

The Advent Sabbath Review and Herald

Vol. 85

Takoma Park Station, Washington, D. C., Jan. 2, 1908

No. 1

ANOTHER YEAR

Worthie Harris Holden

Scarce dreamed we that so many a snow
Should crown the earth, or wintry blow
Sweep wild o'er sea and land, e'er He
Should rule the earth in majesty,
And winter's havoc cease, and bring
For cold and heat perpetual spring.

But now inured to wintry woe,
Too prone are we to dream that slow
Will turn Time's hour-glass, e'er the night
Shall break, and dawn shall burst to light.
The midnight hour is past. The day
Is almost here. See, while you may,
The streaks of dawn across the sky,
Awake! Arouse! Thy King is nigh.
Bestir thyself. Thy lethargy
Hath almost cost thy soul.

But he
Who, robed and ready greets his King,
Must make the gospel trumpet ring
This warning cry, "Prepare thy God
To meet. In judgment sits thy Lord,
Lift high the ensign of God's seal;
His judgment court hath no appeal."
Then may'st thou claim the King thy Lord,
And share fore'er His great reward,
And through the ages dwell for aye
Mid spring-time's bloom in cloudless day.

Portland, Ore.

Behold
The
Coming

to the
Lago and
Testimony

Life and Health
for January

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

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

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

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

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

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

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

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

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

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

Prices

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

Start the New Year Right

A Few Suggestions for this Year’s
Reading and Study

A New Bible

Perhaps the Bible which you have been using is pretty badly worn, or is not just what you want; then let us make a practical suggestion. We have just received a new supply of the famous Oxford Bibles in pearl, minion, and brevier bold-face type, printed on India paper, and bound in the usual Oxford styles.

No. 1388X Is a Minion Bold-face bound in *Sealskin*, calf lined, silk sewed, etc., and sells for only..... \$6.50

No. 1368X Same as the above, but bound in *Alaska Seal*.... 4.25

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Printed on India paper, making the Bible only 5/8 of an inch thick.

A Good Concordance

Next to a Bible a good concordance is one of the most essential parts of the equipment of every Bible student. At a reasonable price we know of nothing better than Cruden’s. It is fully up to the requirements as a handy text finder. Bound neatly in brown cloth.

Price \$1.00

About the Reading Course

Fearing lest many of our young people have not yet availed themselves of the opportunity offered in the Missionary Volunteer Reading Course, we take this opportunity of again announcing these grand books.

Special Edition of “Early Writings”

To place this important book within the reach of every Seventh-day Adventist, we have just issued a paper-bound thin edition of “Early Writings.” The book will fit nicely into the coat pocket or traveling case, and is of a convenient size to carry with you.

The text of this book should be studied over and over again, for the experiences described are taking place before our eyes. Soon will come the final chapter of this world’s history—“God’s People Delivered.”

PRICES: Paper \$.35
Cloth75
Leather 1.25

The Other Books

A new supply of “PASTOR HSI,” in the combined form, at \$1.25, has just been received. We are sure that our young people will appreciate the enlarged book the most, as it gives the early history of Pastor Hsi, and the experiences which led up to his conversion. Remember that in this book you really get two complete books for the price of one.

Sent, post-paid, for \$1.25

We still have the other style in the paper at 65 cents, and the cloth at \$1, post-paid.

“INTO ALL THE WORLD” has been out of print for some time, and we have had considerable trouble filling orders. A new supply of the cloth-bound books has just come, and we expect to have the paper-bound book by the time this paper reaches you. Those who have not secured this book yet, will do well to send for it at once.

Cloth, post-paid \$.57
Paper, post-paid40

“THE MAP” is meeting with a hearty reception everywhere, on account of its convenient size and clear print. It shows the prevailing religions of the world to-day in colors, and the dark heathen portions make a mute appeal to all who study it.

Price, post-paid \$.50

“OUTLINE OF MISSIONS,” with the new revisions bringing it thoroughly up-to-date, sent free with order for the other supplies.

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION

WASHINGTON, D. C.

THE REVIEW AND HERALD

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

VOL. 85.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 2, 1908.

No. 1.

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

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

Editorial

WE were created in the image of God, to reveal his character. There can be no higher or more worthy ambition than the desire to attain, through faith in the crucified and risen Redeemer, to that same image, "to the praise of the glory of his grace." The honor, the exalted place and the emoluments of this world, attained through strife and struggle, and often at the expense of character, are but transitory trifles, like the toys of childhood, while the Christian graces both adorn and preserve the life through eternal ages. "Blessed are the pure in heart: for they shall see God."

A SINGLE word in the Scriptures often carries a large meaning with it. Jesus said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" It is "*your* Heavenly Father," not *their* Heavenly Father, who feeds them. The fowls of the air have a Creator, but not a Father in any such sense as we have who are children of God through faith in Christ, and yet *our* Father's care extends even to them, so that he opens his hand and they are filled with good. Will not he who thus provides for the needs of the lesser remember also the greater, his own children? It is in view of such providential care that Jesus further said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"Thy bountiful care, what tongue can recite?

It breathes in the air, it shines in the light;
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

"Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail;
Thy mercies, how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend!"

Sixty Years of Progress in Publishing the Third Angel's Message

UNDER this title the secretary of the Publishing Department of the General Conference has prepared an interesting summary of the growth of our publishing work, including with it some statistics concerning other parts of our work. On the first and second pages of the leaflet containing this information there is printed a facsimile of the first two pages of the first paper ever published by Seventh-day Adventists, *The Present Truth*, issued at Middletown, Conn., in July, 1849, nearly sixty years ago. These two pages we reproduce on pages 4 and 5 of this number of the REVIEW, in connection with the matter which accompanied them. They will be interesting souvenirs of early days, and the article on the time of the institution of the Sabbath is "the present truth" now, just as it was when it first appeared.

We commend this record of remarkable growth to the consideration of any who may have been harassed by the fear that the trying experiences through which we have been passing during the past five years has tended to paralyze our aggressive efforts in the spread of the message. It is an assuring testimony to the vitality of this advent movement that during the very time when it has been struggling to free itself from a teaching, which, if given the opportunity, would have perverted this message into an evangel of the New Theology, the most gratifying results have been attained in establishing upon a sure foundation the original truths as opposed to a spiritualistic philosophy, and in planting these truths in many hitherto unentered fields. The record of this experience, so far as it pertains to the publishing work, is given in the leaflet already mentioned, and runs as follows:—

Reports of progress are healthful

tonics. The story of God's providences is one of the mainsprings of courage and enthusiasm. The history of the rise and progress of our publishing work is an inspiring story. Let it be told over and over again.

The First Tract

Our publishing work may be said to have had its beginning only a few months after the great advent movement of 1843-44. In the spring of 1845 Elder Joseph Bates published a tract, containing about forty-five pages, on the Sabbath question. The pioneer workers were greatly assisted during the first two or three years of their work by this tract, which they distributed through the mails, and wherever they could find persons who would read.

