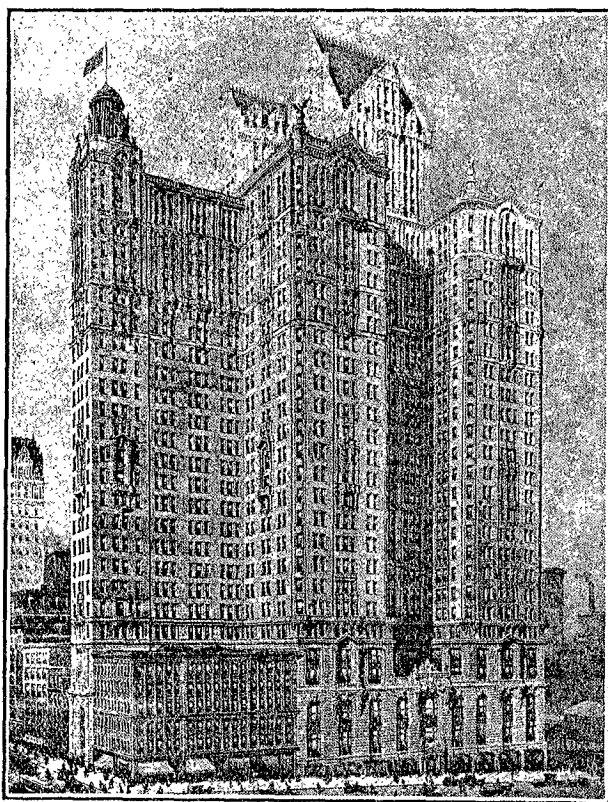


# The Advent Review and Sabbath Herald

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Takoma Park Station, Washington, D. C., Dec. 5, 1907

No. 49



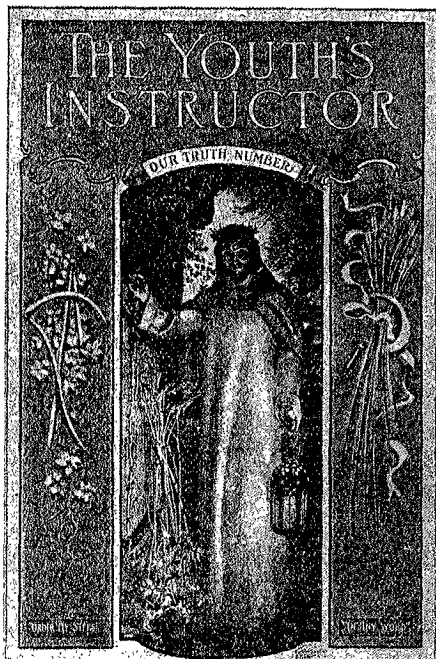
THE ARCHITECT'S ANSWER TO THE DEMANDS OF  
CONGESTED CITY LIFE. (See last page.)

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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 5, 1907.

No. 49.

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## Editorial

THE gift of the Spirit of God is equivalent to the gift of the love of God, because "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Those who pray for the gift of the Holy Spirit should remember that they are also praying for the love of God in their hearts, and should submit themselves to the working of the life of love. Those who claim that they have received in a special degree the gift of the Holy Spirit ought to reveal in their daily lives the love of God to the same unusual degree as the witness to the truthfulness of their claim. And further, "This is the love of God, that we keep his commandments;" therefore the gift of the Spirit should be revealed in keeping God's commandments; and those who profess to keep the commandments of God should remember that it is only through the gift of the Spirit and the shedding abroad of love in the heart that it is possible to keep the commandments. The threefold message for this generation is the message of righteousness by faith—a righteousness which is revealed in keeping the commandments of God through the gift of the Holy Spirit, who sheds abroad the love of God in the heart.

### By Revelation

Our knowledge of God comes through revelation, and this revelation is made through the Son. "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son

willeth to reveal him." There is only one way to seek after God, and that is through his Son. There is only one way to obtain heavenly truth, and that is through the Son. Those who claim to be seekers after truth, but who discard the revelation made through the Son, will never attain to the knowledge of the truth. They refuse the only channel through which the truth can be imparted to them. It does not flatter the pride of conceit to acknowledge our entire dependence upon a source of wisdom outside of ourselves, but it is a sign of true greatness of character. John the Baptist, of whom Jesus said, "Among them that are born of women there hath not risen a greater," declared, "A man can receive nothing except it have been given him from heaven." The apostle Paul, although educated at the feet of Gamaliel, wrote of "the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery," and for the believers he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him." In receiving this knowledge we may employ all the strength of our intellect, putting every power to its utmost stretch, and we shall be constantly surprised at the variety and the fulness of the revelation. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!"

### By Research

REJECTING the revelation which God has made of himself through his Son, made known in his Word, the wise men of this generation have set themselves up as seekers after God, trying to discover by research that which can be received only through revelation. To the old question, "Canst thou by searching find out God?" they are trying to give the affirmative answer, forgetting that the finite can not discover the infinite; and the result is that the god which they find is altogether such a one as themselves—a finite god, the deduction of a false science. This scientific god is not a person, in any proper sense of the term, but is designated as "an intelligent, creative, working Force," co-existent with matter and discovered in the laboratory, a god limited by law and a synonym for "nature." With such a conception of God as this there is no place in scientific religion for sin or its

forgiveness, no place for a Son equal with the Father, no place for a vicarious sacrifice and an atoning work, and no place for such a sudden change in the order of things as would be involved in the personal coming of Christ—a change which would be entirely contrary to the observed order of things upon which the theory of evolution is based. In scientific religion "all things continue as they were from the beginning of the creation,"—a fact which suggests that the modern religionist may after all be a last-day scoffer under another name. The religion of research demands no personal faith in Christ, but only an acknowledgment of "an intelligent, creative, working Force," and such a submission to the working of this Force as is closely akin to fatalism. Such a religion is just as distinct from Christianity as are any of the grosser forms of heathenism. The true gospel comes "through revelation of Jesus Christ."

### The Old-New Gospel The Son of Man

IN the previous articles upon this general subject we have found that the gospel is "the gospel of God . . . concerning his Son;" that the Son is, by virtue of his eternal sonship, the Head of the original creation in whom all things were created, and the Head of the new creation in whom we are created unto good works; and that redemption is simply the realization, in spite of the entrance of sin, of the eternal purpose of God in Christ Jesus his Son that the earth should be peopled by beings made in the image of God—those who should reveal his righteousness by lives in harmony with his perfect will. This leads us to the consideration of that great central truth of Christianity—the union of divinity and humanity in the person of Jesus Christ, the Son of God and the Son of man.

In view of the recent trend of religious thought and discussion upon this subject, we need first of all to emphasize the Scriptural doctrine that Christ the Son is God. There are those who concede that Christ is divine, giving their own loose definition to that term, granting him simply a larger measure of divinity than they claim for every man, but denying that he is God. We affirm both the divinity and the deity of Christ. We rest our belief upon such plain statements in the Scriptures as these: "In the beginning was the Word, and the



Word was with God, and the Word was God." John 1:1. Compare Rev. 19:11-13. "Of the Son he saith, Thy throne, O God, is forever and ever." Heb. 1:8. (The fact that the definite article is used in the original with the word for "God" adds much force to this passage.) "Who are Israelites; . . . whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever." Rom. 9:4, 5. With those who accept the Bible as authority this testimony is sufficient. The Father is God, and the Son is God. The deity of the Son is plainly asserted in the Scriptures, and it is an essential truth in the gospel of our salvation. We do not become gods by believing on him, but we "may become partakers of the divine nature."

A great mystery is revealed in the Scriptures. It is variously called "the mystery of the kingdom of God" (Mark 4:11), "the mystery of Christ" (Eph. 3:4), "the mystery of the gospel" (Eph. 6:19), and "the mystery of God." Rev. 10:7. All these expressions deal with the one vital truth, the mystery of the union of the divine and the human in him who is both the Son of God and the Son of man. This mystery constitutes the essential difference between a false religion which is a mere system of morality, such as Confucianism, and the gospel of Christ, which is "the power of God unto salvation." A form of godliness without the power which is the experience of "Christ in you, the hope of glory," is simply heathenism in another form. Therefore it is that the gospel is "the gospel of God . . . concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." Rom. 1:1-4. To deny the deity of Christ the Son of God is to nullify the difference between Christianity and a merely human philosophy, and to reduce the gospel of divine power to a series of powerless precepts. This is without doubt the explanation of the culmination of the philosophy of evolution as applied to the Bible in the denial of the virgin birth of Christ. It is a direct blow aimed at the most vital truth of our religion, a rejection of "the mystery of the gospel."

We have a plain and simple explanation of "the mystery of godliness" in this scripture: "And without controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory." 1 Tim. 3:16. This is the fundamental doctrine of God manifest in the flesh which is taught in many other places.

Let us read some of them: "And she [Mary] shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us." Matt. 1:21-23. "And the angel answered and said unto her [Mary], The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." Luke 1:35. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1:1-14. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; . . . for verily not to angels doth he give help, but he giveth help to the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren." Heb. 2:14-17. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8:3. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8. Thus was fulfilled the original gospel prophecy which declared that it would be the seed of the woman who should bruise the head of the serpent. "By his humanity Christ touched humanity; by his divinity he lays hold upon the throne of God. As the Son of man he gave us an example of obedience; as the Son of God he gives us power to obey. . . . 'God with us' is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. . . . It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature the Saviour has bound himself to humanity by a tie that is never to be broken. Through eternal ages he is linked with us. . . . God has adopted human nature in the person of his Son, and has carried the same into the highest heaven. It is the 'Son of man' who

shares the throne of the universe. . . . In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."—*"Desire of Ages," Trade Edition, pages 25-27.*

The earthly name of the Son of God was "Jesus," which signifies Jehovah as salvation, or revealed for salvation, and which tells of the purpose of the manifestation of God in the flesh. "He shall save his people from their sins." The official name of the Son of God was "Christ," which means the same as the Hebrew word "Messiah," and which designates him as the Anointed of God. The prophetic name of the Son of God was "the Son of man," a name familiar to the people of God from its use in the prophecy of Daniel, who declared that "there was given him dominion, and glory, and a kingdom." It was through his incarnation by which the Son of God became the Son of man, that the Son of man, God manifest in the flesh, was enabled to deliver humanity from the bondage of sin and win back the dominion for man. This was the foundation upon which the true church is built, and the assurance of its everlasting continuance. Note this in the following quotation: "Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah [son of Jonah]: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter [Greek, *Petros*], and upon this rock [Greek, *petra*] I will build my church; and the gates of Hades shall not prevail against it." Matt. 16:13-18. The fact that the Son of man was also the Son of God enabled him to conquer death and the grave (Hades); and eternal life for the individual, and the eternal continuance of the church, rest upon, and are the consequence of, this same mysterious union of the divine and the human.

When he became flesh, "Christ brought human nature into a personal relation with his own divinity. Thus he has given a center for the faith of the universe to fasten upon." To believe on Christ means more than to acknowledge the historic Christ. It means to accept him as the Son of God and the Son of man, the "one mediator also between God and men, himself man, Christ Jesus." It means such a vital union

with him that we become temples of the living God through the indwelling Spirit, "sons of God, through faith, in Christ Jesus," so that because he lives, and as long as he lives, clothed with humanity, we shall live also. "As many as received him, to them gave he the right to become children of God, even to them that believe on his name."

The teaching of the scriptures considered in this article, and many others of similar import, ought to emphasize in our minds the necessity of contending earnestly for "the faith which was once delivered unto the saints." That philosophy which presents to us "the immanent God," shutting out Christ the Son of God and the Son of man from his place as the mediator, or which denies the deity of Christ, and makes him a man, who is not God, is simply a variation of the mystery of iniquity, which puts forward as God a man in whom there is no union of divinity and humanity, but who is "the man of sin," the semi-incarnation of Satan. Beware of all such false teaching, under whatever form or from whatever source it may come. It is not the true gospel.

Soon the Son of man will come in his glory. The message which prepares the way for his coming must proclaim the truth concerning him. This is the old-new gospel, the everlasting gospel.

### "He Is Able"

"HE is able," said the apostle Paul in his declaration of confidence in the One in whom he had believed. It is not a question of our ability, but of his ability. In this matter of carrying the witness to all the world and seeing the end of the work, the real question is not, Are we able to finish the work? but, Is he able? The answer comes in the Lord's own question, "Is there anything too hard for me?" and in the assurance of Inspiration, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

The Lord appeals to the fact that he is able to send breath to every creature, as evidence of his power to send the light of life to all nations. Thus we read: "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa. 42: 5, 6.

Reports from every land show that the Spirit of God is working among people, preparing the way before the human messengers. There were three canvass-

ers at the South Carolina meeting last summer who told of meeting people who had been forewarned by dream of the coming of the canvasser with literature. Similar experiences have been reported in other parts of this country and abroad. There is a God in heaven able to speak to hearts that are open toward the light. He can call men out from darkness in these days, even as he called Abraham from among the idolaters of ancient Chaldea.

A remarkable experience was that of a negro of Surinam, Dutch Guiana, whose story was told by Prof. Henry Dosker in the *Missionary Review of the World* ten or twelve years ago.

Some sixty years ago the bush natives of Surinam were fetish worshipers, given to witchcraft and sorcery, which was called *winti*, or demoniacal possession. Professor Dosker says:—

John King, however, seems, from his early boyhood, to have been a white raven among his relatives and daily associates. In vain, efforts were made to bring him under the influence of the *winti*. He was persecuted and tortured; for three months at a time he was manacled hand and foot, and rubbed with sharp, aromatic herbs—all to no purpose. At last the *Gran-winti* declared that he had no power over King, *because his heart belonged to the God of heaven*.

His life became changed, and he was instructed, he says, by dreams and visions, in which Christ was revealed to him, and he was told to go to the missionaries who would teach him to read God's Book.

There seems no reason to doubt the veracity of this strange story. It seems to have been an actual experience in King's life, and it certainly was the beginning of a new existence. Stachelin and the other Moravian missionaries who knew the character and piety of King, never doubted the story.

This trance was followed by others of a similar nature, and King steadfastly refused to further join in any idolatrous practises. His tribesmen, however, wanted to compel him to bow to an idol, but King said that the Lord spoke to him, "If thou kneelest to the idol, thou shalt die. But I will save thee from their hands. Fear not, I am with thee." The turbulent, frantic heathen closed about King, and a martyr's death seemed to confront him, when suddenly he knelt down and prayed aloud: "My Saviour, if I do this in my own strength, then may my words have no effect at all; but if thou hast elected me to bring them to thee, help me, then, O Lord, to convert them to thee, and cause them to see that thou hast sent me."

When King arose after this prayer, his tormentors were stealthily leaving the place, and unhindered, he returned to his own house. With great zeal he now began the work to which he felt himself called. He went to Paramaribo, and visited the Moravian missionaries, who taught him to read and write, and instructed him in the truth of God. He advanced rapidly, while the mysterious visions and dreams continued. The missionaries warned him not to trust in them

nor to be puffed up on their account, and King accepted their admonitions with the utmost humility.

This man continued for years in his work. Of his end, I have never been able to learn. But many an incident in the Bible story and in modern times affords suggestion of the divine possibilities in spreading the light of truth in ways out of the ordinary.

Of the closing days of his work, the Lord says that he will "bring the blind by a way that they knew not." We shall see his arm revealed in saving power. His Spirit is to be poured out upon all flesh so that hearts that are true will be led to seek the Lord, while those that refuse his salvation will have to fight against influences that would draw them toward the light.

Tremendous as the work before us is, with the Lord all "the nations are as a drop of a bucket, and are counted as the small dust of the balance." "He is able." But the children of God will be associated with him in the great work. This means that not a soul can hold back from service with the thought that now the Lord will see that the work is done. He is to do the work through his people, the power of the Holy Spirit equipping them for service, and making the way plain before them. This means that now every resource of time, of strength, of means, must be devoted to God's cause. There is no other way of showing faith in the message that we bear in such a time as this, when within a few short years the Lord is to finish his work.

W. A. S.

### The Atlantic Union Conference

THE fourth session of the Atlantic Union Conference has just closed its meeting, which was held at Philadelphia. The attendance was the largest since the union was organized, in 1901. An excellent spirit prevailed, so that all pertaining to the conference passed off pleasantly and harmoniously.

At the General Conference Council held in Switzerland last spring the following recommendation was passed:—

That the Atlantic Union Conference be requested to so reorganize as to form two union conferences, as follows: (a) the Atlantic Union Conference, to be composed of the conferences in the States of New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine; (b) the Columbia Union Conference, to be composed of the conferences in the States of Pennsylvania, New Jersey, Delaware, Maryland, Virginia, and West Virginia.

