The report was adopted without discussion.

The committee on nominations recommended the following-named persons for trustees for the ensuing biennial term:—

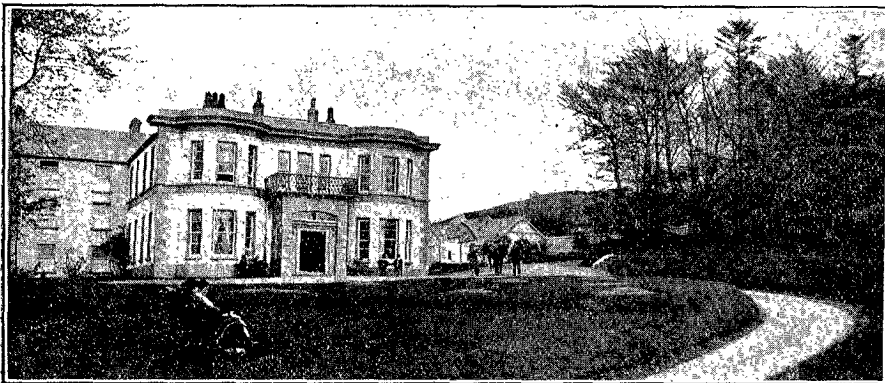
G. A. Irwin, A. G. Daniells, I. H. Evans, J. H. Neall, W. A. Ruble, D. H. Kress, and the person chosen as business manager of the Washington Sanitarium.

A motion to adopt the report as a whole was carried.

Later the newly elected board met and organized by electing G. A. Irwin, President; I. H. Evans, Vice-President and Treasurer; D. H. Kress, Secretary; and E. R. Brown, Auditor.

On motion the meeting adjourned *sine die*.

GEO. A. IRWIN, *Chairman*,  
D. H. KRESS, *Secretary*.



THE ROSTREVOR (IRELAND) SANITARIUM

seeking a location, it was finally decided that we should take the property where we are now settled near Rostrevor, on a perpetual lease, with the option of giving it up at the end of the first three years.

We are situated in the famous Mourne Mountain district, about midway between Belfast and Dublin. The location has been described as one of the most charming in Ireland. In front is Carlingford Lough, an inlet of the Irish Sea, while all around are the Mourne Mountains. The property consists of about one hundred thirty acres of nicely wooded park and mountain.

The institution is situated about four hundred feet above the lough, and will accommodate from twelve to fifteen patients. To the rear is a second building, used formerly as stables. This has been connected with the main building by a corridor, and the stables changed to very convenient and commodious bath and treatment rooms. These and part of the main building are heated with steam, and all throughout are lighted with electricity. As we have been here only a little more than one year, it is difficult to say much about the progress of the work. During the summer season the institution was more than well filled, and the patronage exceeded our expectations.

Although situated one and one-half miles from the nearest village, and nearly three miles from the nearest railway

members of the constituency answered to their names, making over three times the number the By-laws prescribe as a sufficient number to transact business legally.

The Chairman, in opening the meeting, said that the Washington Sanitarium Association was incorporated Feb. 11, 1904. During the first two years of the life of the association, its work was confined to the "Branch Sanitarium," operated in rented buildings, at Nos. 1 and 2, Iowa Circle, in the city of Washington. In the month of June, 1906, ground was broken for the erection of a new building on the site previously purchased near Takoma Park Station. This new building, known as the Washington Sanitarium, was dedicated and opened for patients, June 13, of the present year, so that the association has now two institutions under its management.

Elder I. H. Evans, the treasurer of the association, read a detailed financial report of the association, which, with the auditor's certificate, was accepted and adopted.

Dr. D. H. Kress, medical superintendent of the Washington Sanitarium, gave a brief verbal report, stating, in substance, that the Lord had greatly blessed this institution during the short time it had been in operation. From the very beginning, they had enjoyed a good patronage, and at present they have about thirty-three workers and students in

A LETTER just received from Dr. Robert G. Edib contains the following welcome news: "After a pleasant voyage we arrived in Cairo on the seventeenth of October. After a day or so Brother J. J. Nethery, a real estate agent, and I started out looking for a suitable house for myself and for an office. We tramped the city for a week, and at last we found a house. Rent is exceedingly high, and living is still more so. The work and its prospects are very encouraging. We have four meetings a week, besides our Sabbath-school. We will ask you to remember this difficult field in your prayers. There is much to be done in this dark land of Egypt. My wife and I are enjoying the best of health."