The First Paper

The periodical work began in July, 1849, when Elder James White published, at Middletown, Conn., the first number of *The Present Truth*. The story of that earnest, devoted effort by Elder and Mrs. White to publish the truth is thus told in a letter by Mrs. White:—

"My husband then began to publish a small sheet, at Middletown, eight miles from Rocky Hill, Conn., and often walked this distance and back again, although he was then lame. When he brought the first number from the printing-office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then directed the paper to all those who he thought would read it, and carried it to the post-office in a carpet-bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post-office they were spread before the Lord, and earnest prayers mingled with tears were offered to God that his blessings would attend the silent messengers."

Six months later, in November, 1850, the first number of the *Second Advent Review and Sabbath Herald* was printed. This took the place of *The Present Truth*, just described. The publishing committee was composed of four persons—Joseph Bates, S. W. Rhodes, J. N. Andrews, and James White. Below the title was inscribed that scripture so familiar and so precious to every Seventh-day Adventist, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The First Effort to Sell Our Literature

Previous to the year 1855, all publications printed in behalf of the third angel's message were paid for by donations, and the tracts and pamphlets were given away to interested persons. It was not supposed, up to that time, that it would be possible to sell to the general public literature dealing with a question so unpopular as the third angel's message.

In the year 1855, Elder J. N. Loughborough, while holding a short series of tent-meetings in Rochester, N. Y., conceived the idea that our publications

could be sold. The total retail value of a copy of all the tracts and pamphlets published up to that time was thirty-five cents. Elder Loughborough was rather ridiculed by some for attempting to sell literature dealing with the third angel's message, but he believed it could be done, and made the attempt. Many things can be accomplished if we only believe. He secured a supply of what tracts and pamphlets were then published, did them up in thirty-five-cent packages, and at the close of his meetings on each of three successive Sundays, offered them for sale, and sold fifty dollars' worth each day.

From 1855 to 1879 our publishing work consisted largely of publishing and distributing tracts and pamphlets. Those that were sold were chiefly handled by ministers from the desk, and by our people in their home missionary work. In 1879 the sales totaled for the year approximately thirty-two thousand dollars for the entire denominational work.

The First Subscription Book

In the year 1879 the word of the Lord came to the leaders in this movement, through Mrs. E. G. White, stating that the time had come for advance steps to be taken in the publication of the message; that larger books should be prepared, illustrated, and put up in popular form; and that they should be sold from house to house by agents.

Two years later, in 1881, at a camp-meeting held in the State of New York, plans for the development of the subscription-book business were arranged by Brother George King, our pioneer canvasser, who recently fell with the harness on in New York City. Elder J. N. Loughborough tells of having seen this dear brother going from one to another on the camp-ground, with two little black cloth-covered books under his arm. They were the first copies of "Thoughts on Daniel" and "Thoughts on the Revelation," by Elder Uriah Smith, as they were first bound up separately and sold as trade books. Brother King urged that these two books be bound together in one volume, and illustrated, and sold from house to house by agents; and he guaranteed, or offered to guarantee, to sell five thousand copies of the work, if the Review and Herald Publishing Association would undertake the enterprise. Elders White and Loughborough heartily co-operated with Brother King, and the Review and Herald undertook the work of publishing our first subscription book. That was only twenty-five years ago. It is not probable that these men, although they were men of faith and prayer, imagined what a world-wide work would develop from this humble beginning.

What Hath God Wrought

During the past sixty years, since Elder Joseph Bates issued the first tract on the Sabbath question, the publishing work has been the great pioneer means of the gospel for this time in carrying the truth around the world, and to nearly every nation under heaven. There are now twenty-two Seventh-day Adventist publishing houses, in which are employed between four and five hundred persons, devoting their entire time to the manufacture of our literature.

According to the latest statistics, we now have 697 tracts, containing 8,042 pages; 99 periodicals; 174 pamphlets, containing 15,212 pages; and 215 bound

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. I.

MIDDLETOWN, CONN, JULY, 1849.

No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant"—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH."
2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth," Ps. cxix. 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

FACSIMILE OF THE FIRST PAGE OF THE FIRST PAPER PUBLISHED BY SEVENTH-DAY ADVENTISTS

books, containing a total of 69,167 pages.

These publications are printed in fifty-one languages; namely, Bengali, Bohemian, Bulgarian, Burmese, Danish-Norwegian, Dutch, English, Estonian, Finnish, French, German, Hebrew, Hindi, Hungarian, Italian, Laplandish, Lettonian, Livonian, Mandarin (China), Polish, Portuguese, Rumanian, Russian, Santali, Servian, Slovakian, Spanish, Swedish, Urdu, Welsh, Zulu, Fijian, Icelandic, Japanese, Rarotongan, Tahitian, Arabic, Basuto, Armenian Greek, Cantonese (China), Amoy dialect (China), Greek, Hawaiian, Kaffir, Maori, Samoan, Swahili, Tamil, Tongan, Turkish-Armenian, and Yiddish.

Best of all, there are now more than one thousand persons devoting their en-

tire time to the sale of this literature, and they are making the publishing work self-supporting, thus leaving the tithes for the support of the gospel ministry.

During a period of about thirty-seven years, from the time Elder Bates published his first tract, in 1845, until the beginning of the subscription-book work, in 1882, the total sale of our publications amounted to three hundred thousand dollars.

As an illustration of how rapidly this cause is spreading and growing, as it works its way among the many nations of the world, note carefully the following figures, showing the expansion of the work for the past seven years: The total sale of publications during the year 1901 alone amounted to about \$300,000, or an

THE PRESENT TRUTH.

Jews, or Christians; but the whole human race. The Sabbath was made for man, for the whole race of man. Adam, Noah, and Abraham were men, therefore the Sabbath was made for them, as well as for Moses, and the Jews. We are men, and the Sabbath is made for us.

God has given the following reason in the decalogue, why man should keep his holy Sabbath—"FOR in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord BLESSED the seventh day and HALLOWED it." Ex. xx: 11.

Here our minds are directed back more than twenty-five hundred years, to the creation and holy rest in Eden, for the origin of the Sabbath. This plain fact every candid mind must see. God did not bless and hallow the Sabbath day at Sinai—no, no. This he had done in Eden twenty-five hundred years before.

"And God blessed the seventh day, and sanctified it: Gen. ii: 3.

The Sabbath was marked and guarded with miracles by Jehovah and kept by Israel in the wilderness of Sin, thirty days before they came to Sinai.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: to-morrow is the rest of the Holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning."

"And Moses said, eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath. So the people rested on the seventh day." See Ex. xvi. 22-30.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. Here God gives them bread from heaven, and reminds them of the Sabbath. From the wilderness of Sin they journeyed to Rephidim, and from Rephidim they came to the desert of Sinai, on the fifteenth day of the third month.