That the Lake Union Conference be requested to release the Ohio Conference, to become a part of the Columbia Union.

In view of this recommendation, arrangements were made during the summer for this reorganization to take place at the Atlantic Union Conference, which

has just been held. The Lake Union Conference released Ohio, and the Ohio brethren and sisters voted to unite with the new union conference to be formed. In harmony with this action, the Ohio Conference sent a full delegation to the Philadelphia meeting.

When the recommendation of the General Conference Committee and the various details pertaining to the standing of the two conferences were placed before the delegation, the vote to reorganize in harmony with the suggestion of the General Conference Committee, was unanimous. The statistical records of the two conferences showed that their standing would be about as follows:—

After the division, the Atlantic Union Conference would have seven States with seven conferences, and a population of fourteen million. In this conference there are 176 churches, 5,255 Sabbath-keepers, 150 laborers, and an annual tithe of \$63,000. The new union conference would be composed of seven States, having seven organized conferences and a population of seventeen million. In this conference there are 204 churches, 6,104 Sabbath-keepers, and 220 laborers, with a tithe of \$71,000. Thus the population, constituency, and financial standing of the two conferences are nearly the same. Each union has good educational and sanitarium enterprises.

As soon as the vote was taken to reorganize, all delegates of the conferences composing each union met in separate companies to appoint their standing committees, and to deal with other important matters pertaining to the interests of their own union conferences. During the session these conferences held joint meetings from day to day, receiving reports from the committees which affected both unions alike. All the proceedings of these meetings were carried on in the most brotherly and harmonious spirit. Those conducting the business sessions were blessed with wisdom and judgment in disposing of the various questions that came before the delegates, without unnecessary delay, so that a large amount of important business was transacted during the session. A very amicable and harmonious decision was reached with reference to the division of the Atlantic Union Conference property; and before the session closed, everything pertaining to the interests and welfare of each conference was settled up, so that the delegates were able to return to their homes and enter at once upon the important plans laid by the respective conferences.

During the entire session a series of Bible studies was carried on in the forenoon, and a public service was held each evening. At first it appeared as if there would be too much business to transact

to allow an hour to be taken each day for Bible study, but it was decided that the Bible study was needed, and would be held even if some of the business had to be left unattended to. Our experience showed that really no time was lost in conference session by taking time to study the Word of God. A number of the evening services were devoted to reports from the mission fields, given by our General Conference men who have recently visited those fields. These were intensely interesting to our people.

All things considered, this was one of the most interesting and cheerful union conference sessions it has been my privilege to attend for a long time. We believe that the dividing of the territory as outlined above will result in greatly advancing the interests of the cause in this part of the field. The new union will be able to give more attention and more effective help to weak States south of Pennsylvania than they have ever received in the past. Since locating the headquarters of the General Conference in the District of Columbia, we have felt the need of strengthening the work in the Chesapeake and Virginia Conferences. The territory of the Atlantic Union Conference was so large, and the interests of some of the large conferences were so great, that particular attention could not be given to the weaker parts of the field. The main object of the reorganization is to bestow special help on these weaker conferences. This was the representation made to the Ohio brethren, and they cheerfully united with the Columbia Union, with the view of rendering help to these more needy parts of the field.

A full report of the organization will be published as soon as the conference officers have had time to prepare the minutes of the meetings. I am sure our people will be glad to learn of this advanced step, and that all will remember the officers of this new conference at the throne of grace. A. G. DANIELLS.

## Note and Comment

### Japan and the Future

THAT Japan is methodically planning to be a very important factor in the future history of this world is evident to many observers. British residents in the far East have been noticing this for some time, and have been free to express their irritation over the growing pretensions of Japan to a leading part in the destinies of Asiatic peoples. Count Okuma's recent speech has given fresh cause for irritation. He declared that Japan "would sorely disappoint the people of India, as well as ignore the opportunities given it by Heaven, if it failed to afford protection to the millions of

India now oppressed by Europe." As England is Japan's ally, and as England is the country to which the count refers as the oppressor of India, it can readily be seen that there are indications of trouble in that quarter, especially coming at a time when England is considerably anxious over the matter of keeping down a threatened revolt of the Indian peoples. Concerning this situation the *Times*, an English paper of North China, says:—

This declaration reveals the cloven hoof and the attitude of a precocious and ill-mannered baby among the civilized nations toward a country the support of which gave her her present position in the world. We hope that the revelations made by Count Okuma will open the eyes of King Edward and his countrymen, as the eyes of Britons here were opened long ago.

It has been repeatedly asserted that Japan planned to be the England of the far East. If Count Okuma's attitude is the attitude of his government, it is plain that Japan's plans are much larger even than that. With Korea hers, and China under her tutelage, she will turn her attention to Indo-China and India.

### Drinking among Women

A CHICAGO minister made the declaration that drinking was on the increase among women. His statement being questioned, he made an investigation, in which he visited the leading restaurants and saw hundreds of well-dressed ladies, two thirds of whom were drinking liquors. He chose the fashionable restaurants, because it was of the fashionable women he was speaking. The German government has been investigating the same matter in its relation to the conditions of health among its people, and the following is what a Berlin medical journal reports it has found:—

The decline of the ability of women to nurse their infants, the increase of dental caries, of nervousness in children; of mental diseases, of youthful criminals; of children who are backward in study and difficult to control, the great number of epileptics and idiots, and lastly, the increasing craze for the pursuit of pleasure.

The chief cause of this degeneracy is given as alcoholic drinking among women, especially among mothers. Professor Gerwin, in the *Medizinsch Klinck*, writing of the results of these investigations, shows the direct connection between the diseased cells of the bodies of drinkers and the degeneracy of their offspring. Says the *Western Recorder* of the methods pursued in the study of this question:—

The scientists had eggs hatched out in air containing alcoholic vapor. The result invariably was that the chickens were weak and had epileptic fits.

They found on examining the children who were stupid at learning that they had alcoholic mothers.

# One Hundred and Fifty Thousand Dollar Fund

## For Special Work at Home and Abroad

### One Way to Finish the Work

I WILL state that by the grace of God, I have paid my individual quota of the \$150,000 fund over and over, directly and indirectly, and recently sent it in again, and now I will suggest a plan by which, if accepted by our dear brethren and sisters all over our land, we can swing this fund around to a finish easily by Jan. 1, 1908, and we shall be greatly blessed in the doing of it. We shall be only too glad we did this thing. It is this: Let each one give one day's work, or wages, between now and December 25, to this fund. (There is no limit, each can give not only one day's work or its proceeds, but several days if God so leads his mind.) I will give the net results of one day's canvassing, some day between now and December 10, to this fund. I hope it will be a large one—one of the largest day's work I ever did. The "surprise party" plan on the \$100,000 fund began in California. It was, under God, a grand success. It was contagious. May this be, too. May it start not only in California, but all through the broad harvest-field, and the shout of victory be heard that the work is finished. It can be done so easily, too! Let us lend a willing hand and push it to a FINISH NOW.

WALTER HARPER.

### A Donation from Newfoundland

UNDER date of November 24, a donation was received from Newfoundland, to the amount of \$16.80. The sender says:—

"I am sending you herewith a money-order for \$16.80. It is intended for the \$150,000 fund. You will see from this, that, notwithstanding our poverty, we are anxious to do a little to help in this matter. I have had this in hand for some little time, but I have been so busy that I have been putting off sending it; but presume it will do just as well now as at any other time."

When we stop to consider the condition of our brethren in Newfoundland, and their extreme poverty, we can better appreciate this liberal contribution from that field. Newfoundland is not benefited in any way by the \$150,000 fund. They have no institutions in that field. They are a struggling little company of Sabbath-keepers, and are very poor as far as this world's goods are concerned; but their hearts beat loyally to the advancement of God's work in all parts of the earth, and from their poverty they contribute their offering for the building up of the work in all countries.

Such donations are doubly sacred in the eyes of the Lord, because the givers need all they have to help themselves, and the offerings they make are a denial to themselves of the actual necessities of life.

The year 1907 is rapidly drawing to a close. Four more weeks, and the new year will be here. If we make up the rest of the \$150,000 fund in 1907, great activity will have to characterize the raising of this money.

Over forty-five thousand dollars has yet to be raised. Much of this is provided for in pledges. Is it not possible for those who have pledged donations to this fund, to endeavor to pay the same before the close of this year? It would certainly be a grand advance step if we could close this fund up by January 1, and enter afresh upon new enterprises for the year 1908.

We have much to be grateful for when we consider the liberality of our people in sustaining the foreign mission work, while at the same time they are doing double duty in contributing to this fund.

We believe that all have done the best they thought they could in helping to raise this large fund, and yet it would be an easy matter for the entire amount to be raised, and none of us would be the poorer.

I. H. EVANS.

### Received on the \$150,000 Fund up to Nov. 26, 1907

Atlantic Union Conference	
*Central New England .....	\$ 2,771.18
Chesapeake .....	550.73
Eastern Pennsylvania .....	1,889.68
Greater New York .....	1,118.11
New Jersey .....	1,101.26
Maine .....	689.88
New York .....	1,628.50
*Southern New England .....	1,158.50
Vermont .....	1,255.00
Virginia .....	717.14
West Pennsylvania .....	1,451.85
*Western New York .....	1,973.80
West Virginia .....	405.41
<b>Total .....</b>	<b>16,711.04</b>
Canadian Union Conference	
Maritime .....	317.43
Quebec .....	63.64
Ontario .....	770.70
Newfoundland .....	16.80
<b>Total .....</b>	<b>1,168.57</b>
Central Union Conference	
Colorado .....	2,636.15
Iowa .....	4,466.77
Kansas .....	2,781.29
Missouri .....	1,553.23
*Nebraska .....	5,701.90
*Wyoming .....	780.99
<b>Total .....</b>	<b>17,920.33</b>
District of Columbia	
*Washington churches .....	1,358.69
Lake Union Conference	
East Michigan .....	2,542.09
*Indiana .....	5,183.27
North Michigan .....	841.74
*Northern Illinois .....	2,810.61
*Ohio .....	5,720.81
Southern Illinois .....	1,176.29
West Michigan .....	5,714.15
Wisconsin .....	3,857.47
<b>Total .....</b>	<b>27,846.43</b>
North Pacific Union Conference	
Conference not specified .....	55.00
British Columbia .....	209.50
Montana .....	535.38
Upper Columbia .....	2,562.71
Western Washington .....	2,133.04

Idaho .....	903.90
Western Oregon .....	2,363.06
<b>Total .....</b>	<b>8,762.59</b>
Northern Union Conference	
Alberta .....	200.80
Manitoba .....	305.30
Saskatchewan Mission Field ..	47.60
*Minnesota .....	5,405.26
*South Dakota .....	2,645.47
*North Dakota .....	1,949.13
Conference not specified .....	73.82
<b>Total .....</b>	<b>10,627.38</b>
Pacific Union Conference	
*Arizona .....	401.44
California-Nevada .....	8,436.55
Southern California .....	1,649.66
*Utah .....	431.58
<b>Total .....</b>	<b>10,919.23</b>
Southern Union Conference	
South Carolina .....	144.39
Alabama .....	433.89
Tennessee River .....	1,119.61
Florida .....	613.54
*North Carolina .....	774.71
Cumberland .....	906.72
Louisiana .....	390.61
Mississippi .....	254.59
*Georgia .....	408.47
<b>Total .....</b>	<b>5,046.53</b>
Southwestern Union Conference	
Not specified .....	22.82
Arkansas .....	513.35
Oklahoma .....	2,802.02
Texas .....	1,945.90
<b>Total .....</b>	<b>5,284.09</b>
Unknown	
Unknown .....	158.20
Foreign	
*Algeria .....	13.33
Australia .....	163.84
Bermuda .....	36.00
China .....	155.60
South Africa .....	278.16
Jamaica .....	13.41
Yukon Territory .....	20.00
England .....	264.13
West Africa .....	14.06
Mexico .....	2.00
Costa Rica .....	6.25
India .....	147.94
South America .....	41.80
Switzerland .....	9.69
Panama .....	19.00
Nicaragua .....	4.00
Central American Mission .....	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. ....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	1.00
Straits Settlement .....	10.08
Pitcairn Island .....	10.00
<b>Total .....</b>	<b>\$ 1,408.93</b>
<b>Grand Total .....</b>	<b>\$107,212.01</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.

### Hope, Faith, and Love

WORTHIE HARRIS HOLDEN

HOPE spans the chasm of Grief, where 'mid the gloom

Of earthly losses runs the stream Despair;

High heaven in love hath built this bridge aloft

For weary feet that tread the Path of Prayer.

Ah, what would life possess were faith unborn?

And what could solace had not Hope built nigh?

Each heart were pierced by sorrow were there yet

No calm, glad morning in God's by-and-by.

And even now is life baptized anew

With impulses to conquer and succeed,  
Blessed by the vision bright that Faith portrays,

Calmed by the peace Love granteth for its need.

Hope, faith, and love,—the triune thought of God

For man's most noble, most exalted life:

Our ardent longings and ambitions pale  
By his ideal for us 'mid earthly strife.

Why longer trifle with the gilded worth  
The world flings out to dazzle and allure?

God beckons thee to heights yet unexplored,

Vast and eternal and forever sure.

Portland, Ore.

INDEXED

### The Return of the Exiles—No. 5

#### Loss Through Delay

MRS. E. G. WHITE

DURING the earlier years of the restoration of the Jews from Babylon, the Samaritans were untiring in their opposition. They "weakened the hands of the people in Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius." By their false reports they aroused suspicions in minds easily led to suspect. At times, the rulers in authority seemed to be influenced to work against the purposes of God. But for many years the influences for evil were held in check, and the people of God had liberty to continue their work.

Throughout these years, Satan was striving to influence the highest powers of the kingdom of Medo-Persia to show disfavor to God's people. It was Satan who prompted the Samaritans to persevere in their opposition. But angels of God were working in behalf of the returned exiles, and all heaven was intensely interested in the controversy. In

the tenth chapter of Daniel is given a glimpse of this mighty struggle waged for many years between the forces for good and the forces for evil.

In this vision of the prophet, the angel Gabriel declared: "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." For three weeks Gabriel had been wrestling with the powers of darkness, and seeking to counteract the influences at work on the mind of King Cyrus. Before the contest closed, Christ himself came to Gabriel's help. All that heaven could do in behalf of the people of God, was done. The victory was finally gained, and the forces of the enemy were held in check all the days of Cyrus, who reigned for seven years, and all the days of his son Cambyses, who reigned about seven years and a half.

This was a period of wonderful opportunity for the Jews. While the highest agencies of heaven were working on the hearts of kings, the people of God might have been most active in carrying out the decree of Cyrus to restore the temple and its services, and in re-establishing themselves in their Judean homes. But many failed of co-operating with God. In the day of his power, they proved unwilling.

The opposition of the enemies of God's truth was strong and determined. Gradually the builders lost heart. Some could not forget the scene at the laying of the corner-stone, when "many of the priests and Levites and chief of the fathers, who were ancient men," and who had seen the temple that Solomon built, gave expression to their lack of faith in the enterprise by lamenting because of the seeming inferiority of the plans for this second temple. And as the Samaritans grew more and more bold, many of the Jews began to question whether, after all, the time had come for rebuilding. This feeling soon became widespread. Many of the workmen, disheartened and discouraged, returned to their homes, and engaged in the ordinary pursuits of life,—in sowing and reaping, and in building and beautifying houses for themselves.

During the reign of Cambyses, the work on the temple progressed very slowly. Finally, in the brief reign of the false Smerdis (named Artaxerxes in Ezra 4:7), the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city.

For over a year the temple was neglected,—well-nigh forsaken,—while the people dwelt in their homes, and labored to attain temporal prosperity; but their situation was deplorable. Work as they might, they could not prosper. The very elements of nature seemed to conspire against them. A drought prevailed, and the harvests were meager.

These were the conditions existing during the early part of the reign of Darius Hystaspes, king of Medo-Persia. Spiritually as well as temporally, the Israel-

ites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make their personal interests first, while they viewed with apathy the Lord's temple in ruins, that many had lost sight of God's purpose in restoring them to Judea.

For a time, the forces of evil seemed to triumph. But even this dark hour in the history of God's people was not without hope for those whose trust was in the Lord God of Israel.