## Christian Liberty

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

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

### The Sixtieth Congress and Some Important Movements in Washington, D. C.

DECEMBER 5, only three days after the opening of the Sixtieth Congress, two Sunday bills were introduced into the House of Representatives, one by Mr. Amos L. Allen, of Maine, H. R. 4897, which reads as follows:—

*"A Bill to further protect the first day of the week as a day of rest in the District of Columbia.*

*"Whereas, There has recently been an increase not only of traffic, but also of hard labor on Sunday in the national capital, including the public filling and driving of dirt carts, to the great offense of Christian and humane citizens; and,—*

*"Whereas, The President has been appealed to by philanthropic societies of the city to suppress this Sunday toil ordered by contractors for government work and others, and has regretfully said that there is no law that would enable him to do so; and,—*

*"Whereas, The following bill has been twice approved in previous Congresses by the Commissioners of the District of Columbia; therefore,—*

*"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting venders of books and newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall for each offense be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.*

*"SEC. 2.—That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided by the law, or tobacco, cigars, railroad and steamboat tickets.*

or the collection and delivery of baggage."

The other bill, H. R. 4929, which was introduced by Mr. J. Thomas Heflin, of Alabama, the same day, for the District of Columbia, reads as follows:—

*"A bill prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day.*

*"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no labor in constructing buildings, or railroads, or hauling material therefor, shall be permitted in the District of Columbia on the Sabbath day.*

*"SEC. 2.—That any person who permits such labor to be performed on his property, or who shall perform in any way such labor as is described in Section One of this Act, shall be fined not less than twenty-five dollars nor more than five hundred dollars. That all laws and clauses of laws in conflict with this Act are hereby repealed."*

Monday, December 9, Senator Penrose, of Pennsylvania, introduced Senate bill No. 1519, entitled, "A Bill to Prevent Sunday Banking in Post-offices in the Handling of Money-Orders and Registered Letters," which reads as follows:—

*"Be it enacted by the Senate and House of Representatives of the United States of America in Congress Assembled, That the issuing and paying of money-orders, and the registering of letters and delivery of registered mail on Sundays, is hereby prohibited in the mail service of the United States."*

It will be remembered by many readers of the REVIEW that all three of these bills were introduced into the Fifty-ninth Congress, but failed to pass. If the first few days of this session of Congress are an index of what is to follow in the way of proposed Sunday legislation, the record will be unparalleled by any previous session.

A few weeks ago the Ministerial Association of Washington, D. C., and the Roman Catholic clergy held a mass-meeting to organize a campaign for the purpose of securing a Sunday law for the District of Columbia. From this movement our people and the Jews were expressly excluded.

From the foregoing it will be seen that it will require a united and vigorous effort on the part of our people throughout the country to educate the citizens and properly meet these issues.

We are now preparing petition blanks and appropriate literature, dealing with these movements and measures. As soon as this matter is published, it will be sent out to the different conferences. We hope to have the co-operation of all in meeting these vital issues. K. C. R.

SPEAKING on Christian citizenship, at the Christian Endeavor Convention in Washington recently, Rev. E. H. Delk, D. D., said: "The state is the highest type of moral life. The state is just as divine an institution as is the church. The final sovereignty of the state rests, not with the people, but with God. Citizenship is a sacred thing. Until men come to the ballot-box as thoughtfully, as prayerfully, and as devoutly as they come to the communion table, there is no redemption, no salvation, for the nation. The kingdom of God is just as much political as it is religious."