Mark this. God gives them manna, reminds them of his Sabbath, and guards it with miracles thirty days before they saw Mount Sinai, and thirty-two days before God spake from the smoking mount, the ten commandments.

We frequently hear the assertion, that the Sabbath is not mentioned in the Bible, till after the law was given from Mount Sinai; therefore, the seventh day Sabbath is the Sabbath of the old Jews, and is abolished. Not long since a second advent preacher made this false statement to me. Another person repeated this statement to me not two weeks since. Now, I hope all who are laboring under this mistaken view will look again. Please read the history of the journey of Israel from Egypt to Mount Sinai, found in Exodus.

The Lord said to Moses, thirty-two days before he gave the law of commandments, "How long refuse ye to keep MY COMMANDMENTS and MY LAWS? See, for that the Lord hath given you the Sabbath." The Sabbath is not mentioned here as a new institution, but an old one, that they had not kept while in bondage to the Egyptians. God brought Israel out of the house of bondage to prove them, and see if they would keep his commandments. They had been from Egypt but thirty days when God reminded them of his Sabbath.

"And thou shalt remember all the way which the Lord thy God led thee: these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments, or no." Deut. viii: 2. They could not keep his Sabbath in Egypt. They could not keep it; neither can we keep it when bound by sectarian creeds. Therefore God has brought us out of the churches to prove us, to try us, to know what is in our hearts, whether we will keep his commandments.

The Sabbath a perpetual Weekly Memorial.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth SANCTIFY you." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath: throughout their generations, for a PERPETUAL covenant."

It is a sign between me and the children of Israel FOREVER: FOR in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. xxxi: 13-17.

number of schools in the world, 3,395; total membership, 76,731. For the quarter ending June 30, 1907, our Sabbath-schools gave to missions \$17,805.43. The past year they gave \$57,915.71—more than \$1,000 a week—for the work in foreign lands. During the past twenty years, \$513,849.35 has been given by our Sabbath-schools for missionary work. Most all our schools are working toward the plan of giving all their donations to missions.

These statistics are not given in any spirit of boasting, but as items of information and encouragement to the reader. To the Lord belongeth praise, for through him has this work been wrought.

After the Resurrection

THE resurrection of the righteous does not complete God's purpose concerning this world and those who have inhabited it. It is the purpose of God to rid the universe of sin. The time will come when sin, sinners, and the originator of sin, Satan, will be no more. The prophet Malachi reveals to us the coming of a time when there will be nothing left of the wicked but ashes. He says:—

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1-3.

There is no intimation here that hell is an institution, presided over by Satan, in which he is given *carte blanche* to torment those committed to that region to the utmost limit of his ingenuity; no intimation that Satan is God's agent to see that all sinners are properly punished. But the teaching is plain that every being who is practising wickedness when that day comes, or who died unrepentant and unforgiven, is literally burned up, consumed, and exists no more. Now, it is evident that this includes Satan and all his hosts, as well as those who have yielded to his deceits. The Lord tells us through the psalmist: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be." Ps. 37: 10. How could it be said that "the wicked shall not be," if he is actually in existence in torment, and being tormented by the chiefest of all wicked, the instigator of all crime?

Satan has nothing to do with the infliction of punishment upon the impenitent wicked, but receives his punishment with them, and is destroyed with them. The Word plainly declares this, in speak-

FACSIMILE OF THE SECOND PAGE OF THE FIRST PAPER PUBLISHED BY SEVENTH-DAY ADVENTISTS

amount equal to the total sale of publications during the first thirty-seven years of our work. During 1902 the sales were \$430,027.71; in 1903, \$477,714.98; in 1904, \$436,600.68; in 1905, \$547,067.03; and in 1906, \$824,027.69. During the year 1907 the sales will doubtless total more than a million dollars.

The strong hand of our God has been working with similar manifestations of power in the other departments of his cause, as will be seen from the following facts:—

Of educational institutions there are fifty-eight colleges, academies, and inter-

mediate schools, with an enrolment of 4,123, and 255 teachers employed; there are 434 primary schools, having an enrolment of 7,784, and employing 498 teachers.

There are about sixty-six sanitariums and about fifty treatment rooms. The total assets of all denominational institutions engaged in the three lines mentioned aggregate \$3,754,440.58.

The last quarterly summary of our Sabbath-schools shows that we have in the United States and Canada 2,332 schools, with a membership of 52,224. In foreign fields we have 1,063 schools, with a membership of 24,507. Total

ing of the work of Satan after his release from his imprisonment of a thousand years immediately following the second coming of Christ. He gathers his deceived ones together, and then it is said of them: "They went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:9, 10. If that did not end their existence, Inspiration would not have used a word that indicates to us a complete cessation of existence. The original word from which "devoured" is translated is *katefagen*, and means, ate up. The Emphatic Diaglott renders it "consumed." It is therefore certain that there remains nothing of those upon whom falls that fire from heaven. Satan does not rain that fire upon those who are rejected of God; but it is rained from heaven upon him and upon them together.

Of the end of Satan's existence we read in another place: "All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being." Eze. 28:19. We learn who it is that is thus addressed by reading verses 13-19. How could even Inspiration speak more plainly than this in declaring the complete end of the author of sin?

Notwithstanding these plain teachings of the Word of God, even religious teachers are slow to learn. Not long ago we read in one of our religious exchanges these words:—

The silly, deluded devotees of such superstition, such idolatry, must all in the end, unless they repent in sackcloth and ashes, make their way down the slippery steps of time, and take their final leap at last into the lake of fire and brimstone, where the old devil will take special delight to wrap them around his fingers, gouge their eyes out, and toss them like a rubber ball around the black walls of the dark, dismal pandemonium, the sport of demoniacal millions, while the ages of oncoming eternities roll up from the dark realms below.

Now, all this is purely human imagination run wild. There is no word in all the Bible concerning any such fiendish transactions as those described in that quotation; not a word to indicate that Satan has anything whatever to do with the punishment of the wicked; that he is God's agent in any sense to execute judgment upon the impenitent. Such language reproaches our Saviour, perverts the teachings of his Word, and even debases the idea of religion in the minds of thoughtful men and women. It is a plain contradiction of all God has said concerning the destiny of the wicked.

God will have a clean universe, not a universe marred by the eternal tortures of the lost, but a praising universe. "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." Rev. 21:4. That is absolute. If there were to be a never-ending hell, this text could not be true; for then there would be pain, there would be crying, there would be mourning—such as men and women have never done in this world. Neither could the following text of Scripture be true if the wicked were to be tormented eternally: "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5:13. How could there be an unending torment going on anywhere within the jurisdiction of the Almighty, and that text of Scripture be true?