In tender compassion, the Lord wrought in a marked manner to save his chosen people from utter spiritual ruin. The prophets Haggai and Zechariah were raised up to meet the crisis. In stirring testimonies these appointed messengers of God revealed to the people the cause of their troubles. Their lack of temporal prosperity was the result of their neglect to consider God's interests first. By honoring God and by showing him due respect and courtesy, through the building of his house, they would have invited his presence and blessing.

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

The expression, "This people say," is significant. In the hour of their opportunity, the Israelites had not shown themselves willing. Prompt obedience is expected of those whom the Lord chooses and leads. Pleas for delay are a dishonor to God. And yet those who choose to follow their own way, often frame ingenious excuses in self-justification. Thus the Israelites declared that they had begun to rebuild, but that they were broken off in their work because of the hindrances devised by their enemies. These hindrances, they reasoned, were an indication that it was not the proper time to rebuild. They declared that the Lord had interposed difficulties to reprove their hot haste. This is why, in a communication through his prophet, he referred to them not as "my people," but as "this people."

The Israelites had no real excuse for leaving their work on the temple. The time when the most serious objections were raised, was the time for them to persevere in building. But they were actuated by a selfish dislike to encounter danger by arousing the opposition of their enemies. They did not possess the faith that is the substance of things hoped for, the evidence of things not seen. They hesitated to move forward by faith in the opening providences of God, because they could not see the end from the beginning. When difficulties arose, they were easily turned from the work.

This history will be repeated. There will be religious failures because men do not have faith. When they look at the



things that are seen, impossibilities appear; but God can lead them step by step in the course he desires them to take. His work will advance only as his servants move forward by faith. While they may be called upon to pass through trying times, yet they should ever remember that they are contending with a weakened, beaten foe. God's people will finally triumph over every power of darkness.

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways." Why have you been so passive? Why have you done so little? Why do you feel concern for your own buildings, and unconcern for the Lord's building? Why have you lost the burning zeal you once manifested in behalf of the restoration of the Lord's house? What have you gained by serving self at the sacrifice of the best interests of God's cause? The desire to escape poverty has led you to neglect the temple; but this very neglect has brought upon you that which you feared. Nothing has prospered. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

The Lord calls upon them to consider the situation carefully. "Consider your ways," he repeats. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He gives the reason for their having been brought to actual want: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

How striking is the contrast between the prompt obedience of the things of nature, and the slothful disobedience of men, those for whom Christ has died! The Lord calls upon the dew and the rain and the varied agencies of nature, and they obey his call, to be used either in blessings or in judgments. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land, to punish the inhabitants of the earth for their iniquity. In response to the call of God, the things of nature spring to do his bidding, either in wasting and destruction or in mercies and blessings.

Because the Israelites let God's house lie waste, the Lord sent upon all

their substance a wasting drought. This judgment affected not only all the fruits of the ground, but the living creatures as well. The cattle must suffer because of the sins of men. God had bestowed on his remnant people the fruits of field and garden, the corn and the wine and the oil, as a token of his favor. It was because of the sins of Israel, the Lord declared through Haggai his messenger,—because the people had used all these bountiful gifts so selfishly,—that the blessings were removed.

The messages of counsel and reproof given through Haggai were taken to heart by the leaders of Israel and "all the remnant of the people." Roused by these warnings, "Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord."

## Character of the Papacy—No. 2

### The Rise of Its Power

J. O. CORLISS

THE celebrated English historian, Thomas Hobbes, left on record his judgment that the papacy was but "the ghost of the deceased Roman empire, crowned and seated upon the grave thereof." By touching here and there the history of early missionary work in behalf of Roman Christianity, the measure of accuracy contained in this statement may be easily determined.

When the Goths crossed the Danube to make for themselves homes in the south of Europe, they encountered believers in Christ, who probably were captives taken during that journey. From these slaves they received the primary doctrines of the Christian faith, which was in turn given by them to the various tribes of the Gothic nation.

By the time Western Rome had been dismembered in A. D. 476, the Suevi of Spain, the Burgundians of southeastern France, and the Vandals of north Africa had become converts also to the new religion. A little later the Franks, the Scandinavians, the chief tribes of Germany, and a century or more after, the Anglo-Saxons followed in the same path.

In the midst of this work, however, a great controversy arose. Some of those nations newly come to the Christian faith, had indorsed the Aryan creed, which already had been condemned by the Council of Nice. The bishop of Rome accepted the Athanasian doctrine as the orthodox one, and human-like, felt determined to bring those of the Aryan faith to his standard of orthodoxy. It mattered not so much to him if, in receiving Christianity, these nations had retained, as had all the others, many of their former heathen notions and ceremonies. In any effort to correct their false ideas, no notice was to be taken of the corruptions their paganism had

engrafted upon the pure Christian faith.

In further efforts to win these simple-minded barbarians, who were utterly unable to comprehend the subtle differences of dogma between the two great leaders of factions, the church lowered her standard of piety to meet their condition. In order to dazzle their senses, and win their attention, Guizot says that the church "increased wonderfully the number, pomp, and variety of her religious ceremonies." Through this medium, those who did follow the Athanasian creed, became altogether different from the Christians of an earlier age.

When the wars of subjugation had about annihilated the so-called heretical nations, the others were ready to acknowledge the church of Rome as the exponent of orthodoxy, and the bishop of that organization as its vicegerent. This was but one step toward the realization of a higher ambition. Western Europe at that time was nominally under the government of the emperor of the East, whose seat of empire was at Constantinople. The bishops of Rome were thus the most important persons in the West. They were far removed from the imperial court, and being called to adjust disputes between cities, and between the chieftains of the numerous governments of the West, they gradually assumed imperial powers. Each case so arranged tended to strengthen the authority and increase the influence of Roman bishops.

Up to a certain point, four bishops, or patriarchs, of the early church, each with co-ordinate powers, were distinctly and generally recognized. These were located at Rome, Constantinople, Alexandria, and Antioch. But at an early period, the bishop of Rome began to lay claim to supremacy over all the others on the ground that the church at Rome had been founded by the apostle Peter, to whom the Lord had entrusted the keys of the kingdom of heaven, thereby constituting him the first bishop of that church, and that the special authority to feed the Lord's sheep, conferred on him, was to be transmitted to his successors in that office. This claim was recognized, and title of supreme head of the church was first applied by the Roman emperor to Innocent I early in the fifth century.

But with this claim thus substantiated, no bishop of Rome had then thought of calling himself pope, the title of archbishop seeming to satisfy the high tide of ambition for that time. The title of pope was supposed to be first conferred on Boniface III by the Emperor Phocas in 606, by declaring him Universal Bishop.

So far as the statement of Christ to Peter in Matt. 16:18 goes, not one of the anti-Nicene fathers applies it to Roman bishops as successors of the apostle Peter. While many of them have commented on the text, not one has explained the "rock" there spoken of as referring to any office bestowed upon Peter to be transmitted to others. Some thought the "rock" to refer either to Christ himself or to Peter's confession

of faith in Christ. Others thought that Peter, with all the other apostles, was by this to constitute the foundation of the church. Indeed, Cyprian, who was bishop of Carthage in the first part of the third century, in letters to Cornelius and Stephen, two bishops of Rome, said that all the apostles had received from Christ equal power and authority with Peter. Gelasius, however, near the close of the fifth century, in an attempt to maintain his new theory of the supremacy of a Roman bishop over the imperial power, caused to be added to Cyprian's statements, the following: "The primacy was given to Peter to show the unity of the church and of the chair. How can he believe himself to be in the church who forsakes the chair of Peter on which the church is built?"

Another text (Luke 22:32) upon which the papacy relies so strongly for Biblical support, has also been largely commented on by early writers, but not with any comfort for the advocates of papal supremacy. The words, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren," are explained by no less than eighteen ecclesiastical writers prior to the seventh century, to be simply a prayer of Christ that his apostle might not wholly lose his faith in his approaching trial. The words were first used in behalf of papal elevation by Pope Agatho in 680 A. D., when trying to avert a threatened condemnation of his predecessor on the charge of heresy.

But there was method in all this work of the Roman bishops. They saw a pinnacle towering above them, which, could they but reach it, would give them control of the world. The next step toward this was to invent the theory of the sacredness of the person of the head of the Roman church, so that he might not be judged by any human tribunal. Early in the sixth century this question brought about such a strife in Rome itself that the adherents of two opposing factions murdered each other in the public streets. So there was soon produced a "decision" of an unknown council pretended to have been held at Rome in 321 A. D., in which it was declared that no one can judge the See of Rome.

By such strange doings, well attested by history, did the papacy build itself up into power. Having attained the steps already mentioned, the next degree to be reached was but a half step, since it naturally followed the doctrine of the inviolability of the pope,—and that was the dogma of infallibility. This was to be the crowning achievement, and so the approaches toward it were carefully and strongly laid. Having attained the dizzy height, it was deemed necessary to guard well every view-point of the situation, lest there might be discovered some vulnerable part of the station at which to begin an attack. But the review of these precautionary measures must wait for another paper.

*Mountain View, Cal.*

### Is Life Worth Living?

WILLIAM P. PEARCE

THE answer to this question depends upon one's conception of what is meant by life. When asked to define life, Herbert Spencer said it was "the continuous adjustment of internal relations to external relations." This simply tells what life does, not what life is. The scientist begins with the lowest form represented by a mere atom of living matter, known as protoplasm, but he, with all other great intellects, staggers at the contemplation of life. It is not life from a scientific standpoint which should trouble us, but life from a practical side. Is it worth living?

Much depends on one's perspective. The poets Gray and Longfellow looked from different points. The former said,—

"Life is a jest, and all things show it;  
I thought so once, but now I know it."  
The other wrote,—

"Life is real, life is earnest,  
And the grave is not its goal."

Horace Bushnell says, "Every man's life is a plan of God." That is true. Where there is a distorted life, it is because of the distortion of the plans of God. He asks no less than the architect asks of the builder.

There is a law of gravitation in one's life as well as in nature, which seems to oppose progress upward. No man ever achieved true greatness without a struggle, but in all our struggles life can be a "Te Deum" or a "Gloria in Excelsis."

"Our lives are songs;  
God writes the words,  
And we set them to music at leisure;  
And the song is sad,  
Or the song is glad,  
As we choose to fashion the measure."

"We must write the song,  
Whatever the words,  
Whatever its rhyme or meter;  
And if it is sad,  
We must make it glad;  
And if sweet, we must make it sweeter."

The answer to whether life is worth living depends upon one of two things; is it—

#### Self-Centered or Christ-Centered?

A self-centered life is a self-destroying one. It is lost in what the possessor supposes the best way to preserve it. Take the one who likes to live easy. Ease is a necessity. The overwrought brain, muscle, and nerve must rest. Broken-down tissues must be built up. But that life that says, like the rich man, "Soul, take thine ease," never worry over anything or any one,—that life is not worth living. "A man's life," said Samuel Smiles, "is to be measured by what he does in it, and what he feels in it." William Bryan said to the Union College students, "Life is not measured by what you get out of the world, but by what you put into it." Of Edward VI, Hooker said, "He died young, but lived long if life be action." "Whither are you going?" asked Carlyle of a young man. "Don't know," was the reply. "What do you carry?"—"Nothing."

"What are you doing on life's sea?" And the young man answered what thousands of purposeless people now answer, "Only drifting."

Life must be spiced to be congenial. But that life that simply lives to sip the rounds of amusements is not worth living. Lord Chesterfield tried it, and called it "romantic dreams," like those produced by opium, which he did not wish to repeat. How much better the philosophy of George Herbert, "Give me simplicity that I may live."

But the life that simply lives to accumulate a large bank account or property, is not only a strenuous, but a contemptible one not worth living. Money!—it's the god of too many. Touch it, and not infrequently you touch character. Touch it, and you touch the destiny of the soul. What shall it profit to put one's heart in dollars and one's soul in hell?

To be famous is not wrong, provided it be in the interest of humanity, and if fame is not the end sought. One can without sinning covet the gifts which made Newton and Field, Livingstone and Gladstone, Lincoln and Tennyson famous. But living just to make a name, as Phrine, who offered to rebuild the walls of Thebes if permitted to engrave, "Alexander overthrew Thebes, and Phrine did in this manner restore it;" or to achieve notoriety, as Marie Bashkirtseff, the brilliant Russian girl who wrote in her journal, "It is the new year. At the theater, precisely at midnight, with watch in hand, I wish in a single word, fame,"—such a life is not worth living. It is, as Byron said, "Something, nothing, words, illusion, wind."

Take the one who lives without God. That life is not worth living. It does more harm than good. It rolls up a list of demerits rather than merits against the day of reckoning. When a man said to Diogenes that it was a bad thing to live, the philosopher answered, "Not to live, but to live badly." It was because there was no God in his life that Schopenhauer cried: "This world is the worst possible; the life of man is one of unbounded misery and wretchedness." A godless life is a lost life. The only life worth living is—

#### The Christ-Centered Life

That is constructive and eternal. "Live while you live," was the apparently suspicious motto of Philip Doddridge, suggesting Horace or Aristophanes rather than Isaiah or Paul; but Dr. Doddridge rendered it into what Dr. Samuel Johnson pronounced "one of the finest epigrams in the English language:"—

"Live while you live, the epicure would say,

And seize the pleasures of the present day;

Live while you live, the sacred preacher cries,

And give to God each moment as it flies.

Lord, in my views let both united be.

I live in pleasure when I live in thee."

The Christ-centered life will exhibit itself. Buds, leaves, blossoms, and fruits are only indicative of the hidden life in the tree. The piston-rod moving in and

out of the cylinder is an evidence of the steam-life within the locomotive. The Christian life, says Paul, "is hid with Christ in God." Col. 3:3. The external life is only the thermometer which indicates the degree of internal life. Life was given as a trust, not to hoard, but to use. "He lived for others," is the epitaph on the tomb of John Howard. "Why not rest from your labor?" said a friend to John Eliot, the apostle to the Indians, who was found on the day of his death, at eighty years of age, teaching an Indian child its alphabet. "Because," said he, "I have prayed God to make me useful in my sphere, and he has heard my prayer. Now that I can not preach, he leaves me strength to teach this poor child." Until we learn to live for others, we have not begun to live at all. We live, as Bailey wrote—

"In deeds, not years—in thoughts, not breaths—

In feelings, not in figures on a dial.

We count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best."

#### What Is Your Life?

Not the life of some one else, but yours. What have you done, and what are you doing, to perpetuate a loving, blessed memory? What heart have you comforted? What struggling person have you cheered? What weakening faith have you strengthened? What other youth have you turned from folly? What needy cause have you assisted with a God-desired liberality? What soul have you been instrumental in saving?

When I think that God is as just as loving, I tremble for some, who, I fear, when they come to die, will suddenly realize that they have not lived. How much better to leave behind a beautiful picture of a blessed example, as did the old grandfather. The little girl had gone into his room to ask him to read to her. Finding him asleep with his head upon the back of the chair, his Bible upon his knees, and the sunlight coming through the window at the proper angle to cast about him a halo of glory, she ran to her mother, saying, "I have been in grandpa's room, and I have seen God." Can others see God in you? They saw him in Paul when he cried, "I live; yet not I, but Christ liveth in me." Gal. 2:20. That life, and only that life, is worth living. Is that your life?

Louisiana, Mo.

### Conscience not an Information Bureau

If conscience is a safe guide to what is right and wrong, then the Bible is not needed. There is no half-way ground here, for a guide that needs guidance is no guide at all. And as a matter of fact, conscience is *not* a guide, and because so many souls mistakenly think it is, confused and wandering errors in the pathway of life are constantly made. Conscience is a *monitor*. It prompts and prods; it urges, "Do what you know to be right; do *not* do what you know to be wrong." But it does not instruct us

in what is right and what is wrong; it is not a bureau of information. That instruction we receive from God in many different ways, of which the Bible and the training of parents and teachers are some. Therefore it will not do to settle back in the easy assurance that we have a safe guide in conscience. We have a tremendous responsibility to learn, from sources outside of ourselves, what is our duty, and those sources are always available when we really seek them.—S. S. Times.

### Prayer—No. 7

G. B. THOMPSON

FOR nothing should we pray more earnestly than for a clean, pure heart. No treasure of earth can equal this. David, realizing his sinfulness, cried out, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Ps. 51:10-12.

This prayer should be the prayer of every Christian. We need a clean heart more than we need anything in this world. Sin is a terrible thing. It has wrecked the world, filling it with sorrow and woe, and it finally nailed to a cross of wood the Son of the infinite God. And in the prayer quoted from the psalmist, it is implied that it is possible for the Holy Spirit to be withdrawn from us. This should startle us. It is a terrible thing to cling to a sin which the Holy Spirit has been condemning, and pleading with us to give up. O, how earnestly we should pray for victory over every besetment! How much time do we take to pray for victory over all the carnality in the heart?