## NOTICES AND APPOINTMENTS

### North Pacific Union Conference

NOTICE is hereby given that the first biennial session of the North Pacific Union Conference will be held at College Place, Wash., Jan. 31 to Feb. 9, 1908. The first meeting of this session will take place at 9 A. M., January 31. All accredited delegates are requested to be present, if possible, at the first meeting.

W. B. WHITE, President.

### Nebraska Conference, Notice!

THE thirtieth annual session of the Nebraska Seventh-day Adventist Conference will be held in the new conference office building in Hastings, February 12-16. The meeting is called for the purpose of electing conference officers for the ensuing year, and of transacting such other business as may properly come before the conference.

A. T. ROBINSON, President,  
JOSEPH ROY, Secretary.

### Nebraska Conference Association

THE next annual meeting of the Nebraska Conference Association of Seventh-day Adventists will be held in connection with the annual session of the conference in Hastings, Neb. The first meeting of this association will be held Friday, February 14, at 10:30 A. M. A board of trustees will be elected, and such other business as may properly and legally come before this association will be transacted.

A. T. ROBINSON, President,  
THOMAS McALPINE, Secretary.

### Notice!

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

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

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

### Manitoba, Notice!

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

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

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

W. M. ADAMS, President.

**Missouri Canvassers' Institute**

THE State canvassers' institute for Missouri will be held at Nevada, March 6 to April 5, 1908. We look for the largest and best institute ever held in this State. We trust that each local elder and conference laborer will co-operate with us in making this institute a success. My address is 1109 East Twelfth St., Kansas City, Mo.

W. F. SURBER, *Field Missionary.*

**Wanted—Organ for Mission School**

As our little school and meeting-house at Baker's Mountain is nearing completion, we are wondering if some one is not desirous of donating an organ to be used in the services to be held therein. We wish to begin soon a series of meetings in the new building, and would be pleased to hear at once from any one prepared to favor us. Address the undersigned at Hildebran, N. C.

ALBERT CAREY.

**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 AT ONCE.—Two first-class tailresses to work on women's suits. Address Rusch and Oster, Tailors, 325 Stark St., Portland, Ore.

FOR SALE.—Cooking oil; users say, "Best we ever tried." \$4 a 5-gal. can; freight prepaid to points between Colorado and Ohio. Other States, please write for prices. Address R. H. Brock, Arkansas City, Kan.

FOR SALE.—Will sell on easy terms my horses, cows, and tools. Good land for rent, fall-plowed. I have sound corn planted May 24. Our principal crop is small grain. Write for particulars to S. I. Cornish, Mooreton, N. D.

FOR SALE.—Kolesaver, new article, effects great saving in coal. Burns the gas and waste. Gives more heat. It is worth trying. Send 10 cents for samples. Address J. Mitchell, 234 East Fifty-third St., New York City.

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

FOR SALE.—Forty-five acres one mile from town; twenty-five acres old clearings; some fencing, good road. A bargain for the right parties. Black sandy loam, with clay bottom. Must be taken soon. Address W. Cratsenburg, AuGres, Mich.

WANTED.—To correspond with a brother who can use an ax, and would like to secure a small farm with fruit on it, without money, where we have an organized church; 5 miles from the Southern Training-school at Graysville, Tenn. Address James Glen, Brayton, Bledsoe Co., Tenn.

FOR SALE.—A piece of land in the most beautiful and productive part of Oregon. Will give half for clearing. Can be easily cleared. Address P. K. Miller, 19 Pearl St., Montaville, Ore.

FOR SALE.—Ripe olives at 55, 65, 70, and 80 cents a gal., according to size, in 5-gal. cans. In 1-gal. (full measure) cans add 10 cents a gal. to above prices. Olives and cooking oils. Address W. S. Ritchie, Corona, Cal.

WANTED.—Situation by man and wife, in connection with treatment rooms or sanitarium; the wife, a graduate nurse; the man understands bath-room treatments and hygienic cooking. Location in South preferred, but will go anywhere. Address D. P. Smith, 344 West Main St., Battle Creek, Mich.