When God has made an end of sin, every creature that is left in the universe will be praising him. The universe will be swept clean of everything that has ever brought pain upon men and sorrow to the heart of our loving Heavenly Father. No more sorrow, no more crying, no more pain, no more sickness, no more sin, no more death! What a blessed place for the occupancy of the redeemed! No ever-burning hell where our friends, our parents, or our children writhe in agony untold. That conception is a child of paganism and superstition born under the blighting influences of the Dark Ages. It is not true. In that better land will be only joy and peace and praise. Blessed country! What a glorious privilege it will be to dwell therein!

C. M. S.

To the Fields in 1907

THOUGH the last year witnessed the distribution of quite a company of recruits among the mission fields, the number sent out was not quite equal to that of the year before. In 1906 there were seventy-four in our list, including the wives. That is a large number to be added in one year. It meant the addition of no small amount to our financial estimates.

In 1907 workers were added to fields abroad as follows:—

JANUARY

S. Parker Smith and wife, to St. Andrews Island, Colombia, South America.

C. B. Hughes and family, to Jamaica, West Indies.

U. Bender and wife, to the West Indies.

APRIL

L. W. Browne, to Sierra Leone, West Africa.

J. O. Miller and wife, to New Brunswick.

W. E. Howell and family, to Athens, Greece.

Mrs. Kinner (accompanying W. E. Howell and family).

MAY

Dr. R. G. Edib and wife, to the Levant Mission Field, later assigned to Egypt.

F. G. Lane, to the West Indies.
Ida I. Shirley, to Utila, Bay Islands, Central America.

Mrs. M. May Quantock and child, to India.

E. C. Cushman and family, to Jamaica, West Indies.

Dr. W. C. Dunscombe and wife, to Japan.

W. E. Gillis and wife, to Mexico.

Hugo Mekkenon, to Finland.

C. A. Nowlen and family, to British Honduras, Central America.

AUGUST

H. C. J. Walleker and family, to St. Thomas, Danish West Indies.

SEPTEMBER

R. L. Price and family, to Trinidad, West Indies.

G. F. Enoch and family, to Bombay, India.

J. E. Shultz and family, to Korea.

OCTOBER

Dr. H. N. Greaves and wife, to Great Britain for medical study, then to British Guiana, South America.

H. Giraldi, to Naples, Italy.

NOVEMBER

Dr. Chas. Cave and wife, to Barbados, West Indies.

DECEMBER

E. R. Williams and family, to South Africa.

W. E. Robbins and wife, to Australia.

The following laborers sailed from Australia for the mission fields:—

Miss Nellie Sisley, January, to the Tonga Islands.

Miss Anna Nordstrom, October, to Java.

Miss Mabel Lewes, October, to Singapore.

J. E. Steed and wife, October, to Fiji and Samoa.

At the September meeting of the Australasian Union Conference other laborers were appointed to the Malaysian and Polynesian fields as follows, though we have not had information as to the time of their sailing:—

Miss Nettie Carswell, to Singapore.

Andrew Stewart, to Fiji.

Miss J. Stephen, to Fiji.

G. E. Marriott and wife, to Fiji.

W. W. Parmer, to Tonga.

Miss M. Ella Boyd, to Tonga.

Miss T. Judge, to Java.

R. A. Caldwell, to Manila, Philippines.

From Great Britain, J. D. Baker and wife and Miss Thompson have gone to British East Africa during the year.

The Latin Union has supplied E. Fawer to Hayti, West Indies, and P. Steiner, to Algeria, North Africa.

From the Scandinavian field, in September, J. Persson and P. N. Lindegren were sent to the Italian colony of Eritrea, on the Red Sea, as a first step toward opening work in Abyssinia.

In supplying help to mission fields beyond its own borders, the German Union has sent A. Mertke, to Jerusalem, Palestine, and a worker or two to the Asiatic Russian field.

The workers named as having entered the field in 1907 number fifty-six, including the wives. Aside from these, are the eight appointed in Australia, of whose sailing we have not heard, but who may have entered the fields in the closing months of the year.

Altogether, it is evident that the pressure outward must keep the workers moving toward the great mission fields, as the work enlarges year by year. It is wonderful, as we think of the few thousands of believers, all told, who compose this denomination. The Lord is preparing workers and developing resources among those who believe that his coming is at the door. The year 1908 should see a still larger effort for missions.

W. A. S.

Note and Comment

Ominous Conditions

THERE are more Sodoms than the one so named in the Bible. Many of our great cities to-day would put Sodom to shame. They are filling up with thousands who are controlled by the spirit of that ancient iniquitous city whose sins cried to heaven. Sodom and Gomorrah were types of the sinful condition of this world when ripe for its destruction. We see frequent indications that the ripening is now going on with great rapidity. On the night of December 9 there took place in one of our largest cities what the secular press fitly termed an orgy. The press said of it:—

Vice was given its annual immunity bath last night. Thirty thousand people attended the First Ward ball, a money-raising function conducted by Aldermen Blank and Blank. The only mishap was that the supply of fifty thousand bottles of champagne was not equal to the demand, and special supplies had to be carted in during the early morning hours. A majority of the dancers, of whom it is estimated three thousand were women, came from the tenderloin districts, but thousands of spectators were from the fashionable districts. It eclipsed anything in the way of a carousal this city has ever known, and it is probable that its like was never known in any other section of this country. The march circled and re-circled the hall, men in evening dress and women in silks and laces, and all bedecked with diamonds and jewels, presenting an imposing array of the First Ward's profits from drink, white slavery, and kindred vices.

And this is only a fragment of the picture of the carousal. What more could Sodom have done? The rapid increase of such conditions indicates clearly that we are reaching the time specified by our Saviour as the last days.

One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

Received on the \$150,000 Fund up to Dec. 24, 1907

Atlantic Union Conference

*Central New England	\$ 2,772.18
Chesapeake	569.06
*Eastern Pennsylvania	2,477.67
Greater New York	1,430.17
*New Jersey	1,148.26
Maine	689.88
New York	2,241.00
*Southern New England	1,160.50
*Vermont	1,328.74
Virginia	762.14
West Pennsylvania	1,501.85
*Western New York	2,030.84
West Virginia	466.61

Total 18,578.90

Canadian Union Conference

Maritime	317.43
Quebec	97.27
Ontario	778.15
Newfoundland	16.80

Total 1,209.65

Central Union Conference

Colorado	2,638.65
Kansas	2,788.82
Missouri	1,558.23
*Nebraska	5,727.90
*Wyoming	780.99

Total 13,494.59

District of Columbia

*Washington churches	1,365.19
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Lake Union Conference

East Michigan	2,544.09
*Indiana	5,193.52
North Michigan	1,403.14
*Northern Illinois	2,810.61
*Ohio	5,725.81
Southern Illinois	1,206.69
West Michigan	6,700.80
Wisconsin	3,871.87

Total 29,456.53

North Pacific Union Conference

Conference not specified	55.00
British Columbia	210.50
Montana	579.33
Upper Columbia	3,037.78
Western Washington	2,359.56
Idaho	976.90
Western Oregon	2,604.96
Hawaii	16.05