As Christians, we must have the Holy Spirit. "Now if any man have not the spirit of Christ, he is none of his." Rom. 8:9. Our daily prayer should be that the Lord would fill us with the Holy Spirit. But there must be an *emptying* before a *filling*. Many a man prays to God to fill him when he is already full of something. Before praying to be *filled* we should pray to be *emptied*.

Our churches need reviving. There are plenty of carnally minded critics, but very few clothed with the life and power of the Holy Spirit. Moody describes the condition of many thus: "I have seen these wooden pumps where you had to pour water into them before you could pump any water out, and so it is with a good many people; you have to get something in them before you can get anything out. People wonder why it is that they have no spiritual power. They stand up and talk in meeting, and don't say anything; they say that they haven't anything to say, and you find it out soon enough. This describes the condition of those who do not pray.

We have a dry, dead experience simply because we do not really thirst for the Holy Spirit. The Lord says, "I will pour water upon him that is thirsty." He promises that those who "hunger

and thirst after righteousness . . . shall be filled." There is no power that can quicken a dead soul but that which raised the crucified Lord from Joseph's sepulcher. That quickening power is the Holy Spirit. Rom. 8:11.

We ought to study Jacob's experiences. He wrestled with God in prayer till he won the victory. We are fast hastening on to the time known in the Scripture as "the time of Jacob's trouble." "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7.

This weak, erring, mortal man won the victory. He "had power over the angel, and prevailed." Hosea 12:4. Circumstances had placed Jacob in a close place. He was facing a crisis, and must have help or perish. He was "greatly afraid and distressed." The lonely patriarch was facing the results of his own sins. Esau was coming. Something must be done.

What did he do? He did what we ought many times to do, but often fail to do. He sought refuge in prayer. In the solitude of the mountain, among the haunts of wild beasts and murderous bandits, Jacob decided to spend the night in prayer. What a splendid way to fight! I commend it to all. Take time to pray, for you can't do much till you do. No avenging army was a match for this wrestler, agonizing in prayer and pleading the immutable promises of the most high God. The conflict was intense, but persevering prayer won the battle, and destruction was diverted. While Jacob wrestled in prayer, an angel wrestled with Esau, and his wicked, rebellious heart was changed and subdued.

"Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories to the church of Christ or to the individual Christian, are not those that are gained by talent or education, by wealth or the favor of man. They are the victories that are gained in the audience-chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.

"Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded."—"Patriarchs and Prophets," page 203.

"Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for his blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God."—"Great Controversy," page 621.

Takoma Park, D. C.

## Aids for Bible Readers

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

### Duration of Our Lord's Ministry

ON the phrase *feast of the Jews* (*heorte ton Ioudion*) (John 5:1) turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three passovers. John 2:13; 6:4; 12:1. If now this feast be another passover, then our Lord's public labors continued during *three and a half years*; if not, then the time of his ministry must in all probability be reckoned one year less.

The only reasonable ground of doubt in this case, is the absence of the definite article before *feast*. But even as the text now stands, it may assuredly in itself just as well denote the great Jewish festival as any other. The following considerations seem to show that it does most probably thus stand for a passover; viz., the *second* in our Lord's public ministry.

1. The word *feast* (*heorte*) without the article, is put definitely for the passover, in the phrase *kata heortan*. Matt. 27:15; Mark 15:6; Luke 23:17. Comp. John 18:39.

2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive; see Davies's translation of Gesenius's Heb. Gr., par. 109; 1 Nordheim Heb. Gr. ii., p. 14, g. This idiom is transferred by the LXX. into Greek; e. g., Deut. 16:13, *heortan ton skanon poiaseis seauto*, i. e., the festival of tabernacles. So too in the New Testament: Matt. 12:24, *en to Beelzeboul archonti ton daimonion*, i. e., the prince of demons. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase by the *Jews' festival*; which marks it definitely as the passover.

3. It is not probable that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner. The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the passover (John 2:23; 12:1), even when Jesus does not visit it (chap. 6:4); and also when it is expressed only by the *feast*. Chap. 4:45; 11:56; 12:12, 20, *al.* So, too, the festival of tabernacles (chap. 7:2); and of the dedication. Chap. 10:22. This is all natural in him; for an indefinite festival could afford no note of time.

4. The plucking of the ears of grain by the disciples shows that a passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem.

5. This *feast* could not have been the festival either of Pentecost or of tabernacles next following our Lord's first passover. He returned from Judea to Galilee not until eight months after that passover, when both these festivals were

already past. That it might by possibility have been the Pentecost after a second passover not mentioned, and before that in John 6:4, can not perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate, it would also give the same duration of three and a half years to our Lord's ministry.

6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar, or March, one month before the passover. See Esther 9:21, 22, 26-28. Against this the following considerations present themselves: (a) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the book of Esther in their synagogues on those days, and making them "days of feasting and joy and of sending portions [dishes] one to another and gifts to the poor." Esther 9:22; Jos. Ant. xi. 6, 13, Reland, Antiq.; Heb. 4:9. But the "multitude" (John 5:13) seems to imply a concourse of strangers at one of the great festivals. (b) It is very improbable that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the passover which occurred only a month later. His being once present at the festival of dedication (John 10:22) is not a parallel case; since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of tabernacles. John 7:2, sq. (c) The infirm man was healed on the Sabbath (John 5:9); which Sabbath belonged to the festival as the whole context shows. John 5:1, 2, 10-13. But the Purim was never celebrated on a Sabbath; and, when it happened to fall on that day, was regularly deferred. See Reland l. c.

7. The main objection urged against taking this *feast* as a passover, is the circumstance that in such case, as our Lord did not go up to the passover spoken of in John 6:4, but only at the subsequent festival of tabernacles in John 7:2, sq., he would thus have absented himself from Jerusalem for a year and six months; a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission; namely, "because the Jews sought to kill him." John 7:1; comp. 5:18. It obviously had been our Lord's custom to visit the holy city every year at the passover; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterward, at the feast of tabernacles. All this presents a view perfectly natural, and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions besides those specified in the New Testament.

In this instance, the most ancient view

is that which takes *feast* for a passover. So Irenæus in the third century: "*Et posthac iterum secunda vice adscendit [Jesus] in diem paschae in Hierusalem, quando paralyticum, qui juxta nataforiam jacebat xxxviii annos curavit.*"—*Adv. Haer.* ii. 39. The same view was adopted by Eusebius, Theodoret, and others; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, Greswell, etc. Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Kepler ("*Eclogae Chronicae*," pp. 72, 129, sq. Francof. 1615); and at the present day this is the only view, aside from the passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer, Wieseler (Lücke and De Wette leave the question undecided), regard John 6:4 as having reference to the second passover during our Lord's ministry; which thus becomes limited to two and one-half years. See generally, Greswell's *Dissert.* viii. vol. ii., Neander's *Leben Jesu*, 3te Ausg. p. 434. Wieseler's *Chronol. Synopse der Vier Evangelien*, pp. 211-222.

From "Harmony of the Gospels," following that in Greek, by Ed. Robinson, D. D., LL. D., published by the Religious Tract Society (pages 199-200). "*That this feast was a passover, was certainly the most ancient opinion, and it is the opinion of the great majority of critics, being that of Irenæus, as early as the second century, Eusebius and Theodoret among the fathers; and of Luther, Beza, Maldonat, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, Greswell, Robinson, Tholuck in his 6th edition, and apparently in his 7th and last, Middleton, Trench, Webster, and Wilkinson,*" etc. Commentary on New Testament, Rev. D. Brown, on John 5:1.—Foot-note in "*The Approaching End of the Age*," by H. Grattan Guinness, Fourth Edition, pages 451-453.

It has already been shown that about three months intervened between his [Christ's] baptism and the passover following; which was probably that of 780 [A. D. 27], the first of his ministry. John 2:13. Two other passovers are mentioned by this evangelist (John 6:4 and 11:56), the latter being the last passover. If there were but three passovers during his ministry, it was only of two years and some months' duration. But John speaks of a feast (chap. 5:1) which he does not name, and which many regard as a passover; if so, there would be four passovers, and his ministry extend a little over three years. . . . Assuming here that it was a passover, we reach the result that his ministry, computing from his baptism in 780 [A. D. 27], continued about three years and three months.—"*The Life of Our Lord*," by Samuel J. Andrews, Charles Scribner's Sons, New York, 1891, pages 39, 40.





### He Careth for You

ARE YOU troubled, weak, and weary,  
Through the lonely hours of night,  
Watching for the break of morning,  
Longing for the dawn of light?  
O! remember One is near you,  
Who had lonely nights and days  
On the mountain top of sorrows,  
And he careth, yes, always.

Are you far from friends congenial,  
Toiling through life's busy throng?  
Have you lost the one sweet center  
Of your human heart and song?  
Has the minor key of sadness  
Locked your soul within its groove?  
O! remember that he careth  
With unutterable love.

Have the friends you trusted failed you  
In your hour of deepest need,  
And you sit within the gloaming,  
Thinking o'er each broken deed?  
O lean hard upon the Saviour,  
Who was left alone to die,  
When they all forsook and failed him  
At the cross of Calvary!

For he careth, O! he careth  
With a tenderness so sweet,  
With a love that passeth knowledge,  
With a sympathy complete.  
Then cast all your care upon him,  
For he careth night and day.  
You have never far to seek him;  
He's beside you; yes, away.

— Selected.

### Bad Reading

FRANK L. BENNETT

WHAT are the young people reading? Are they reading novels and sensational stories? It is almost as bad to have a great novel reader in the family as to have a moderate drinker; in fact, the one who reads sensational novels and stories habitually, does so for the intoxication that is derived therefrom.

Greece and Rome were sunk to the lowest depths of degradation by the literature of the corrupt writers of those times,—writings which have, unfortunately, descended to this time to do the same work for us.

The world has a swarm of cheap writers,—cheap, judged by the quality of the writings sent out under their signatures. They write stories which are unfit for grown people, and are veritable poison to young boys and girls in the plastic period of life, when impressions for good or bad are easily received and slowly obliterated.

The reading of sensational literature is really a more serious matter than most people suppose, as it overstimulates the nervous system of the young, and injures the mental, moral, and physical health.

One writer who had written many

trashy stories which met the popular taste, said, "If you get something salacious into the story, and get it in early, it will make the story a great success." Many people who find something positively immoral in the first chapter of a story, hunt eagerly for a repetition of the offense.

How many readers have in mind the apostle's admonition, "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," when they read long, lurid descriptions of murders, robberies, illicit amours, and the hundred and one sad and sensational crimes and offenses against honesty, decency, and morality?

Many like to read literature which does not cause them to think; for thinking is too hard work to suit the mentally lazy story-reader.

Many young people create for themselves a fictitious world, filled with vagaries and fancies imbibed from romances. These young people get a false estimate of life; everything is greatly good or greatly bad; their emotions are cultivated beyond the power of self-control. Foolish, irresponsible men, and silly, romantic women, are the inevitable result.

The boy who begins in early years on nursery stories, comes up to the period when he longs to kill Indians or encounter outlaws and pirates; and he finally reaches the age when man is too liable to discover it possible to realize the ambition of becoming at least a robber; piracy is out of date.

Finally, the reading of fiction takes away the relish for solid literature, travels, history, and for the Scriptures, which are able to make us "wise unto salvation." Try to keep the young from sensational stories and fiction, remembering that "a little evil corrupteth much good," and that "whosoever loveth or maketh a lie" remaineth outside the city of our God forever.

Warrensburg, N. Y.

### The Home Influence

BUT one word in the language strikes deeper into the heart of the average man or woman than "home," and that word is "mother."

The two are so closely related that *mother* means *home*. Where she is, exists that wonderful something that Webster says is "the abiding-place of the domestic affections." Home and mother are the first things we learn to know, and throughout our lives there exists a feeling of deep and sacred reverence for

them. No matter to what heights we may rise, nor to what depths we may fall, our memory ever serves to carry us back to the innocence of youth when home was our refuge and mother our strength. Nothing was too great for mother to do, and, best of all, she always knew how to do it. Perhaps there were methods employed and decorations used which we by no means continue in our present establishments; but association has made dear the peacock feathers in the gaudy vase and the wax flowers under the glass dome. Even the rigid enforcement of the law of lines and angles, by which the parlor furniture was arranged, is enhanced by time, and the picture of Pocahontas and John Smith, still in memory, has power to charm.

It is in the home that our characters are molded. The home is the soil in which the seed is planted, and if the home is rich in good things, the fruit will be wholesome, unless some blight comes in after-life; but if the soil be barren, it is exceedingly hard to bring forth good fruit. We may well be sure that whatever is best in us is a survival of the home and mother training. How careful, then, should those of us who are making homes for those who will some day fight life's battles, be in creating an atmosphere of love and right, and in making the home a living place for the boys and girls and their friends. How many homes, alas, have no place for the noise and fun of the children, and how many yearning hearts are on the streets because there is no place at home "to have fun."

Let our homes be right, and in the heart of no child will there be room for deceit or falseness.—*Home Herald*.

### Pork-Eating Condemned

THE trichina is usually found in pork, although cases have been reported in which cattle have contained the worms in large numbers. It exists only in the lean part of the meat, lying encysted between the muscle fibers. When eaten by a human being, this tiny parasite attaches itself to the wall of the stomach or intestines, rapidly develops, and in a few days brings forth several hundred, or even a thousand, of its young. Speedily these little creatures make their way into the body of the individual in whom they were born, usually causing such symptoms as are present in diarrhea, dysentery, or even cholera morbus, but sometimes producing much more marked effects, so that the signs much more resemble those of typhoid fever or inflammation of the brain. The similarity of trichinosis, as the condition is called, to other diseases, at times gives rise to a wrong diagnosis, and thus the frequency of this dangerous malady is not appreciated, even by physicians.

The incurable nature of trichinosis, and the readiness with which consumers contract the disease, should be reason enough for entirely discarding fresh pork, or even cured bacon and ham. Should these facts not be sufficient to convince

the reader, let us consider in a few sentences the life history of another hog parasite, the tapeworm.

There are several forms of tapeworm, one variety making its habitation in cattle, another in dogs, and still another in the chief scavenger of our yards and refuse hills, the hog. As in the case of trichina, the tapeworm, when taken into the body, fastens by tiny hooks onto the delicate lining membrane of the bowels, and there grows to an enormous size, sometimes measuring many feet in length. Thousands of eggs are laid by each worm, usually to be cast out of the body, but not always. The eggs may hatch in the alimentary canal, and the young worms are often absorbed into the system, to form hydatid cysts. Only a few weeks ago the writer was urged to operate upon a gentleman for the purpose of evacuating several large hydatid tumors, but it was too late to do any good even by the adoption of surgical measures.

The flesh of pork is whitish in color, resembling the dead tissue of man more than does that of any other animal. It is very difficult of digestion, requiring on an average about five hours in a healthy stomach. In individuals suffering with indigestion a much longer time is necessary. A very large proportion of the body of a hog is fat, there being only a small amount of real strength-giving material.

From the foregoing, then, we learn that (1) the hog is a scavenger; (2) as such, its food and drink are unwholesome; (3) the hog suffers from invasion of tapeworm and of trichina, and can transmit these parasites to human beings who consume its flesh; (4) fresh pork and bacon do not contain a large amount of strength-giving material, as compared with many more wholesome foods; (5) both are very difficult of digestion, bacon being rendered more so by the curing and frying process which it undergoes before being served on the table; (6) the hog is unfit for human food.—*Selected.*

“HAPPINESS eludes every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon some one else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it can not be gotten, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others will surely bring happiness into the life of any man, or woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to *get* happiness is replaced by an eagerness to *give* it.”



### The Message in Great Britain

E. E. ANDROSS

It is with pleasure that we report very substantial and ever-increasing progress in the work of the third angel's message in the British Union Conference. The work of seed sowing has been faithfully carried forward for more than twenty-nine years; and during this time much has been done by our dear brethren in America to place the work in this field on a substantial basis by the liberal supply of laborers and means; all of which is very gratefully acknowledged.

During the year 1905, six churches were organized, 248 persons were baptized, and ten were received by vote. In 1906, seven churches were organized, 276 persons baptized, and thirty-three received by vote. The tithe for 1906 was \$23,147.53, and the offerings amounted to \$3,641. The gain in tithes over 1905 was \$3,417.72, and in offerings \$1,524.61. At the close of 1906 we had a membership of 1,727.