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

FOR SALE.—Buff Orpingtons. Get breeders now before best are taken. They will become accustomed to new home and do better in spring. Cockerels and pullets, \$2 each. Trios, \$5. Twenty-five per cent discount to REVIEW readers. Satisfaction guaranteed. Union College Poultry Yards, College View, Neb.

FOR SALE.—Sanitarium cooking oil, pure and healthful; no odor; keeps indefinitely: 5-gal. cans, \$3.50; 10-gal. cans, \$7; crate of 4 or 8 one-gal. cans at 70 cents a gal; ½-bbl. or bbl. lots at 60 cents a gal. Shipped direct from factory at Louisville, New York City, Baltimore, Philadelphia, Chicago, and St. Louis. Address Sanitarium Cooking Oil, Box 442, Louisville, Ky.

FOR SALE CHEAP.—Ten acres of land, one mile from the Mount Vernon College. Land is mostly tiled. Good orchard, pine barn, large wagon shed, house of eight rooms and pantry, well and cistern water at the sink, also spring water for stock. Gas to be had by piping same to the house. Party wishes to sell so as to answer a call from the Columbia Conference, to work in Maryland. Address F. M. Fairchild, R. F. D. 1, Mount Vernon, Ohio.

**Addresses Wanted**

THE addresses of the following-named persons are desired by the Seventh-day Adventist church of Sioux City, Iowa: Mrs. Jessie Morgan, Mrs. C. H. Flick, Mrs. Mary Saulsberry, and James Wick. All other absent members are requested to report before the quarter closes. Address the church clerk at 1805 Palmetto Ave., Sioux City, Iowa.

MRS. E. M. FREDERICKSON.

**Publications Wanted**

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—ED.]

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

C. F. Volz, Lexington, Ind., periodicals, especially the *Signs*, also tracts.

W. S. Cruzan, Semmes, Ala., REVIEW, *Signs*, *Watchman*, etc., and tracts.

Mrs. A. E. Malony, 2219 South Elm St., Muncie, Ind., *Signs*, *Watchman*, *Liberty*, *Life and Health*, *Instructor*, *Little Friend*, and tracts.

Brother James Harvey, of 763 Jackson St., Station D, Oakland, Cal., desires a much larger supply of *Signs*, *Watchman*, *Life and Health*, and *Liberty* than he has been receiving. Can use them to excellent advantage among interested readers as well as in rack distribution in and around Oakland.

Charles Downey, Rock Hill, Md., *Signs*, *Watchman*, *Liberty*, *Life and Health*.

Mrs. M. M. Clark, Box 16, Jemison, Neb., periodicals, including *Instructor* and *Little Friend*.

Mrs. S. A. Williams, 48 156th St., Harvey, Ill., *Signs*, *Watchman*, *Life and Health*, *Instructor*, *Little Friend*, and tracts.

E. B. Town, R. F. D. 3, Laval, Wis., periodicals and tracts in both German and English; those on the second coming of Christ preferred.

Newton R. Jenkins, R. F. D., Blythewood, S. C., sends thanks to those who have been sending him periodicals, and says that he needs no more at present, but would like tracts and pamphlets on the Sabbath and the second advent.

**Obituaries**

DILLINGHAM.—Sister Allie Dillingham fell asleep in Jesus Sept. 9, 1907. She was born at Pleasant Lake, Ind., Aug. 27, 1876, and was married to Jeremiah W. Dillingham July 2, 1899. Several years ago she joined the Seventh-day Adventist church at Grand Rapids, Mich. She died in the hope of soon meeting her Saviour and dear ones. The funeral sermon was delivered by the writer.

J. M. WILBUR.

CURTICE.—Died at the hospital near Tacoma, Wash., Aug. 27, 1907, of chronic diarrhea, Hannah L. Curtice. Sister Curtice was born Jan. 23, 1828, in Wayne County, New York; was married to John Curtice in April, 1850; went to Minnesota, and there embraced present truth under the labors of Elder W. B. Hill. Memorial services were held in the Adventist church at Pe Ell, Wash., Nov. 23, 1907, conducted by the writer.