Total 9,840.08

Western Canadian Union Conference

Alberta	200.80
Manitoba	305.30
Saskatchewan Mission Field..	47.60

Total 553.70

Northern Union Conference

Iowa	4,789.20
*Minnesota	5,475.68
*South Dakota	2,645.47
*North Dakota	2,011.09
Conference not specified	73.82

Total 14,995.26

Pacific Union Conference

*Arizona	463.54
California-Nevada	8,986.52

Southern California	1,917.24
*Utah	434.58

Total 11,801.88

*Southern Union Conference

Conference not specified	49.65
*South Carolina	230.09
Alabama	513.14
Tennessee River	1,251.01
Florida	795.24
*North Carolina	940.56
*Cumberland	1,184.63
*Louisiana	567.54
Mississippi	343.83
*Georgia	441.47

Total 6,317.16

Southwestern Union Conference

Not specified	22.82
Arkansas	516.35
Oklahoma	3,016.75
Texas	1,949.90

Total 5,505.82

Unknown

Unknown	159.20
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Foreign

*Algeria	13.33
Australia	163.84
Bermuda	36.00
China	155.60
South Africa	328.16
Jamaica	13.41
Yukon Territory	20.00
England	269.97
West Africa	14.06
Mexico	2.00
Costa Rica	6.25
India	152.94
South America	41.80
Switzerland	9.69
Panama	24.00
Nicaragua	4.00
Central American Mission ...	26.00
Trinidad	28.69
Norway	25.00
Japan	12.50
Hayti	5.00
*Egypt	51.55
Palestine	3.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	14.88
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	1.00
Straits Settlements	10.08
Pitcairn Island	10.00
New Zealand	1.52

Total 1,477.29

Grand Total \$114,755.25

I. H. EVANS, Treasurer.

THERE is doubtless quite an amount already paid on the \$150,000 fund which is still in the hands of the State treasurers. All this may properly be regarded as having been paid on this fund before the end of the year, and will so be reckoned when received.

*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.

Hold Thou My Hand

Hold Thou my hand; through life's unfolding years

Be thou my guide;
The world is strange, my heart disturbed with fears,
Stay thou beside;
Thou know'st the way—man's way thyself hast trod;
Hold thou my hand. Direct my steps, O God.

Hold thou my hand; in pleasure and in pain

Be thou my guide;
Or sad or gay, let me not life disdain
Whate'er betide.
Thy plan unfold—thy plan of life for me;
Hold thou my hand, assurance rests in thee.

Hold thou my hand; in dark, bewildering doubt

Be thou my guide;
With thine own light encompass me about,
Nor from me hide.
If thou dost lead, Lord, triumph then I can;
Hold thou my hand. How weak, how blind is man!

Hold thou my hand, in triumph keep me meek;

Be thou my guide.
Forbid it, Lord, that I for self should seek;
Thou wilt provide.
With thy humility touch heart and mind;
Hold thou my hand till humbleness I find.

Hold thou my hand; when evening shadows wane,

Be thou my guide;
When death shall come to free me from earth's pain,
E'en then abide.
On yonder shore, beyond sin's bitter gall,
Hold thou my hand—on earth, in heaven, my all.

—Wm. A. Lee.

The Return of the Exiles—

No. 9

Joshua and the Angel

MRS. E. G. WHITE

SATAN and his army were greatly comforted and alarmed by the steady advancement made by the builders of the temple. The hosts of evil determined to put forth untiring effort to weaken and depress God's people by holding before them their imperfections of character. Satan well knew that if those who had long suffered because of transgression, could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. But the Lord, in infinite pity, strengthened his chosen people "with good words and comfortable words." In this crisis, he gave to his people a most forcible

and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of his people. This is recorded in the third chapter of the prophecy of Zechariah.

In holy vision the prophet beholds Joshua the high priest, "clothed with filthy garments," standing before the Angel of the Lord, entreating the mercy of God in behalf of his people who are in deep affliction. Satan stands at his right hand to resist him. Because Israel had been chosen to preserve the knowledge of God in the earth, they had been, from their first existence as a nation, the special objects of Satan's enmity, and he had determined to cause their destruction. He could do them no harm while they were obedient to God; therefore he had bent all his power and cunning to enticing them into sin. Ensnared by his temptations, they had transgressed the law of God, and thus separated from the Source of their strength, and had been left to become the prey of their heathen enemies. They were carried into captivity to Babylon, and there remained for many years. Yet they were not forsaken of the Lord. His prophets were sent to them with reproofs and warnings. The people were awakened to see their guilt; they humbled themselves before God, and returned to him with true repentance. Then the Lord sent them messages of encouragement, declaring that he would deliver them from their captivity, and restore them to his favor. It was this that Satan was determined to prevent. A remnant of Israel had already returned to their own land, and Satan was seeking to move upon the heathen nations, who were his agents, to destroy them utterly.

As Joshua humbly pleads for the fulfillment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why that people should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands to be destroyed.

The high priest can not defend himself or his people from Satan's accusations. He does not claim that Israel are free from fault. In his filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, relying upon the mercy of a sin-pardoning Redeemer, and in faith claiming the promises of God.

Then the Angel, who is Christ himself, the Saviour of sinners, put to silence the accuser of his people, declaring, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Israel had long remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction; but God had now set his hand to bring them forth. In their penitence

and humiliation the compassionate Saviour will not leave his people to the cruel power of the heathen. "A bruised reed shall he not break, and the smoking flax shall he not quench."

As the intercession of Joshua is accepted, the command is given, "Take away the filthy garments from him," and to Joshua the Angel declares, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair miter upon his head, and clothed him with garments." His own sins and those of his people were pardoned. Israel were clothed with "change of raiment,"—the righteousness of Christ imputed to them. The miter placed upon Joshua's head was such as was worn by the priests, and bore the inscription, "Holiness to the Lord," signifying that notwithstanding his former transgressions, he was now qualified to minister before God in his sanctuary.

After thus solemnly investing him with the dignity of the priesthood, the Angel declared, "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God.

"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Here is revealed the hope of Israel. It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favor. By virtue of his merits, if they walked in his ways and kept his statutes, they would be "men wondered at," honored as the chosen of Heaven among the nations of the earth. Christ was their hope, their defense, their justification and redemption, as he is the hope of his church to-day.

As Satan accused Joshua and his people, so in all ages he accuses those who are seeking the mercy and favor of God. In the Revelation he is declared to be "the accuser of our brethren," "which accused them before our God day and night." The controversy is repeated over every soul that is rescued from the power of evil, and whose name is registered in the Lamb's book of life. Never is one received from the family of Satan into the family of God without exciting the determined resistance of the wicked one. Satan's accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters. Only through their transgression of God's law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan's hold upon the

human family, and rescuing souls from his power. All the hatred and malignity of the arch-rebel is stirred as he beholds the evidence of Christ's supremacy, and with fiendish power and cunning he works to wrest from him the remnant of the children of men who have accepted his salvation.