The prospect is favorable for a larger increase financially and numerically during the present year than we have had in the past. In every part of the field the cause of truth is onward. We are now reaping some of the fruit from the large amount of literature that has been distributed in the past. One most encouraging feature is the fact that we frequently hear of people who have embraced the truth from the reading of our paper or a tract; and these often prove to be very substantial and earnest people. This is a new experience for such a conservative country as is this. We take it as an evidence that angels of God have gone out before us and prepared the hearts of many for the truth; and we are now encouraged to believe that soon we shall see the work going with mighty power.

The Lord is blessing our efforts to establish the work in the Catholic portion of Ireland, and we hope soon to have a church organized in Dublin.

In Scotland the work is moving forward with a new impetus. From the land of John Knox we hope to see many young men and women go forth, actuated by the same spirit that inspired that fearless soldier of the cross in his warfare against evil, to engage in the last fearful conflict and to sound the last invitation of mercy. The past year has witnessed many more accessions to the faith than any previous one. Though the people move slowly, they are generally of sterling character, and prove to be strong supporters of the cause of truth when they have once embraced it.

No more earnest, zealous, and faithful people can be found anywhere than

are espousing the cause of truth in the principality of Wales. Thus far they have taken the lead in home missionary work. The two tent efforts conducted this season have proved quite fruitful. Brother Reed has taken up the study of the Welsh language with a view to laboring among the Welsh-speaking people. We are also getting out some literature in that language.

Our publishing house and health food factory have been removed to Stanborough Park, and Wednesday, October 2, our college opened with an attendance of fifty-six. Since then it has increased to about seventy students. With scarcely an exception, the young people have given themselves to the work of God, and are seeking a preparation for efficient service.

We were never of better courage in the Lord, and our confidence in the truth of the third angel's message is unbounded. Gladly we consecrate our lives and our substance to its advancement, believing that very soon we shall realize the fulfilment of our fondest hopes.

London N, England.

### A New Russian Conference

GUY DAIL

THE second annual meeting of the South Russian Mission was held September 25-29, in Bender, a quiet city of about twenty-five thousand inhabitants, northwest of Odessa, in Bessarabia. The meeting was attended by about ninety German- and sixty Russian-speaking brethren, of whom twenty-seven were delegates, representing fifteen of the nineteen churches and companies in this field. Brethren L. R. Conradi, J. T. Boettcher, H. J. Loeb sack, and O. Wildgrube received a warm welcome, and their efforts to assist the local workers and to present the word were blessed of God, and appreciated by the people.

The conference was held in the largest hall in the city. The chief district official, with a number of officers, attended the first meeting, and two policemen were on hand most of the time to preserve order—a very different purpose than actuated the police who sometimes visited our meetings a few years ago. Leading citizens of Bender also were seen at the public lectures.

The territory of the South Russian field is composed of the governments of Bessarabia, Kherson, Kharkof, Yekaterinoslaf, Taurien, and Don District II, with a population of 14,201,000, and a membership of 474 (their gain for the year was 142). This great district to the north of the Black Sea was organized into a mission a year ago, and now its delegates were able to see their way

clear, after having attentively considered the privileges and the duties of a conference, to vote in favor of the organization and hearty support of the South Russian Conference, whose organization becomes effective Jan. 1, 1908. The field is self-supporting, and will pay a tithe of its tithe to the Russian Union. It will also have its conference poor fund, which receives a tithe of the local poor funds that are taken up every first Sabbath in the month. The Sabbath-school, the First-day, and the annual offerings go to the General Conference, through the Russian Union treasury.

Owing to the very great difficulty we formerly experienced in receiving and instructing our members (for often the worker had to enter a place, hold his

was earnestly recommended, and about one hundred sixty-five dollars was raised toward the material fund for the latter book.

As a knowledge of reading, writing, and arithmetic is so necessary to every Christian, and as there are many millions of people in Russia who are unable to read and write, it was voted that the task of educating the children, at least in the elementary branches, be earnestly undertaken by our people in the South Russian field, and that, where it is possible, they be instructed either in the home or in the church.

Seeing we now have more liberty to circulate our literature, the delegates also gave due attention to the canvassing and tract society work, and four canvassers will enter the field the coming

ducted in the German and Russian languages. Brother Daniel Isaak was unanimously chosen president of the conference. He, assisted by three other gospel workers, goes forth to the work for the coming year, trusting in God to water the seed sown, and to give the increase. We bespeak for this young conference a hearty interest in the prayers of God's people.

*Bender, Russia, Sept. 29, 1907.*

### **Santalia and the Santals—No. 5** **Witchcraft among the Santals**

W. A. BARLOW

THE belief in witchcraft is probably the most ancient, the most widely distributed, and the most deeply rooted of popular superstitions. In ancient Egypt and Babylon, among Arabs, Greeks, Romans, and Jews, in the heart of Africa, in remote islands of the seas, and, until quite recently, even in what profess to be the most civilized countries of the world, there has been cherished the firm conviction that certain persons have, in some occult way, acquired the power of exercising a malign influence on their fellow creatures. A minister in a small town in one of the border counties of Scotland, told the writer, some time ago, that there was an old woman in their congregation whose mother had seen a witch burned alive on the top of a neighboring hill, and it was less than twenty years ago that an old man was dragged out of his bed one night in county Cork, and roasted to death, because he was believed to be a witch. Witchcraft is often superstition's last ditch; it marks the final stand made by barbarism against the advance of civilization. It is not surprising, therefore, to find it still rampant among the uneducated classes in India, and it may be safely affirmed that over large tracts of country, there is not a magistrate's court whose records do not furnish instances of cruel persecution on the pretext of witchcraft.

#### **A Legend of Its Origin**

The Santals have a legend of their own to account for the institution of witches, being in this respect somewhat more advanced than the people who accept them as in the order of things. "Once upon a time," they say, "when all the world was young, husbands were alarmed to find that their wives were becoming refractory, not submitting to rebuke, and even reviling their lords and masters. The men determined to appeal for help to the Great Spirit, and in answer to their prayers, he appeared to them at midnight in the forest, listened to their plea, and distributed sal-trees among them, with the command that if they really wanted his help, they must appear before him again, twenty-four hours later, each bringing the sal leaf marked with his own blood.

The wives, however, got wind of the affair, followed the men to their midnight meeting, and secretly overheard all that had been transacted there. So they put their heads together and contrived to outwit the men. When the latter reached home, the women received



ATTENDANTS AT OUR MEETING AT BENDER, SOUTH RUSSIA

(Note the two policemen, the sword of one being visible.)

meetings, and leave between sunset and daybreak), there has in many cases been an imperfect idea of many points of present truth, especially among the native Russians. The Bible plan of supporting the gospel ministry has been one of the subjects most poorly understood, and the results of this are plainly visible in some of the Russian churches to-day where there is such a low average in the tithe. One remarked that to mention the tithe to him was as if one were to stab him through the heart with a sharp knife. This fact will account for the importance given to the tithing system in all our Russian meetings this year.

Another great need here, as in other parts of the world, is that of properly qualified native laborers—workers who are soul winners, and successful organizers. Heretofore, quite a number of young people from various parts of Russia have been trained in Friedensau; but, as the Russian field is now developing, we believe the time must soon come when our institutional work ought to be established in this great empire; and to assist in raising the necessary means, the plan of circulating "Christ's Object Lessons" and "Ministry of Healing"

year. As yet, but comparatively little has been done in this department of the message. There have been many difficulties connected with the circulation of our literature in the past, and, indeed, we believe that there will still be problems to solve in this work in the near future. However, there must be a way found to freely circulate our literature, for we know the power of the press is being very materially felt in Russia, and that there is a great awakening among the Russian people.

Now, while there certainly is enough to be done in the South Russian Conference to employ all the means and talents of the brethren there, yet the delegates took hold heartily of the idea of contributing their share to the work among the heathen, and bearing their part in gifts and free-will offerings.

In all the business meetings there was unanimity of action, and the brethren, some of whom had been five days en route to attend, say this is the best meeting we have had here. Four were baptized. Sabbath was especially a good day for all, for many renewed their consecration to the Master's service. The proceedings of the conference were con-

them most graciously and plied them with drink till they were either oblivious of, or indifferent to, their engagement with the Great Spirit. The wives, however, disguised themselves as men, drew blood from their arms by pricking them with thorns, and with the sal leaves smeared in the prescribed way in their hands, met the Great Spirit at the appointed time and place. Pleased with their compliance, the Great Spirit communicated to them the secrets of witchcraft with the accompanying incantations. The result was that the men, finding their wives more abusive and troublesome than ever, again appealed to the Great Spirit. Then it transpired that the men had been forestalled. The Great Spirit said he could not revoke his gifts, and the best thing he could do for the men was to initiate them into the art of the *jan*, or witch-finder. The art, however, has always been regarded as inferior to the witches. The "dan," the witch, enjoys the patronage of more powerful spirits than the *jan*, the witch-finder, with the result that the latter is often deceived and misreads the name that is traced in oil on the leaves he consults.

#### The Broom Again

Like most of their kind elsewhere, the Santal witches are supposed to hold their meetings at night. If they are married women, they are believed to be able by putting a broom into the bed, to conceal their absence from their husbands. Witches do not walk (so runs their belief), but are carried along on the wings of the wind. Any woman to whom a witch makes overtures to join the witches' sisterhood is, as a rule, pestered till she consents, and then both teacher and pupil, with brooms tied around them instead of cloth, repair to the sacred grove of sal-trees near the village, where a fowl is sacrificed, and then cooled and eaten. The witch then calls a tiger, and when it appears, orders the novice to comb its hair and kiss it. The tiger submits, and when its toilet has been completed, the young witch is told she is now ready to practise her craft. She can go to fair or market, fix her attention on any young man or woman, and by repeating the formulas she has learned, cause him or her to become giddy and fall senseless at her feet. This is the proof of proficiency. In the hands of one not quite competent, the spell will still act, but not upon the intended victim.

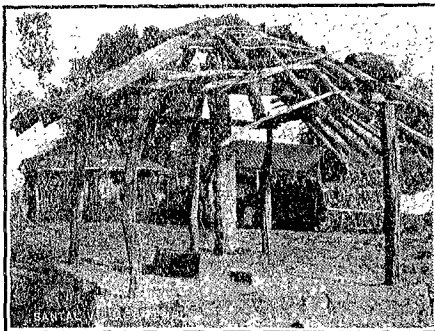
So much for the beliefs; now come the facts. No Santal, says Dr. Campbell, believes that a human being ever dies a natural death. Deaths, not the result of violence or accident, are laid at the door of the witches. During the performance of the ceremonies that follow death, a man is supposed to become possessed with the spirit of the deceased, and when the relatives ask him why he went away and left them, he replies, "Because there was not room for me in the eye of a certain person."

When cattle die without visible cause, from internal disease, their loss is also

charged to the witch. In this respect the credulity of the people is appalling. Even in ordinary cases of malarial fever, husbands will charge their wives, fathers their daughters, brothers their sisters, with causing the disease by witchcraft, and no means is too atrocious to force a confession or compel the removal of the spell. Women, however, are not prosecuted, as they used to be in Scotland, on the general charge of being witches, but only for specific acts. The people, too, seem to regard the witch's evil powers as subject to limitation, for, once they resolve to punish her, they are not deterred by fear of retaliation.

#### The Regular Procedure

The usual procedure in the case of a serious lingering illness, is to consult an *ojha*, or charm doctor. If his incantations are of no avail, to save his professional reputation he suggests a witch. Suspicion readily attaches itself to some woman who is known to be jealous or hostile, or who may have merely made an innocent remark about the probable fatal result of the illness. She is summoned to appear before a gathering of



A SANTAL VILLAGE TEMPLE

the villagers, and if she denies the charge, she and her friends are asked if they are willing to submit the matter to a *jan*, or witch-finder. Such a course is seldom if ever declined, for the refusal would be regarded as a plea of guilty. A deputation is appointed, representing both parties, whose duty it is first to select a *jan*—a matter often of the greatest difficulty—and then to wait upon him to present the case. They are received, not in the first instance by the *jan* himself, but by his assistant, known as the *phul dharia*, whose duty it is to worm out of the suspected person, on behalf of his master, all the possible information about the case. The *jan* refuses to meet the party until his assistant has succeeded in his object, and if the information received is not sufficient for his purpose, he may in the end decline to give an opinion. Then the deputation has to go elsewhere. When a *jan* is found willing to undertake the case, a meeting is arranged, and the spokesman of the deputation puts a number of questions to test the magician's familiarity with the spirit world. At each question the *jan* rubs together two sal leaves smeared with oil, and after gazing intently at the lines formed by the oil, gives his answer. If these answers seem satisfactory and inspire confidence, the deputation proceeds to put

questions regarding the specific object of the visit. If the *jan*, again consulting the oiled leaves, names a person as guilty, that settles the matter. No protestations will do the suspected witch any good. Her only course is to confess, and have the matter compounded as cheaply as possible. Nowadays the usual punishment is a fine, often amounting to fifty rupees, and, be it remembered, that is often more than the annual income of the family implicated. Half the fine goes to the landlord, the other half furnishes a feast for the villagers. It is a serious grievance with the Santals that the British government takes the side of the witches. They regard it as a monstrous injustice that they should be punished for taking measures of protection against disease and death.

The above is taken, largely, from the *Indian Daily Telegraph*.  
*Simultala, India.*

#### The Conversion of a Buddhist Nun

MISS JULIA K. MACKENZIE gives the following striking incident, showing the power of the gospel to save: "When, last October, Miss Wahn, the nun—a miserable, sick, pitiable, repulsive-looking creature, in ugly priestly gray garb, and wearing a brass head-band over her uncombed hair, in token of a vow to repair temples—a wild-looking woman, indeed—came with a note from Mrs. Pierce, then at Chingnan, asking me to receive her until Mrs. Pierce's return, it seemed just about impossible, and very unwise to receive her into our women's compound, so near our girls' school, for the Chinese say:—

"Ten Buddhist nuns, nine are bad,  
The tenth odd one surely is mad."

"As she whined out her woes, my soul revolted against receiving her. I had no time to give her out of my crowded days, and no reliable woman to put in charge of her; but there was my senior coworker's request, and what could I do but grant it? 'Christ died for the ungodly,' and in her circumstances I would have been just such a woman—probably worse. So, putting the whole matter into our Lord's hands, I received her. Her appearance caused a panic among our schoolgirls, who were afraid to go to sleep with such an outcast on the place, lest in the night she do us all some serious harm. Very fervent prayer for protection went to our Father that night. We couldn't keep her on the place in nun's garb, so that was changed. I gave her my 'joinings of time' and a little taken off from time in the school for Bible study. I found her very intelligent and eager to learn, and I believe she is a saved woman—one born again. She and two of our schoolgirls were baptized about three weeks ago. She helps me much in teaching the women who come every day to learn to read. She is also studying arithmetic and geography in our girls' school."—*The Foreign Mission Journal.*





# THE FIELD WORK



## St. Helena Hospital Dedication

THE new hospital at the sanitarium, St. Helena, Cal., was dedicated Oct. 20, 1907. It was a very pleasant and profitable occasion for all present. Many were in attendance from the village and surrounding country. A very interesting program had been arranged, including papers on special topics, and remarks from a number of the leading brethren — Elders J. N. Loughborough, W. T. Knox, J. O. Corliss, and W. C. White, and Brother L. M. Bowen, the business manager of the institution.

The hospital is located in a grove on the side hill, with a beautiful view of the near-by valley. It contains about forty rooms, including wards, and has a gradually sloping ground entrance to each floor, which is very desirable.

Dr. H. F. Rand presented a written address upon the History and Object of Medical Missionary Work, which was highly appreciated.

[Dr. Rand's address will be found on page 22.]

Mrs. E. G. White delivered the dedicatory address. The servant of the Lord was very clear in her remarks, and was blessed of God with much freedom and power. She spoke as follows:—

### Why We Have Sanitariums

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

“Thank God for this! The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall some day eat of the leaves of the tree of life, which are for the healing of the nations.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.”

“Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene.

“Our object in choosing this location, when we were establishing the first sanitarium for the Pacific Coast, was that we might be away from the confusion of the cities. In harmony with the light given me, I am urging people to come out from the great centers of population. Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily, do so at the peril of their soul's salvation. But in this place where we have met to-day, the very surround-

ings exert an influence in calling us to higher and purer lives. Here we have been able to gather in many, and they have been greatly benefited by a wise application of the means that God has provided for aiding in the recovery of the sick. We are thankful that we have similar institutions in many other places.