H. B. HAM.

MATHWIG.—Died at her home near Oelrichs, S. D., Nov. 14, 1907, Sister Minnie Mathwig. The deceased was born in Germany, March 24, 1844. Sister Mathwig had been in poor health for a number of years, but the end came peacefully and quietly. She embraced present truth several years ago under the labors of Elder L. M. Crothers. She was a firm believer in the soon-coming Saviour, and we believe she sleeps in Jesus, and will come forth in the morning of the first resurrection. She leaves an aged husband, three sons, and two daughters to mourn their loss. Words of comfort were spoken by the writer from 2 Tim. 4: 7, 8.

J. H. WHEELER.

ENGLAND.—Died at the home of his daughter, Mrs. O. E. Offerle, at Daylight, Tenn., in the eightieth year of his age, Brother Kirk England. He was born in Maryland, Oct. 27, 1827, and died Oct. 19, 1907. His youth was spent in Maryland. It was there he was married to Maria J. Pearson. Later they moved to Iowa, near Bloomfield. There was born to them a son, Orion, who still lives in Iowa; and twin daughters. One of these died at the age of three years. It was at the home of the other that he died. He and Sister England came to Tennessee three years ago with Brother and Sister Offerle, making their home with them. Brother England had been in feeble health for about a year. Liver and heart trouble and general debility wore his strength away, till he went down, like a ripened sheaf, to the grave. He had long been a student of the Bible, and believed in prayer. He never united with any church until three weeks before his death, when he made request for baptism and union with the Earleyville Seventh-day Adventist church. Baptism was administered by the writer. At the hour of death, he said to his companion, "Mother, it doesn't matter where I am laid away, just so I have a home up yonder." The funeral service was conducted by the writer, and the remains were taken back to Bloomfield for interment. "Precious in the sight of the Lord is the death of his saints."

CLIFFORD G. HOWELL.



WASHINGTON, D. C., DECEMBER 26, 1907

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

AT a recent meeting of the South American Union Conference Committee, it was voted that the week of prayer in their field be held April 18-25, 1908.

THE Morning Watch Prayer Calendar mentioned in Elder Thompson's article on page 6, can be obtained by addressing your conference secretary of young people's work, or the Missionary Volunteer Department, College View, Neb., enclosing six cents (in stamps if desired). It is a neat booklet, and would make a suitable, inexpensive gift to Christian friends.

THE *Welcome Visitor*, the organ of the Ohio Conference, will become the organ of the Columbia Union Conference, after Jan. 1, 1908. This proposed change is in harmony with the recommendations passed at the recent union conference held at Philadelphia, when the Columbia Union Conference was organized. The *Welcome Visitor* will be changed from a four-page to an eight-page paper, and will also have a much larger field of usefulness than heretofore.

A FEW days ago Brother Walter Harper, of California, decided to give to the \$150,000 fund the profits of one day's canvassing. The day set apart for that work was December 8. Brother Harper had earnestly prayed for large success on that day. The result was thirty-three orders for large books and helps, the retail price of which amounted to \$120.25, a truly wonderful record for one day. It is to be hoped that this example and result may inspire others, not canvassers alone, to dedicate the profits of one prayerful day's work to the completion of the fund.

ON page 22 of this issue will be found the text of two proposed Sunday laws for the District of Columbia which have thus early been introduced into Congress, and whose immediate passage is being urged by the International Reform Bureau and numerous local organizations. We trust our people will give attention to these proposed new laws, which, if passed, commit the federal government to religious legislation. The early introduction of these Sunday-law bills, backed by insistent and powerful demands for their passage, together with

the increased agitation all over the country and the world along the same line, should have deep significance to every Seventh-day Adventist, and teach us the necessity of faithful, earnest, and immediate work on our part in warning the world of what it means. The rapid development of this question emphasizes the need of thorough organization and of each doing his part in the work outlined by those in charge of the various departments.