He leads men into skepticism, causing them to lose confidence in God and to separate from his love; he tempts them to break his law, and then he claims them as his captives, and contests the right of Christ to take them from him. He knows that those who seek God earnestly for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. Man can not meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to him. He pleads their cause, and vanquishes their accuser by the mighty arguments of Calvary. His perfect obedience to God's law, even unto the death of the cross, has given him all power in heaven and in earth, and he claims of his Father mercy and reconciliation for guilty man. To the accuser of his people he declares, "The Lord rebuke thee, O Satan." These are the purchase of my blood, brands plucked from the burning. Those who rely upon him in faith receive the comforting assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." All that have put on the robe of Christ's righteousness will stand before him as chosen and faithful and true. Satan has no power to pluck them out of the hand of Christ. Not one soul that in penitence and faith has claimed his protection, will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The promise given to Joshua is made to all: "If thou wilt keep my charge, . . . I will give thee places to walk among these that stand by." Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God.

The fact that the acknowledged people of God are represented as standing before the Lord in filthy garments should lead to humility and deep searching of heart on the part of all who profess his name. Those who are indeed purifying their souls by obeying the truth will have a most humble opinion of themselves. The more closely they view the spotless character of Christ, the stronger will be their desire to be conformed to

his image, and the less will they see of purity or holiness in themselves. But while we should realize our sinful condition, we are to rely upon Christ as our righteousness, our sanctification, and our redemption. We can not answer the charges of Satan against us. Christ alone can make an effectual plea in our behalf. He is able to silence the accuser with arguments founded not upon our merits, but on his own.

Yet we should never be content with a sinful life. It is a thought that should arouse Christians to greater zeal and earnestness in overcoming evil, that every defect in character, every point in which they fail to meet the divine standard, is an open door by which Satan can enter to tempt and destroy them; and, furthermore, that every failure and defect on their part gives occasion to the tempter and his agents to reproach Christ. We are to exert every energy of the soul in the work of overcoming, and to look to Jesus for strength to do what we can not do of ourselves. No sin can be tolerated in those who shall walk with Christ in white. The filthy garments are to be removed, and Christ's robe of righteousness is to be placed upon us. By repentance and faith we are enabled to render obedience to all the commandments of God, and are found without blame before him. Those who shall meet the approval of God are now afflicting their souls, confessing their sins, and earnestly pleading for pardon through Jesus their Advocate. Their attention is fixed on him, and when the command is given, "Take away the filthy garments," and clothe him with "change of raiment," and "set a fair miter upon his head," they are prepared to give him all the glory of their salvation.

(To be concluded)

The Lord Our Righteousness

T. E. BOWEN

RIGHTEOUSNESS is absolute perfection of life. It can not be fully described by human tongue or pen. Primarily it belongs to God. He is righteous. He also has made it possible for the creatures created by his infinite power to enter into and enjoy righteousness with him. But this can be received only as a gift, for righteousness, like life itself, belongs to God. Even though it be possible for intelligent beings to come into the possession of righteousness, still it must ever be confessed that the glory all belongs to God. Righteousness did not originate with men; therefore, having received it from another, there remains no room for boasting. Thus Daniel, offering his supplications unto God, exclaimed: "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day." Ezra also prayed, and said: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we

been in a great trespass unto this day. . . . O Lord God of Israel, thou art righteous: . . . behold, we are before thee in our trespasses: for we can not stand before thee because of this."

Innocence, holiness of heart, and righteousness go together. By angels and those who never fell into sin, so long as perfect trust and faith are maintained in God, innocence and holiness and righteousness are enjoyed. All this our first parents shared until they yielded to the tempter. We can not fully realize what bliss it was to enjoy the perfect confidence and presence of the great God. We are told that even the tempter himself shuddered at the thought of his causing Adam and Eve to lose it.

"Satan went alone to mature plans that would most surely secure the fall of Adam and Eve. He had fears that his purposes might be defeated. And again, even if he should be successful in leading Adam and Eve to disobey the commandment of God, and thus become transgressors of his law, and no good come to himself, his own case would not be improved; his guilt would only be increased. He shuddered at the thought of plunging the holy, happy pair into the misery and remorse he was himself enduring. He seemed in a state of indecision; at one time firm and determined, then hesitating and wavering. His angels were seeking him, their leader, to acquaint him with their decision. They will unite with Satan in his plans, and with him bear the responsibility, and share the consequences. Satan cast off his feelings of despair and weakness, and as their leader, fortified himself to brave out the matter, and do all in his power to defy the authority of God and his Son."—*"Great Controversy"* (old edition), Vol. I, pages 31, 32.

This wicked prince once knew the blessedness of innocence and righteousness—harmony with God. This state of righteousness and obedience was exchanged for rebellion and disobedience. Man was beguiled into sin by Satan. Having once lost his happy state of harmony with God,—trust, love, and obedience,—he was forever powerless of himself to regain it. This must be wrought out for him by a power outside of and greater than himself; yea, even more mighty than the foe by whom he had been overcome. None in all the universe could accomplish this save Jesus, the only begotten Son of God.

The law of God describes his righteousness. It reveals the relationship of Creator to created, as well as that existing between created beings themselves. It is the great rule by which character is measured. It defines righteousness. It is the quick detector of unrighteousness—sin. It is not to be wondered at that as soon as Lucifer rebelled, he sought to destroy the law. That revealed the hideousness of his acts. It was and is as true in heaven as upon earth that "by the law is the knowledge of sin." The law defines righteousness. And so long as righteousness endures,

so long will exist the standard by which it is to be known. How utterly foolish, then, to contend that the law has been abolished. One might as well set out to prove that there is no throne of God, no heaven on high, no place where innocence and happiness exist, as to deny the existence of the law.

Christ's righteous life is necessary. Without that no sinful flesh could be saved. Heaven stooped to rescue man, but it cost its very life—him in whom every heart-chord centered. Jesus became one with us. He was born into the human family, partook of sinful flesh, was made subject to every temptation to which we are heirs. He was "in all points tempted like as we are, yet without sin." He lived a righteous life. He kept his Father's commandments. What the law could not do, because of the weakness of our sinful flesh, Jesus made it do in his flesh. What the law was powerless to do through us, it was made powerful to do in Christ. Thus the Son of God wrought out righteousness in human flesh for us. He first demonstrated that the law could be kept in human flesh. Then he confronted the enemy with the powerful argument that what his Father's grace wrought out in his life in human flesh, might be wrought out in the lives of his followers, through the grace he would impart to them. This the devil denies; but before the controversy ends, Christ will demonstrate before all the universe that his Father's law can be kept by men and women, with himself enthroned within their hearts through love and faith. It is written of him that he will not be satisfied until he has a church to present to his Father absolutely without spot or wrinkle or any such thing—a state of perfect righteousness in him.