“Our sanitariums are to be centers of education. Those who come to them are to be given an opportunity to learn how to overcome disease, and how to preserve the health. They may learn how to use the simple agencies that God has provided for their recovery, and become more intelligent in regard to the laws of life.

“Some have asked me, ‘Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?’ I have answered, ‘Suppose we were able to do this in all cases: how many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?’

“Jesus Christ is the Great Healer, but he desires that by living in conformity with his laws, we may co-operate with him in the recovery and the maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations. Those who come to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth.

“We can not heal. We can not change the diseased conditions of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that he has provided. Then we should pray that God will bless these agencies. We do believe in a God; we believe in a God who hears and answers prayer. He has said, ‘Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.’

“God would have us turn away from the fashions and the foolishness of this world. He would have us be a blessing to the community in which we live. Every Christian should be a means of disseminating the light of God's Word. God has given us minds, that we may understand, and it is our duty and our privilege to live in harmony with him and with the laws that he has established.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.”

“The apostle is writing of the city of our God. We are preparing for that city, and we desire to do all we can to help others, that they also may find an abundant entrance into the city. We ourselves desire to be right with God, and we feel an intense interest that none may work against themselves, that they may not be reckless or careless of their health, but that their bodies may be in

such a condition of health that they can fully appreciate their God-given privilege to prepare for the heavenly courts. “And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

“Only think of the infinite sacrifice that has made this salvation possible. We should study the Word, that we may see more of its magnitude. Jesus Christ has bought us with a price. He laid aside his royal robe and his kingly crown in the heavenly courts. He clothed his divinity with humanity, and came to this sin-cursed earth that humanity might be a partaker of divinity, and, through obedience and love to God, might escape the corruption that is in the world through lust. He has thrown his arms of infinite love around humanity, and will draw unto himself all who will come. But if some will persist in having their own way, he can not bless them; for they will not come to him, that they might have life.

“In the chapter from which we have read, we find this invitation given: ‘The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.’ There can be no excuse for those who lose eternal life because they have failed to respond to this gracious invitation.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

“This is the first opportunity I have had of seeing this new building. I am pleased with it, very much pleased with it. Here the sick can be taken outdoors, where they can breathe the pure, fresh air. It will not be necessary for them to remain constantly in rooms where they are in danger of breathing impure air.

“We desire that there may be connected with this institution workers who shall give line upon line, precept upon precept, in order that those who come here may be benefited and blessed; and that they may see the consistency of breaking away from rebellion against the divine laws, and may come into harmony with the Lord God of heaven, who has made such an infinite sacrifice in their behalf. Shall we not all give to him our hearts, our minds, our service, our thoughts, all there is of us? Shall we not serve him faithfully, and at last find entrance into the beautiful city of our God?”

Elder Corliss invoked the blessing of the Lord, and the dedicatory prayer was offered by the writer.

H. W. COTTRELL.

## Brooklyn (N. Y.) Church Number Two

THE work in connection with this church has taken a turn in the right direction. On Sabbath, October 12, we had a very inspiring quarterly meeting. Almost every member within the city limits attended, responded to the roll-call, and, with two or three exceptions, had words of courage and hope to give. It did my heart good to see the congregation stand

with unswerving loyalty to this organization and the truths and principles for which it stands. We decided not to come behind in the raising of our share of the \$150,000 fund, and we pray that all our churches will rally and let this conference sing the song of jubilee before the Atlantic Union Conference convenes. This beautiful Sabbath closed, leaving behind it very pleasant reminiscences.

Sabbath, October 19, was also a day of great praise and gratitude to God.

A Young People's Society was organized in connection with this church, having as its incentive the great needs of our field. We have realized as never before that this message must go to the world in this generation; and if our people are to give it, we must bestir ourselves in a way we have not yet done; therefore we organized for aggressive work, and feel that if all the members of this Society receive the unction from on high, we shall not pull in our reins until the work is done. If I mistake not, this is the youngest Society now in the Greater New York Conference, and perhaps the smallest, but we are to be heard from at an early date, because we mean business. The battle is the Lord's, and we are his.

J. K. HUMPHREY.

### Conditions in Alsace-Lorraine

THE imperial provinces of Alsace and Lorraine are well known through the battles that were fought there in the German and French war of 1870-71, when they again fell back to the German empire. At the head of these stand a governor and a chamber of deputies who are responsible for the administration, which is supervised by the German Confederation. These provinces are connected with the South German Conference of the German Union. Their area equals exactly the State of Connecticut in North America, having just double the population, or 1,814,564. The last statistics, of 1905, state that there are 1,386,400 Catholics, over seventy-five per cent, against only about 290,200 Protestants.

Our readers will remember that recently the prince regent of the kingdom of Bavaria has graciously granted the liberty of free performance of their religious services to Seventh-day Adventists. While on the other hand, the kingdom of Wurtemberg and the grand duchy of Baden are tolerant, the situation in Alsace-Lorraine is entirely different. Religious liberty has not yet been proclaimed. Knowing the intolerant character of the Catholic Church and its preponderating influence here, with over three fourths of the entire population as followers, we can readily understand the reason. From these facts it can be plainly seen that the promulgation of the Bible truths, as they are preached in the third angel's message, with the law of God as the standard, can progress only very slowly under such conditions, especially as the situation is intensified by the governmental laws, which evidently reflect the Catholic tendencies.

Public meetings are allowed to be held only under the condition that a legal society is organized; and unless this has been done, our brethren have no permission to gather for worship, under a penalty of from fifty to one hundred fifty marks each. A society can be

formed of seven persons. Minor persons can not be received as members, and are not allowed to attend the meetings at all. The same is the case with strangers who dare not attend the meetings unless they can prove their invitation by some written statement. The following precept in the law dealing with this subject is of interest: "Every public meeting must have a presiding committee, consisting of the chairman and at least two assistants. The chairman must preside and conduct the meeting with respect to keeping order; in case of a committee not yet being formed, the caller of the meeting takes charge of it. These three members of the committee must be subjects of the empire. Foreigners are not allowed to hold public meetings unless they are called upon by the committee, which in this case is responsible to the police for the lecture. The committee is compelled to report every meeting to the police authorities, stating the subject of the lecture, with the texts that will be referred to. The meeting must be held under the superintendency of a police officer, whose duty it is to take care that the speaker does not deviate from the particulars given in the statement, in which case the officer shall be duly authorized to immediately stop the meeting."

These particulars are sufficient to show how difficult it is to preach the message in these provinces. Notwithstanding these obstacles we know that it must progress. The light of the third angel's message must shine forth and illuminate the dense darkness in which these people are confined. Their attention *must* be called to the Bible, thus giving them an opportunity to grasp the plain truths of its teachings.

Our brethren in the south have felt this responsibility in the past, and it has become a heavy burden on them to go forward in spite of the difficulties with which they have to contend. Certainly, while these rigid laws are in force, some issue must be found in compliance with these regulations, as it was necessary under the former conditions in Bavaria. They have meanwhile made a beginning in this way, which is the best in this emergency, and have formed a legal society, the officers of which at the same time constitute the committee for the public meetings. They feel confident that after a start has been made, and the authorities have become more acquainted with them, they will be able to secure more liberty. The experience in Bavaria under similar conditions encourages us to believe that these efforts will not be in vain.

There are quite a number of larger cities in the two provinces: Strassburg, with a population of 168,000, Mülhausen, with 94,000; Metz, with 60,000; Colmar, with 42,000; and Hagenau, with 19,000 inhabitants. In Strassburg (Alsace) there is a little company of eight Sabbath-keepers, while a few isolated members are scattered in this large territory. This city is the only place where a very modest beginning has been made, and the brethren have chosen it for their new efforts. Workers have been located here, and public meetings will doubtless be held soon.

Considering the various other countries in the European field where considerable difficulties must be overcome, there are good hopes and prospects that

the exertions in this part of the large field will succeed in the building up of God's work and the making of his name known to the nations. We confidently believe that with the help of God the message will conquer also in the fortress of Strassburg, which will become a stronghold of the present truth, from which it will spread out into the other parts of Alsace-Lorraine, the utmost southwest of our German Union.

W. ISING.

### Illinois

BLOOMINGTON.—A few years ago we had a strong church in this city, but death, apostasy, and removals have greatly reduced their numbers until only a very few are left to hold the fort. These were discouraged, and on the point of giving up their place of meeting because only four or five attended. We encouraged them to hold on, and promised to meet with them a few Sabbaths and help them. These meetings have been highly appreciated, and have been a source of strength and encouragement to the church. New life and interest have been awakened, backsliders have returned, and those who were cold and indifferent have taken on new life; some new ones are interested, and thus the attendance has been increased. A good strong effort put forth in this city would greatly encourage the church, and doubtless would bring out several new ones, giving us again a good strong church here.

P. G. STANLEY.

ST. JOHN.—It was my privilege to spend a few days at Du Quoin, helping Dr. Dalbey with the interest at St. John, a small village adjoining Du Quoin. I spent ten days with him before camp-meeting, at which time nineteen signed the covenant; a few more have signed since, so in all there are twenty-three. Three of these attended our camp-meeting and were baptized, and during this last visit I baptized fifteen, five of whom were colored persons. There are yet others who are keeping the Sabbath, and who will be ready for baptism a little later. It was very encouraging to see how readily these dear souls responded to the requirements of God's Word. Those who wore jewelry hastened to lay it aside, and gladly gave up all for Jesus.

Some of these new converts are enduring a great deal for the sake of the message. One sister who has been keeping the Sabbath for a short time, is passing through a severe trial. Her husband threatened to leave her if she accepted the truth, and he kept good his threat; she is left with two children to care for, but still she is faithful, and the last evening I spoke there, she was moved by the Spirit of God to decide to be baptized when opportunity offered. Heaven only knows what trials such souls go through for the love of the precious message they have found.

Dr. Dalbey is starting another series of meetings about three miles from Du Quoin, and we trust the Lord will enable him to raise up another little flock there. He has walked four hundred miles between his home and the place of meeting at St. John to give the message to that village. The promise is, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

J. B. LOCKEN.

### West Indies

MT. ROSE, ST. PATRICK, GRENADA.—August 17 we dedicated our little church building here. That was a good day in the experience of our little company. We met at nine o'clock in the morning, and at our first service in the church we dedicated the building to the Lord. We also consecrated ourselves and our all anew to the service of the Master. It seems to me it was the best meeting I ever attended. It lasted till twelve o'clock, although no one realized it was so late. Once Mr. Sweany thought he would close, and provide for another meeting. But he could not: each one pressed in with a testimony of praise and thanksgiving.

Quite a number not of our faith, men of the world, were present, and seemed to take a deep interest in the exercises. As their hearts were made tender by the influence of the Lord's Spirit, tears flowed freely. They were "almost persuaded," but are waiting for a more "convenient season." What a sad day for all such when once they awake to the fact that they have tarried too long, and that they are forever shut out of the kingdom!

I must tell you of one little incident of that day which moved to tears every one present. One little East Indian woman, who is such an earnest, consecrated person as we do not often meet, feels a burden for her brothers and sisters, and especially for her oldest brother. He is a wicked man in every sense of the word. However, he was present at the meeting, and she in her testimony spoke of her love for him, and her longing to see him saved. She then turned to him, and between her sobs, implored him to yield to the Lord, before it was too late. It was a scene that would melt a heart of stone. Many wept aloud; he bowed his head in his hands and wept like a child. O that all could forever cast off the shackles of sin, and be free in Christ Jesus!

Perhaps you may be interested to know more of this sister's experience. She is the mother of sixteen children, nine of whom are living. She does all their sewing, washing, and general work, labors in the garden, and now and then works by the day, on an estate, for which she receives twenty cents. She heard and accepted this message, and was filled with a longing desire to learn to read for herself from the Bible. So after we moved here, she asked me to teach her. Her husband ridiculed her, and her friends told her it would be impossible for one of her age to learn. But she was not so easily discouraged. Evening after evening, when her work was over, she came to me for her lessons. We used "Best Stories" for a lesson book, and she studied hard. In a short time she could read fairly well. How happy she was when she could read some from the Bible for herself! Now she can find her memory verses, and memorize them, and she takes great delight in doing this. This only shows how willing the Lord is to help those who will help themselves. If only those who have greater light and privileges would be as faithful, how much it would mean for this cause!

Our meetings were continued on Sunday, for the benefit of those not present Sabbath day. We had services at three and seven o'clock. The attendance was good. Appropriate songs and Scripture

exercises helped to add to the interest. Then each evening during the week service was held. We feel that on the whole it was a profitable occasion, and we trust lasting good will be the result.

I quote from Volume VI, page 108, of the "Testimonies": "Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church-school. . . . The school-room is needed just as much as is the church building. The Lord has persons to engage in the work of establishing church-schools as soon as something is done to prepare the way for them."

In view of this and the great need before us, we do not feel free to leave this locality until we can leave a good school in operation. The schoolroom is all ready, and the children are waiting, but we have no teacher. We are earnestly seeking the Lord to help us find a teacher, and believe he will send us the much-needed help. [The Educational Department of the General Conference is seeking to secure a teacher at once for this place.—Ed.] The waiting seems a bit tedious, when we are so anxious to move on and open up the work in another field. But we are not waiting in idleness. We are working, doing with our might what our hands find to do. We have adopted the plan of the second tithe for the support of the teacher, and one of our members pledges \$2.40 a month. The children are all anxious to get into our own school; they do not want to go to the public school.

Our company is increasing little by little. Five are to be baptized this quarter, and some others must wait and be more fully instructed.

We still make our regular trip through the island once each month, distributing literature, visiting the people, and studying with interested persons. These trips are very wearing; but they enable us to come in contact with the people, and to sow the precious seeds of truth, and we hope for a bountiful harvest as the result. Three schoolmasters live out six miles from one of the towns we visit. My husband walks out there each month, and has some interesting talks and studies with them. They see the truth, and love to read our books and papers, and we trust these long tramps over the mountains, in the hot sun, will be a means in the hands of God of helping them to make a right decision.

We work hard, and yet enjoy such health that it is a constant source of astonishment to the people here. What a privilege to be connected with a people to whom the Lord has given so much light in regard to health principles! We are having a real feast in the study of "Ministry of Healing," and feel sure that this book is going to prove a great blessing to our poor people.

The natives here are very superstitious. They are afraid of water, "night air," etc. When the bedroom floor is scrubbed, the occupant of the room goes to other apartments for three nights, for fear of taking cold, because of the damp floor. At night they close every door and window; and if there happens to be a little crack anywhere, they stuff it with rags, to keep out the "deadly night air." In

all such foolishness the doctors encourage them.

They think that if one were to eat oranges when he is warm, it would give him leprosy. After one has ironed even a few pieces, she must not venture out the remainder of the day. And so I might go on at almost any length, telling of their peculiar ideas. It is exceedingly difficult for them to break from them. But gradually, as they study the Word of God and become more enlightened, these superstitions are dropped, and after a time they look back and laugh at what they once believed.

This is a difficult field. It takes a great deal of hard, patient effort, to search out the honest hearted. But they are worth looking for, and by the help of the Lord we mean to do a thorough work. We have so persistently sown the island with the precious seed that we hope that when we start in another place, it will not take so long to develop a company. The Lord has enabled us to break down, or *live down*, the prejudice, and has given us warm friends throughout the island. We believe our stay here has not been in vain, and that our lives have had an influence for good over the people of this community. And what more can we ask—just to be instruments in the hands of God to help along his work in the earth? We are eagerly looking forward to the time when we shall be able to open the work elsewhere.

We are of good courage. We love this work. It is our very life, and we are doing all we can to help finish it. We want to stay "in the front" till the victory is won. We long for the coming of our Saviour, and so are doing all we can to hasten the day of his appearing. We pray for those at the head of the work who have heavy responsibilities resting upon them.

MRS. W. A. SWEANY.

### The Fourth Annual Meeting of the Review and Herald Publishing Association

THE fourth annual meeting of the constituency of the Review and Herald Publishing Association convened in the Seventh-day Adventist church, corner Fifty-first and Locust Sts., Philadelphia, Pa., at 3 P. M., Nov. 18, 1907.

The by-laws of this association permit its legal meetings to be held anywhere in the United States, and this annual meeting was delayed for the biennial meetings of the Atlantic Union Conference, so as to obviate the trouble and expense of getting the members together especially for an annual meeting.

The reports presented covered a period of eight months only, ending with Dec. 31, 1906. The president of the association, W. W. Prescott, made brief introductory remarks, after which the manager of the association read his annual report, supplementing it with remarks, thus bringing the actual report down nearer to date.