### Following a Good Suggestion

BROTHER E. W. HAMPTON, of Colorado, writes as follows: "Having watched the reports in the REVIEW from week to week with great interest, hoping the \$150,000 fund would be made up before the first of the year, and seeing it will not at the slow rate it is now coming in, I hailed with joy the suggestion by Brother Harper in the REVIEW of December 5, and fully believing the remainder can easily be raised in the way proposed by him, yet at the 'eleventh hour,' I acted accordingly, and herewith send you the net result of the next day's canvassing, \$2.50. Although the amount is small, yet I am glad by this means to be able to pay my quota again, realizing that if all, or even a large portion, of our dear people would do even this well, the remaining amount would be more than made up. I trust this will be done, that we may be able to sing the jubilee song, and be ready for some of the other urgent and worthy calls, by the first of the new year."

### 1907-1908

THE old year is just passing, and the new year is just coming. The last pages of the record of the old year are being written, while the daily record for the new year is yet to be made. We bid farewell to the old year, and we say, "All hail!" to the new year.

IN the weekly issues of the REVIEW for the year just closing, we have faithfully endeavored to present an epitome of the progress of this advent movement in all lands, and to provide such instruction upon the fundamental principles of the gospel and their setting in the three-fold message of preparation for the coming of the Lord as would give our readers a basis for an intelligent faith that they are not following cunningly devised fables in accepting this movement as the fulfilment of prophecy in giving the final message of salvation in the face of the impending destruction of the world. By many words of appreciation we have been encouraged to believe that our efforts have not been altogether in vain, although we are fully conscious of falling far short of our ideal.

WE can only promise our best endeavor for the year 1908. Each succeeding year grows more significant, as bringing us nearer the end already near, and as marking the increasing intensity in the great controversy so soon to reach its climax. If we are able to carry out the plans which we have in

mind concerning the paper, we feel confident that our readers will find it more valuable than ever, and in any case it will be a necessity to those who wish to keep in touch with our work as a living and growing movement.

WE extend Christian greetings to all who read these lines, and wish for them that steady growth in grace and in the knowledge of God as revealed in Christ which ought to mark the experience of the earnest and faithful believer of the truth as it is in Jesus. May the glad new year soon dawn in the New Jerusalem!

### Our New Sanitarium

THERE has just come to our desk one of the most tastily gotten up booklets we have seen. It is a calendar, or announcement, of the Washington Seventh-day Adventist Sanitarium ("The Portal to Health"), located at Takoma Park, D. C., of which Dr. D. H. Kress is the medical superintendent. The booklet is well illustrated with a variety of views, exterior and interior, of this latest addition to the sisterhood of sanitariums, and gives in a clear, concise manner the purposes of the institution, its plans of work for the relief of suffering, its numerous advantages, climatic, physical, educational, dietetic, and religious, together with a list of diseases treated, and the facilities possessed by the institution for the accomplishment of its work.

THE Sanitarium is a well-built and commodious structure, located in a quiet, sylvan neighborhood. Its very appearance is inviting and restful. Its cool, wide verandas furnish an excellent place for patients to promenade or take the air in their wheel-chairs, while listening to the rippling song of the Sligo coursing along in plain view in the ravine below. It is difficult to imagine, while drinking in the beauties of this sylvan retreat, that only seven miles away Congress is in session, and the activities of a busy city are unabated.

THE Sanitarium is well equipped for the work it is designed to do. In the treatment rooms all the appliances of modern sanitarium work are installed, which include electrical appliances of all kinds. Its bath-rooms are as near perfection in sanitary arrangement as they can be made, no wood whatever being used in their construction. The diet of the patients is supervised with jealous care, and all harmful foods and condiments are excluded.

FOR the educational benefit of the patients the institution furnishes a continuous lecture course on general health topics, and instruction is also given in the art of scientific cookery. The institution possesses a commodious gymnasium, where physical culture exercises and drills are conducted daily for such of the patients as are able to participate in them, special attention being given to the correction of deformities, to proper breathing, and to lung development.

THE quiet, unobtrusive religious exercises and atmosphere are especially restful and soothing to nervous temperaments, and the climate of the locality has an excellent record for healthfulness.

WE believe that the Washington Seventh-day Adventist Sanitarium has a great work before it in uplifting and upholding the medical branch of the great work laid out for this people.