We are thus brought to the most wonderful problem that ever can engage the attention of the human mind; namely, how it is possible that this perfect righteousness of Jesus Christ can be made actually and truly to belong to the sinner. How is it that sinful flesh—actual sinners like you and me—can be made in God's sight as righteous as Jesus himself?

That we are all sinners, needs no effort to prove. All have sinned from Adam down. But the point of special interest is, How are we to become righteous? God gives us the key in two texts. Let us place them side by side: "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." 2 Cor. 5:21, A. R. V. "For if, by the trespass of the one [Adam], death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. . . . For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous." Rom. 5:17, 19.

These are most precious scriptures.

They reveal a simple transaction, planned by God, which brings life and righteousness to the sinner, condemns sin in the flesh, and exalts and magnifies his holy law, and Jesus Christ, his Son, who wrought out righteousness for us.

Takoma Park, D. C.

(To be concluded)

Character of the Papacy—

No. 6

The Inquisition and Its Fruits

J. O. CORLISS

INHERENT in human nature is the desire for unrestricted operation of the mind. This is as it should be; for if every one must give an account of himself before God, he can not well do so, if another, just as responsible as himself at the same bar of justice, has controlled his mind, and in that way regulated his conduct. It therefore follows that the feeling of revolt which animates men when others attempt to bridle their search for truth, is of heavenly origin, and should be encouraged.

But this freedom of conscience was found early to be antagonistic to certain ambitious claims of the papacy. It was therefore very soon officially decided by the church that liberty of thought constituted heresy, and ought to be suppressed. The famous encyclical issued by Gregory XVI in 1832, and later confirmed by Pius IX, declared "freedom of conscience an insane folly, and freedom of the press a pestiferous error which can not be sufficiently detested." The British Constitution, known as Magna Charta, called forth strong expressions of anger from Innocent III, who saw in it a contempt for the authority of the see of Rome. In a bull issued Aug. 15, 1215, he pronounced it null and void, and excommunicated the English barons who procured it.

Not only were great and public differences with Rome counted heresy, and worthy of punishment, but whosoever (even though in private life) contradicted a papal decision, or knowingly disobeyed a papal command, incurred the same guilt. That principle was enunciated very early by the popes. Paschal II, in attempting to strengthen this position, pretendedly quoted from Ambrose as follows: "Whoever does not agree with the apostolic see, is without doubt a heretic."—*Martene's "Thesaurus of Anecdotes,"* I, 338.

This was but another way of stating the infallibility of the popes. But notwithstanding these strong assertions, there were to be found, here and there, those who thought for themselves; and many of these were not afraid to disseminate their dissentient views. But this was to sow discord, and distrust of the divine claims of the papacy, and therefore was not to be tolerated. So a system was devised by which men, with traveling orders, were to spy out and correct all forms of heresy, which the church taught was its appointed duty.

But the Inquisition took specific form

in 1229, under Gregory IX. In the Synod of Toulouse, held that year, it was agreed that each bishop should appoint one priest, and from one to three or more laymen to inquire after heresy, of various people, under oath, and with the greatest secrecy. But the most this effort accomplished, as stated in history, was "to catch and kill the little foxes" in southern France and northern Spain. The real Spanish Inquisition was instituted in 1480, through the prejudice of Ferdinand and Isabella against the wealthy Jews and Moors of southern Spain. But the terrible reality of inquisitorial work was largely reserved for the beginning of the Portuguese inquisition, which was set in motion by that prince of Jesuits, Ignatius Loyola, in the middle of the sixteenth century. No society, before nor since, was ever organized along such rigid disciplinary rules, as the Society of Jesus. It was indeed a "naked sword, whose hilt was at Rome, but whose point was everywhere."

This society was not professedly for the betterment of its members, but for a totally different purpose. In a collection of Loyola's sayings, which have been accepted generally by Jesuits, the statement is made that Loyola said to his secretary Polanco that "in those who offered themselves he looked less to purely natural goodness than to firmness of character and ability for business," for he was of opinion that those not fit for public business were not adapted for filling offices in the society. More than this, he held that a candidate was valuable in his eyes only on the condition that his qualities and endowments could be brought into play, or held in strict abeyance, at the command of a superior.

The polity of the Jesuits is almost absolute despotism. Their general is elected for life, and every appointment within the gift of the society is made by him. The vow of obedience is taken directly to him. It is his prerogative to admit or dismiss members. So complete indeed is his authority, and so independent was it at one time from the pope's dictation, when differences of opinion occurred, that the people of Rome were wont to designate one as the "White Pope," and the other the "Black Pope." On the ground that the society was becoming unmanageable by the pope, Clement XIV issued the famous brief, *Dominus ac Redemptor*, on July 21, 1773, which, for the time, suppressed the order, and confiscated much of its property.

The society was, however, again gradually restored, until, in 1814, Pius VII finished the work of restoration by revoking the action of Clement XIV, when the society again was given full corporate legal existence. But prior to 1773, the Jesuits relentlessly pursued to the death every one upon whom rested the faintest suspicion of heresy. Innocent III declared that the mere refusal to be put under oath, or to give opinion that oaths were unlawful, was a heresy worthy of death. See "Concil" (ed. Labbe), II:152.

To justify the act of putting heretics to death, resort was had to rigid applications of Scripture allusions. For example, Christ said that those who came before him were "thieves and robbers." John 10:1, 12. Of course these were heretics, that is, those not of the true faith. Again, Paul warned the church at Ephesus to beware of "grievous wolves," which would come in among them, and would not spare the flock. Acts 20:29. How plain that these obnoxious characters called "wolves" were not of the true faith. But, said St. Thomas, "We hang thieves and kill wolves." There is duty, clear enough. We must kill the heretics. Again, heretics were only sons of Satan, and should share the fate of their father, that is, be burned to ashes upon the earth. Are we not also told to reject heretics after two admonitions? Titus 3:10. How could this be done so well as by putting them to death? See "Summa," 2:9, 11, art. 3, 4.

It may be said that the Jesuits were so headstrong that they alone were at fault in carrying out this policy. But Nicholas Eyremich, the Dominican, and Spanish inquisitor-general of Aragon, says that the popes suffered the inquisitors, without a word of opposition, to formulize their cunning in bringing their victims to the stake. See "Directorium Inquisitorium," Venet, 1707. The rules found in this infamous book were taken as a guide by Torquemada in his terrible work, and were adopted and disseminated by the *Curia*, which, in Italy, means the body of lawyers practising in the Roman courts.

The dissemination of these rules for inquisitors, by the *Curia*, was for a purpose. The pope had no thought of bearing all the responsibility of this awful work. The civil power must be utilized in its behalf. So every prince, or civil magistrate, was indoctrinated to the point of carrying out the sentences of inquisitors after this fashion: Any civil officer who refused to co-operate in the work was himself excommunicated, and all who would hold intercourse with him. Next, the city of his residence was laid under interdict. If more stress was needed, the officials were deposed, and the bishop's work there stopped.