D. W. Reavis read the report of the Department of Circulation, which, among other encouraging features, showed that the factory, with its present equipment of four cylinder presses, is actually printing more publications on present truth than was the old Battle Creek plant, with three times this number of presses.

L. W. Graham, manager of the New York Branch, gave a report of that

Branch since it was started in April, 1907.

A brief report from J. W. Mace, manager of the Battle Creek Branch, was also read.

The treasurer's report showed the net gain of the association for the period of eight months, May 1 to Dec. 31, 1906, to be \$1,495.98.

The report of the auditor, E. R. Brown, was also read, and upon motion these reports were accepted.

By vote, the chairman appointed the usual committees, which were as follows:—

On nominations: H. H. Burkholder, H. W. Carr, G. A. Irwin, O. O. Farnsworth, W. A. Westworth. On plans: I. H. Evans, C. H. Edwards, E. R. Palmer, S. N. Curtiss, N. S. Miller, L. W. Graham, H. B. Tucker.

The following resolutions were presented by the committee on plans:—

"Whereas, The Lord's prospering hand has been with our denominational publishing work during the past year, both in our manufacturing plant and in the field, therefore,—

"1. Resolved, That we hereby express our recognition of his manifold blessings upon the publishing work, and reconsecrate ourselves and our facilities to the work of sending the third angel's message to all the world.

"2. Resolved, That Section I, Article 4, of the By-Laws be amended by striking out the word 'Northern' and substituting in its place the word 'Columbia.'

"Whereas, It has been recommended that in each union and State conference a missionary secretary be employed, a portion of whose duties is to extend the circulation of our periodicals, and,—

"Whereas, *Life and Health* and *Liberty* have been placed on such a basis that through their sale our people can become self-supporting missionaries; therefore,—

"3. Resolved (1) That we appreciate the efforts of our conferences to extend the circulation of our periodicals and other literature; (2) that we urge our board of trustees to co-operate with the union and State conferences in greatly extending the sale of *Life and Health* and *Liberty*; (3) that to accomplish this end we suggest that agents be trained whose business it shall be to make a thorough monthly canvass in territory assigned them; (4) that competent agents be encouraged to sell these periodicals in our large cities.

"Whereas, the present size of the *Youth's Instructor* is not such as to admit of proper and attractive make-up, and,—

"Whereas, there are increased demands on its columns because of the extra matter required for the Young People's Missionary Volunteer Department, of which it is now the official organ, and,—

"Whereas, the paper is not at present large enough to properly provide for all departments it ought to contain; therefore,—

"4. Resolved, That the *Youth's Instructor* be changed from an eight to a sixteen-page paper; that the size of page be the same as the *REVIEW AND HERALD*; that the subscription price be \$1 a year, and the uniform club rate for five or more copies to one address be sixty-five cents a year.

"Whereas, the *REVIEW AND HERALD* is the general official organ of this de-

nomination, through which the progress of the third angel's message in its various departments is reported, and in which plans for advance work are outlined; and,—

"Whereas, we deem it absolutely necessary that every Seventh-day Adventist receive the weekly visits of this paper; therefore,—

"5. Resolved, That we recommend ministers, tract society workers, and church librarians to unite in systematic efforts which shall not stop short of placing the *REVIEW AND HERALD* in every Sabbath-keeping home."

After full and interesting discussion of Resolutions 3, 4, and 5, the report was unanimously adopted.

The following persons were elected as members of the board of directors, to serve for two years: I. H. Evans, G. B. Thompson, H. R. Salisbury, W. J. Fitzgerald.

W. W. PRESCOTT, Chairman,  
S. N. CURTISS, Secretary.

### The "Youth's Instructor" Special

THE special "Our Truth" number of the *Instructor* just from the press is an excellent number. The cover design in color makes it one of the most attractive in appearance we have ever seen. It is filled with short, pointed articles on the message. The merit of this number is such that it deserves a place in many thousands of homes. It contains truths which millions ought to know.

Sabbath-school officers and teachers and leaders of our Missionary Volunteer bands should endeavor to give this number a very wide circulation. By selling this paper many of our young people could earn a handsome sum to contribute for missions at the coming week of prayer. Many thousands of this special number ought to be sold.

G. B. THOMPSON.

### Field Notes and Gleanings

BROTHER W. D. PARKHURST reports having baptized into the church at Peoria, Ill., twenty-eight persons during the year ending November 3.

FIVE persons were baptized, and a church of fourteen members organized at Albany, N. Y., the first Sabbath and Sunday of November, by Brother F. H. DeVinney.

BROTHER LUTHER WARREN was in Omaha, Neb., about a week, and the word preached had a telling effect upon those who heard it. On Sunday, the last day of the meetings, twenty-three were baptized, mostly young people. A Young People's Society was organized, and plans have been laid for more aggressive missionary work.

OF the tent work at Brookville, Kan., Brother C. E. Peckover writes: "As a result of the tent effort some are rejoicing in the restored paths of God's truth, among them an aged United Brethren minister. His daughter, who had been keeping the Sabbath for a time as a result of Bible study, was thoroughly established in the different points of truth. Three others also expressed their determination to obey."

## 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 Oklahoma Constitution Religious Toleration or Religious Liberty, Which?

AFTER all that has been said in the United States during the last century and more concerning the difference between religious toleration and religious liberty, it seems rather strange to hear people here still talking about granting "perfect toleration" in matters of religion. And when we consider that the difference between these two things was clearly pointed out by James Madison, and corrected, in the convention which framed one of the first State constitutions formulated in the United States, if not the first, it seems even more strange that this very mistake should be made, and the mistake not be noticed or corrected by the convention of one hundred ten men which met recently in a ninety days' session to frame a constitution for the latest State to seek admission into the Union, that of Oklahoma.

Our attention having been called to this matter, and learning that a large delegation of prominent men from Oklahoma and Indian Territory was about to wait upon the President of the United States to present to him the proposed constitution for his approval, we addressed the following letter to the President, directing his attention to this strange and defective expression in this document:—

"TAKOMA PARK, WASHINGTON, D. C.,  
"Oct. 25, 1907.

"President Theodore Roosevelt,  
"Washington, D. C.

"RESPECTED SIR: Permit me to call your attention to what appears to me to be a serious defect in Section 2 of Article I of the proposed constitution for Oklahoma.

"As framed, this section reads:—

"'Perfect toleration of religious sentiment shall be secured, and no inhabitant of the State shall ever be molested in person or property on account of his or her mode of religious worship; and no religious test shall be required for the exercise of civil or political rights. Polygamous or plural marriages are forever prohibited.'

"The use of the word 'toleration' here, while doubtless an inadvertence, it seems to me is nevertheless unfortunate. Religious toleration is not an American doctrine, nor is it compatible with our free institutions. It is appropriate and applicable only in countries where there is an established religion. In a land where freedom in matters of religion is recognized as a right, such a term, it appears to me, is out of place.

"The distinctions between toleration and liberty were clearly pointed out in the early history of this country. When Virginia, one of the first States of the Union to formulate a constitution, came to draft its fundamental law, this question came up for consideration. As originally framed, Article Sixteen of the



Bill of Rights of this constitution provided that 'all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience.'

"Referring to the discussion which took place over this article, Appleton's 'Cyclopedia of American Biography,' Vol. IV, page 165, says:—

"Madison pointed out that this provision did not go to the root of the matter. The free exercise of religion, according to the dictates of conscience, is something which *every man may demand as a right, not something for which he must ask as a privilege.* To grant to the State the power of tolerating is implicitly to grant to the State the power of prohibiting: whereas Madison would deny to it *any jurisdiction whatever* in the matter of religion. The clause in the Bill of Rights, as finally adopted, at his suggestion, accordingly declares that "all men are equally entitled to the free exercise of religion, according to the dictates of conscience."

"In his work, 'Church and State in the United States,' page 14, Dr. Philip Schaff says:—

"There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right."

"Another work, Thompson's 'Church and State in the United States,' page 12, makes the following observation:—

"Toleration denotes neither the freedom of religion from State control, nor the equality of all religions before the law. Toleration is the allowance of that which is not wholly approved. Religious liberty, on the other hand, is absolute freedom of religious opinion and worship."

"In a speech in the House of Lords, in 1827, on a bill for the repeal of the Test and Corporation acts, Lord Stanhope said:—

"The time was when toleration was craved by dissenters as a boon. It is now demanded as a right; but a time will come when it will be spurned as an insult."

"And in the Sunday mail report adopted by the United States Senate in 1829, the following clear and concise statement was made:—

"What other nations call toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism power may invade those rights, but justice still confirms them."

"From the foregoing, it is evident that religious toleration implies an established religion, and a reservation on the part of the State of the right to dictate in matters of religion, and it is therefore unchristian and not in harmony with the genius of our government."

"In view of all this, therefore, with all due respect and modesty, I wish to ask you to consider the propriety and advisability of the expression, 'Perfect toleration of religious sentiment,' in Section 2 of Article I of the proposed Oklahoma Constitution, being altered to read, 'Perfect religious liberty,' etc.

It appears to me that such a change would be highly proper and desirable.

"Respectfully,  
"W. A. COLCORD,  
"Secretary Religious Liberty Bureau."

A considerable portion of the letter appeared in the *Washington Post* the following day, and reference was also made to it in the *Washington Herald* of the same date. Two days later we received the following communication from the Attorney-General:—

"OFFICE OF THE ATTORNEY-GENERAL,  
"WASHINGTON, D. C.,  
"Oct. 28, 1907."

"Mr. W. A. Colcord,  
"Secretary Religious Liberty Bureau,  
"Takoma Park, Washington, D. C."

"SIR: Your letter of the 25th instant to the President in regard to the proposed constitution for the new State of Oklahoma has been referred to this office for acknowledgment. You may be assured that what you say will receive careful consideration."

"Very respectfully,  
(Signed) "CHARLES J. BONAPARTE,  
"Attorney-General."

What the final outcome and decision in the matter will be, we shall await with interest.  
W. A. C.

## Current Mention

— By the collapsing of a bridge near Cambrils, Spain, when an express-train was passing, many persons were drowned, and thirty injured.

— In order to protect women travelers, police powers have been conferred upon the Deaconess Home of Toledo, Ohio. Women with caps and badges, but without clubs, are now found at all the steam and electric railway stations.

— The occupation of Mazagan, Morocco, by 1,000 men of the forces of the Sultan Abdul-Aziz is reported. This move, which was accomplished without resistance by transporting the troops upon a British steamer, deprives the pretender, Mulai Hafid, of the last of the coast strongholds.

— The increase of crime in France has aroused a popular demand for the restoration of the death penalty, which has been virtually abolished by the systematic commutation of the sentences of criminals condemned to death. Recently juries throughout the country have recommended having recourse to the guillotine as the only means of stopping the atrocious murders which are of daily occurrence in Paris and in the provinces.

— A strenuous effort is being made in Chicago to close all the saloons on Sunday. November 24 about 200 volunteer detectives visited saloons in different parts of the city to obtain evidence that the Sunday-closing law was being violated. When, three days later, some offenders were brought to trial, those opposing Sunday closing announced that if they were defeated, they would throw all their efforts in favor of closing everything that can possibly be brought under the ban of the law. This will mean the arrest of persons in every branch of business in which the element of noise or the exchange of money enters, except what can be proved to be a work of ne-

cessity or charity. They hope by arousing popular sentiment because of the strictness of the enforcement to secure the repeal of the law. The hearing in the cases of the saloon-keepers is set for December 10.

— Great suffering and loss of life have resulted from the recent storms on the Black Sea. Numerous small craft and the steamship "Kaplan" foundered. The total loss of life was more than 200 persons.

— By the passing in London from the Russian embassy to the Japanese embassy of a check for \$24,302,200, Russia wiped out her indebtedness to Japan. This sum represents the remainder due Japan for the maintenance of the Russian prisoners.

— Forty-nine cases of kidnapping within two months are reported from Mexico City. The ages of the children range from two to seventeen years. The police are without clues, but the indications are that it is the work of an organized band of kidnappers.

— The annual report of the chief of the Bureau of Manufactures places the year's product of manufactures at \$15,000,000,000. The domestic merchandise exported was \$1,854,000,000, an increase of \$136,000,000 over the previous year. The exports of cotton cloth to China declined more than \$20,000,000.

— The Interstate Commerce Commission bulletin on accidents upon railroads of the United States during the year ended June 30 last, shows the total casualties to be 81,286, or 5,000 persons killed and 76,286 injured. This is an increase of 10,352 casualties, or 775 more killed and 9,577 more injured than the previous year. These figures include only accidents to passengers and to employees while actually on duty on or about trains.

— The investigation of an explosion in Lisbon, Portugal, by which two anarchists who were manufacturing bombs were killed, has revealed the existence of a far-reaching plot against the dictatorship. More than 700 bombs have been seized, and eighty arrests made. Public meetings have been forbidden, and practically all the newspapers of Lisbon are being prosecuted for attacks upon the king and the papal nuncio. Different political elements have joined in threatening the establishment of a republic in case parliamentary government is not restored. The crown prince, Luiz Philippe, is reported to have been banished to Villa Vicoso, a royal residence in the forests a hundred miles from Lisbon, for remonstrating with his father, King Carlos, for continuing the administrative dictatorship, giving as his reason that it was turning Portugal into a hotbed of anarchists and endangering the inheritance. On the other hand, the dictatorship of Franco is said to be a financial success, as it has succeeded in reducing the year's deficit from \$6,000,000 to \$2,000,000, without increasing the taxation. The government has issued the following official denial of the published reports: "The fantastic rumors concerning members of the royal family, the attitude of the military forces and political leaders, as well as the stories of an outbreak against order, are absolutely without foundation."

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### History and Object of Medical Missionary Work\*

THE earliest record we have of medical missionary work was in the apostolic church. Healing was a prominent feature in the church and missionary work of that time.

In the subsequent development of the work, America has been foremost among the nations. Her sons, and later her daughters (as you see illustrated before you here to-day) have been leaders in this kind of missionary endeavor.

The first medical missionary to leave America was Dr. John Scudder, who, with his wife, sailed from New York for India in 1819. He labored there until his death, in 1855.

In 1849 there were just forty medical missionaries in the world—twenty-six from America, twelve from Great Britain, one from France, and one from Turkey. And it was not until 1879 that the value of this agency was sufficiently realized to cause its adoption for work among the outcasts and the depraved of our large cities. In this respect Great Britain has taken the lead.

In 1876 Dr. Wm. H. Thompson, whose desire was to open medical missionary stations and dispensaries, succeeded in establishing seven scholarships in the university in New York City. In April, 1879, Mr. E. F. Baldwin opened the first medical mission in Philadelphia. In 1881 the International Medical Missionary Society was formed in New York City, the American Society being formed in March, 1855.

And while the work was thus developing in America the "regions beyond" were also feeling the benefits which follow the establishment of this agency.

#### China

Rev. Peter Parker, M. D., was among the most noted of the pioneers in medical missionary work in China, and Oct. 26, 1834, the Edinburgh (Scotland) Medical Missionary Society was formed, he being its vice-president. As a result of a skilful surgical operation which restored the sight of one of the leading women of the empire, Dr. McKenzie saw the way open for him to do a wonderful missionary work. In 1838 the Canton Medical Missionary Society was founded by Dr. Parker. Twelve thousand patients were received in one year. In 1884 they treated 15,405 cases, performing 975 surgical operations.

#### India

In 1636 Dr. Gabriel Boughton cured the princess of the great mogul's court, who had been badly burned. As the only reward for his services he asked that his countrymen might have the privilege of trading with India. This was the beginning of the English power in the far East. In 1887, in India, 72,000 cases were treated. There were then

eleven missionary dispensaries. Eleven thousand women sought relief at Mrs. Wilson's dispensary at Agra, and at the Thomas Dispensary 18,850 women and children were treated.

#### Syria

At Jerusalem in 1851 the Mount Zion Anglican Church opened up medical missionary work under the direction of Flidner, for the sick of all religions and confessions. In 1887, 450 patients were received.

#### Turkey

In 1878 the Free Church of Scotland opened up a dispensary in Constantinople. During the year 140 Mohammedans were treated, and 755 people of other creeds, making a total of 895.

#### Africa

Walthem-on-the-Kongo Medical Mission was opened in 1836. Another was opened at Banza Mantake. There were over a thousand conversions as a result of this work.

#### Madagascar

The work was begun there in 1862 by the London Missionary Society, through Dr. Davidson, and later extended through Dr. Thomason.

#### Japan

Tokyo Cottage Hospital, founded in memory of Anna L. Whitney, was opened in 1886. It is said that as soon as the roof was on and the floors were laid, patients began to enter, and a great and good work was done.

#### Korea

The establishment of the work in this country grew out of the successful treatment of Prince Min Yong Ik, by Dr. J. N. Allen, who arrived just prior to the outbreak of 1884. Western medical skill in the treatment of the prince and the wounded soldiers was the cause of the opening of a new hospital in 1885.

#### Persia

Dr. Grant was the first physician sent to this country. He found that his medical practise gave him twenty times as much intercourse with Mohammedans as a clerical missionary could secure. His successful treatment of the governor of Tabriz prepared the way for the opening of a medical mission at Ormoniah.

#### Siam

In the year 1828 the first medical missionary entered Siam, Dr. Carl Gutzlaff, of Germany.

All this work was begun and carried on under most adverse circumstances, but it has gone steadily forward in both home and foreign lands, and the judgment-day alone will reveal the full measure of good accomplished. The experience of medical missionaries has always been of decided benefit to the communities where it has been established.

The successful medical missionary has been and is the one who has the following five qualifications for his office:—

1. Skill to prescribe the proper remedy.
2. Judgment to order the proper diet.
3. The motive must be life and not greed.
4. He must be willing and content to do the most repulsive office for the sick and those whom he is waiting upon.
5. He must be both able and willing to teach, to incite and to gladden the hearts of those whom he is attending, by religious discourse.

A few of the advantages and benefits

of medical missionary work may be briefly summed up as follows:—

1. The medical missionary is, from the very nature of his work, better qualified to become self-supporting, and can go out on an uncertain basis, where, perhaps, the usual clerical work would be impossible.

2. His work does not conflict with the regular mission work, but, on the contrary, supplements it, and pioneers the way which the other can follow.

3. Where a dispensary is opened, a church is likely to follow very soon.

4. Medical missionary work destroys caste, prejudice, and unbelief.

5. Medical missionary work secures protection and provision. For instance, Dr. Simmons, with thirty-six carriers, went fifteen hundred miles in a straight line through Africa, securing from his grateful patients all means and materials they needed on the long and difficult journey. And during his whole career of three and one-half years he did not receive a dollar from the home society.

6. The far-reaching results of this work may be understood when it is known that between twelve hundred and fourteen hundred different towns and villages were represented by the in-patients in one hospital, in one year.

7. Medical missionary work has lessened the anti-foreign feeling against the mission workers, until at the present date nearly every country and tribe welcomes the medical missionary worker.

8. It has diminished the superstition which connects disease with evil spirits, and has given a constant proof of the unselfish character of the Christian religion.

"One thing is perfectly certain," said Dr. Post, of Syria, "and that is that medical missionary work never fails. Other work may fail, but the affording of relief for physical suffering goes on the debit side of Christianity in all cases, and opens the way for other work to follow."

## NOTICES AND APPOINTMENTS

### North Dakota Conference Association

THE annual meeting of the North Dakota Conference Association will be held in connection with the Seventh-day Adventist conference at Harvey, N. D., Dec. 25-29, 1907. The first meeting of the association will be held Thursday, Dec. 26, 1907, at 10 A. M.

All accredited delegates to the conference are members of the association, and should be present at this meeting.

J. G. WALKER,  
Chairman of Board of Trustees.

### North Dakota Annual Conference

THE annual conference of the Seventh-day Adventists of North Dakota will be held at Harvey, N. D., December 25-29, 1907. We hope the elders of churches will see that delegates are appointed and the names of the same sent to Elder A. E. Doering, conference secretary. The ratio of representation is one delegate for the organization, and one additional delegate to every ten members. The elder, by virtue of his office, is always a delegate.

We hope to see each of the churches fully represented, and all the delegates present for the first meeting, at 7:30 P. M., Wednesday, December 25.

J. G. WALKER, President.

\*Address by Dr. H. F. Rand at the dedication of the St. Helena (Cal.) Hospital, Oct. 20.

### Canvassers' Institute

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

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

HORACE G. MILLER, *State Agent.*

### Manitoba, Notice!

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

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

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

W. M. ADAMS, *President.*

### Winter Term at Union College

THE winter term at Union College begins Wednesday, December 11. Classes will start in geography, civil government, elocution, public speaking, business correspondence, elementary physiology, hydrotherapy, analytical geometry, and New Testament epistles. In bookkeeping, typewriting, and music, students do individual work, beginning one time as well as another. In addition, the entire program of regular classes running through the year is open for the selection of studies, and so many subjects are offered in so many grades that we are able to find work adapted to the needs of all who come.

This fact, together with our large attendance, makes it inadvisable to attempt to hold the special course announced in the last calendar. Our school homes are full, but there are plenty of good rooms in the village near by. The new power-house is nearly finished, and we are receiving heat, light, and water from our own plant. Union College is doing excellent work in all departments, and a good spirit prevails.

For calendar or further information, address the undersigned, at College View, Neb.

C. C. LEWIS, *President.*

### A Special Course of Study for Christian Workers

It has been decided to offer a special course at the Southern Training-school, Graysville, Tenn., beginning Jan. 28, 1908, and continuing twelve weeks.

There are ministers and many others now laboring in different departments of our denominational work who feel the need of a more thorough preparation. There are others who would be glad to become workers could they have the advantage of a few weeks' special training.

This brief course is designed to meet the needs of these classes; and the work will be planned and given in such a manner as to offer the greatest good in the least time at the least expense. The following branches will be studied:—

**Bible**—A careful review of the different phases of doctrinal truth, especially with regard to presenting it to others.

**History**—A study of those portions of history that will be found of special aid in the study of the prophecies.

**Language**—Reading and spelling, correct forms, composition and letter writing, reporting, public speaking, etc.

**Music**—A careful study of hymns as relates to singing, adapting to occasion, reading, analyzing, etc. Organ lessons can also be taken if desired.

**Physiology and Hygiene**—A study of the human body and its organic functions, care of the body, how and what to eat, simple remedies for physical ailments.

**Canvassing**—A careful study of books and papers to be sold. How to meet the people. Keeping accounts.

**Lectures**—Frequent lectures will be given on missions, Young People's work, organization and conduct of Sabbath-schools, Bible themes, and other practical subjects.

A leaflet will soon be published giving details as regards expenses, program, etc.

It is earnestly hoped and confidently expected that many will desire to avail themselves of the advantages this course will offer. We would be pleased to receive the names and addresses of all such, and will send the announcement to them as soon as it is ready. Address J. E. Tenney, Graysville, Tenn.

### Business Notices

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

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

#### Conditions

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

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

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

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

No discount for several insertions.

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

**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.

PERSONS interested in cheap homes and farm lands in the fruit belt of the Ozark region of southern Missouri, where the climate is healthful, good spring water and timber plentiful, prices low, but rapidly advancing, write, Frank Youmans, Mainard, Mo.

**FOR SALE.**—Kornol—the pure oil extracted mechanically from grains of corn. It's a natural human food oil, highly nutritious, and highly recommended for all cooking purposes. Requires one third less than other oils. Five gallons, \$4.00; 10 gallons, \$7.50. Low freight rates. We do not sell cottonseed oil. Address Sanitarium Supply Co., Nashville, Tenn.

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

### Addresses

ELDER SYDNEY SCOTT'S address is now Sumter, S. C.

The permanent address of O. R. Staines is now R. F. D. 3, East Station, Nashville, Tenn.

## Obituaries

**VAN HORN.**—Died at Kalamazoo, Mich., Nov. 4, 1907, of heart leakage, Howard L. Van Horn, son of Burt and Jessie Van Horn, aged 6 months and 1 day. This bereavement came as a sudden shock to the parents, as the little one was playing happily in his cab but a few minutes before his death. The child was a grandson of Elder I. D. Van Horn. Words of consolation were spoken at the funeral by the writer. M. N. CAMPBELL.

**GREENMAN.**—Died at his home near Sturgis, Mich., Alonzo Greenman, aged 68 years and twenty-four days. Brother Greenman was born in New York State. He served the cause of his nation during the Civil War. He was a staunch believer in the Seventh-day Adventist faith—a keeper of the commandments of God and the faith of Jesus. He leaves a sorrowing wife, an aged mother, and two brothers. The funeral service was conducted in the home by the writer.

E. F. COLLIER.

**HANNA.**—Died at Wilsey, Kan., July 11, 1907, our little darling, Beulah Elizabeth Hanna, aged 2 years, 10 months, and 25 days. Beulah was apparently in excellent health when her mother put her to bed, but in less than half an hour she was taken with severe spasms, and died in eleven hours, though the best medical aid obtainable was summoned. She was the only daughter of Brother and Sister Elmer Hanna, who hope to meet their darling when Jesus comes to make up his jewels.

AGNES LONG.

**CROUSE.**—Died near Croton, Ohio, Nov. 14, 1907, of lingering consumption and heart difficulty, Sister Susan H. Crouse, *nee* Baker. She was born in Virginia, Feb. 28, 1839, but from childhood had lived in Ohio. Sister Crouse was early converted, and about forty years ago accepted present truth under the labors of Elders R. J. Lawrence and I. D. Van Horn. To this cause she was ever true, contributing liberally to its support. She fell asleep with strong hope of a part in the first resurrection. A husband, one daughter, two sons, and four grandchildren mourn, but in hope. Brother B. B. Noftsgar and wife (the daughter of the deceased) were present from Toronto at the funeral. Text chosen by the deceased, used by the writer, 1 Thess. 4: 13-18.

F. D. STARR.

**RAMSAY.**—Died at home in Battle Creek, Mich., Sept. 16, 1907, Trueman Ramsay, the last of his father's family, after an illness of about two weeks, aged 79 years and 6 months. He embraced present truth in Ohio under the preaching of Elder M. E. Cornell, in 1858, remaining steadfast in the faith of Seventh-day Adventists until his death. He was an almost continuous reader of the Review from its earliest publication, and was greatly interested in the progress of the Lord's cause. A wife, a daughter in Massachusetts, and a son in Texas survive him, though not to mourn as those without hope. Visiting at home before returning to Massachusetts from the Mount Vernon convention, we were glad to minister to a parent in his last hours, though there was no plan of ours in the shaping of events as they took their course. Funeral service was conducted by the pastor, M. N. Campbell, at the Tabernacle, using as a basis of well-chosen remarks, Num. 23: 10. After many unmistakable evidences of sympathy from true brethren, sisters, and friends who anticipated our wants at almost every turn, we laid father to rest in Oakhill until the time expressed in his last words, "Meet the loved ones in the resurrection."

MRS. LEE S. WHEELER.



WASHINGTON, D. C., DECEMBER 5, 1907

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

A FULL statement concerning the special issue of the *Youth's Instructor*, and the plans for its enlargement, is made on the second page of this paper. We invite our readers to give attention to it.

QUITE a number of the brethren who had been attending the Atlantic Union Conference, including nearly all the delegates from Ohio, made a brief stay in Washington last week before returning to their fields of labor.

A SISTER who was attending the Atlantic Union Conference went out one evening during the meeting and sold one hundred copies of *Liberty* at ten cents a copy. Five dollars of the profits of this evening's work was donated for the school work in Korea. This experience may be suggestive to many readers of the REVIEW.

IN response to a call for teachers from Australia, Brother W. E. Robbins and wife left Washington last week, en route to the Cooranbong school. Brother Robbins has been an assistant in the General Conference Office, and Sister Robbins was matron in the Foreign Mission Seminary. Their services were valued here, but calls from the fields must always take precedence.

THE children's lessons printed in the week-of-prayer number are a consecutive study of the Lord's prayer. It will be noticed by those giving these studies that the lesson numbered five, on "Thy Kingdom Come," should follow lesson two. By some oversight the lesson was transposed. These studies should prove a blessing to our children during the week of special services. They were prepared by Sister L. Flora Plummer, of the Sabbath-school Department.

THE Board of Trustees of the Review and Herald Publishing Association, as now constituted, consists of the following persons: I. H. Evans, G. A. Irwin, W. W. Prescott, S. N. Curtiss, W. J. Fitzgerald, G. B. Thompson, H. R. Salisbury, and T. E. Bowen. Since the annual meeting the following officers have been chosen: W. W. Prescott, President; I. H. Evans, Vice-President; W. B. Walters, Secretary; S. N. Curtiss, Treasurer; E. R. Brown, Auditor. S. N. Curtiss was chosen as Business Manager.

WE resume this week Mrs. E. G. White's series of articles on the Return of the Exiles.

How many of those who have not paid their portion of the large fund will follow the suggestion in the first article on page 7 of this issue? There is no doubt that it would finish the task at once, and no one would miss the amount given.

AMONG those who attended the recent session of the Atlantic Union Conference was Prof. M. E. Kern, the chairman of the Young People's Missionary Volunteer Department of the General Conference. After the close of the conference Professor Kern came to Washington to confer with the General Conference Committee concerning the work of his department.

THE following note was received by the editor last Friday from Elder Allen Moon, the president of the Lake Union Conference:—

DEAR BROTHER: I write this to inform you of the death of Elder W. D. Curtis, which occurred at half-past eight o'clock, evening after the Sabbath last. The cause of his death was heart failure. It seems that he had been afflicted with heart difficulty for some time, but this was unknown to his friends. I will send you a full statement of the case within a few days for publication in the REVIEW.

Brother Curtis was the educational secretary of the Lake Union Conference, and resided at Berrien Springs, Mich., where his death occurred. He was an active worker, and will be greatly missed by his associates.

OUR first-page illustration shows the answer of the architect to the demands of modern commercialism as exemplified in a great city. It is the building of the City Investment Company of New York City, and is the largest office building in the world, containing half a million square feet of floor space. It is thirty-three stories high, and its foundation rests on solid rock eighty feet below the street level. Twenty-three elevators are necessary to handle the transportation of persons doing business in this building. There are two other great office buildings in New York City that are taller than this, the Singer Building and the Metropolitan Life Insurance Building, but neither of them contains as much floor space or cubic capacity. Who can look upon the multiplication of these mammoth structures without feeling that this is the age of commercialism, the age of the heaping together of treasure foretold by the apostle, and an incontestable sign of the last days? No such buildings as these, for the purposes of wealth getting, were ever before constructed in the history of man.

A UNITED and well-organized campaign has already been entered upon by the ministers of Washington in the interest of the better observance of Sunday in the District of Columbia. The plans contemplate a mass-meeting, sermons on the same day by all the clergymen of the city upon the observance of Sunday, the distribution of literature upon the subject, and a determined effort to induce the next Congress to pass a Sunday law for the District of Columbia. In view of the prominent part which the Seventh-day Adventists and the Jews acted nearly three years ago in the defeat of the effort to introduce religious instruction into the public schools of Washington, the leaders of this Sunday-observance movement decided not to invite representatives of these two religious bodies to attend their conferences. This new effort to commit Congress to Sunday legislation will call for a vigorous campaign in behalf of the truth, and the work has already been entered upon by the Religious Liberty Bureau. The progress of this whole movement will be reported from time to time in the columns of the REVIEW.

### A Special Appointment

THE General Conference Committee has appointed the first Sabbath of the week of prayer, December 14, as a day of fasting and prayer. We invite all our people to make this day one of most earnest and united intercession. We need not here attempt to refer to the large volume of Scripture teaching, showing that, as the Lord's people come to places where more than ordinary blessings are needed, they are to seek God with fasting and prayer. The time of crisis in the work and in the world, so long looked for by this people, is visibly closing in. In some lands of enforced military service our people are just now under the severest pressure, owing to determined efforts to compel our youth to give up the Sabbath. Details are supplied in a letter being sent to conference workers and church elders. We should earnestly seek God in behalf of our brethren, that fortitude may be theirs in sorest trial, and that deliverance may come in such a way as will glorify God. These things, however, show how quickly the final struggle may break upon us in all lands. In America and in many countries the Sunday-law issue is being pressed with unprecedented force. Are we ready for the last scenes in the history of the message? All will say that we need the special blessing of God to fit us for the last days in the closing work. We must arouse, cut loose from the world, put away sin, and seek continually for the converting power of God in our daily lives, in our families, and in our churches. The message is to be borne to every community about us. The great mission field must be warned. There is a call for laborers and for means beyond all ordinary effort. The situation solemnly appeals to us unitedly to seek God, as a people face to face with eternity, and with a great and definite work committed to us. We urge that Sabbath, December 14, be observed as a day of solemn fasting and prayer among our people everywhere.

GENERAL CONFERENCE COMMITTEE.