As time went on, the Inquisition became more and more severe, one form of torture after another being invented, until men's hearts sank within them. No one was safe from condemnation. A mere suspicion meant the application of the rack, until innocent men confessed to heresy in order to prevent further torture. Of course death followed in the wake of confession.

A bull of Innocent III authorized the confiscation of the goods of heretics, on the ground that children must suffer for the offense of their parents. But it was provided that those who betrayed their parents would preserve their inheritance. See Prescott's "Ferdinand and Isabella," Vol. I, pages 262, 263. With this reward held before their children, parents felt forbidden to teach them the doc-

trines of salvation, lest some expression might drop that would be reported as heretical, and cost them their lives. This fear of parents, and the antagonism of their children, became so pronounced as to snap the very ties of nature, and life became almost an intolerable burden. The people of God were literally "worn out," as predicted in the prophetic vision concerning this power.

In vain did such men as Bishops Wazo of Liège, Hildebert of Le Mans, Rupert of Dentz, and St. Bernard, protest that this was not Christ's method of procedure, and that it only would multiply heretics, and create intense hatred against a persecuting church and its clergy. The work went on because it was necessary to prove in a bloodthirsty way that the pope was infallible, and could not brook the least opposition. One can hardly wonder that the French Revolution so bitterly condemned the church as a human folly. But the end is not yet. What the near future has in store as a result of the past ages of mockery of the Christian religion, we may be able to determine by further study of past and present features of this ecclesiastical establishment.

Mountain View, Cal.

Aids for Bible Readers

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

The Jewish Sacred Year and Calendar

ONE of the most interesting links that connect the modern Jews with their great historic past is their sacred year and calendar. This has been maintained intact (though with developments) from Biblical times. It is a subject, therefore, that claims the intelligent consideration of all who are interested in the study of Holy Scripture, both in its Old and New Testament divisions. The calendar system, which is implied in the New Testament, may be studied in the life, as it were, in the social organization and worship of the modern Jews. No apology is, therefore, needed for introducing a short study of the main relevant facts in this place.

1. The Arrangement of the Jewish Calendar

The elements of the calendar are, of course, the day, the month, and the year. The day is reckoned from evening to evening, and begins when (on a clear night) three stars are visible, which is supposed to be twenty-five minutes after sunset. This is technically known as the "coming forth of the stars." It should be noted that this division of the day is guaranteed by the first chapter of the Bible. In the enumeration of the days of creation evening comes first: "And it was evening and it was morning one day" (Gen. 1:5), etc. Accordingly, the day is divided into evening, morning, and afternoon, for each of

which an appropriate service of prayer is provided; viz., evening prayer, morning prayer, and afternoon prayer. The week is, of course, identical with our own, consisting of seven days, Saturday being the seventh. But the Jews have no special names for the days of the week, except for the seventh, which is called the "Sabbath," or "Day of the Sabbath" (*i. e.*, "Day of Rest"). The only distinctive Jewish mode of distinguishing them is by numbers (first, second, third day of the week, etc.), a method of reckoning which is familiar to us through the New Testament (*cf.*, *e. g.*, St. John 29:19). It is worth noting, however, that in post-Biblical Hebrew the sixth day (Friday) is termed "Eve of the Sabbath," or "the coming in of the Sabbath." It is interesting also to notice that the Hebrew word for "eve," or, rather, its Aramaic equivalent, came to be the technical designation of Friday; and in exactly the same way the Greek equivalent, *paraskeua* (= "preparation," viz., for the Sabbath), came to be the regular name for Friday, and is still so among the Greeks. According to St. John (19:14), it was on preparation-day that the crucifixion took place; and, according to unbroken Christian tradition, that day has been fixed as Friday. The evening following the Sabbath is known as "the going out of the Sabbath;" and similarly the day preceding a festival and the evening following it are called "eve of the festival" and "the departure of the festival."

The Jewish month is lunar, beginning with the new moon. The moment at which it commences is technically termed its *molad*, or "birth," which is noted in every Jewish calendar for each month. Its length strictly should be 29 days, 12 hours, 44 minutes, and $3\frac{1}{2}$ seconds. But for practical purposes this is adjusted by making the months 29 and 30 days in length alternately. Since, however, twelve such months make only a total of $354\frac{1}{2}$ days, while the solar year contains $365\frac{1}{4}$ days, a further adjustment was rendered necessary to prevent the seasons getting wrong. The difficulty was met by adding an extra month—the second Adar—to certain years, which are called "leap years." In a cycle of nineteen years ("the Metonic cycle") the difference, as compared with the corresponding solar years, would amount to seven months. Hence, in every such cycle it is necessary to have seven leap years; viz., the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth.

The fixing of the *molad* of the month, and the determination of the length of any given year, are now made exactly by astronomical calculations, and published through the Jewish ecclesiastical authorities. But formerly the proclamation of the new moon and the making of a "pregnant" year (*i. e.*, the addition of the thirteenth month) was the prerogative of the Sanhedrin and the patriarch, and was regarded by them as "the highest mark of their sovereignty in

Israel." When the day of the new moon had been fixed by observation, the Sanhedrin proclaimed its decision, and this was conveyed by signals and messengers to Jewish congregations within reach.

There were, however, congregations in distant parts which could not be reached in this way in time. As the incidence of the festivals depended on the dates of the months, this created a difficulty which was solved by the congregations outside of Palestine observing two days as holy days instead of one. Thus the New Year is kept two days (Tisri 1 and 2) instead of one. The one exception was the Day of Atonement (Tisri 10), which had no additional day, "because the people were unable to abstain from food two whole days."

Before the Babylonian exile the months had Jewish names, of which only four have survived—viz., the months numbered 1, 2, 7, and 8 in the table below (1, Abib=Nisan; 2, Ziv=Iyar; 7, Ethanim=Tisri; and 8, Bul=Cheshvan).

In the Bible they are usually indicated by numbers (first, second month, etc.); but after the exile the Babylonian names were introduced, and are still in use among the Jews. These are:—

Name of month	Corresponds roughly to	Duration
1. Nisan	April	30 days.
2. Iyar	May	29 days.
3. Sivan	June	30 days.
4. Tammuz	July	29 days.
5. Ab	August	30 days.
6. Elul	September	29 days.
7. Tisri	October	30 days.
8. Cheshvan	November	29 or 30 days.
9. Kislev	December	30 or 29 days.
10. Tebeth	January	29 days.
11. Shebat	February	30 days.
12. Adar	March	29 (in leap year 30) days

And in leap year:

13. Adar Sheni
(= Second Adar) 29 days.

Thus, an ordinary year can not be less than 353 or more than 355 days; and a "leap year" can not be less than 383 or more than 385 days.

It will be noticed that the order of the months just enumerated makes Nisan the first month; *i. e.*, makes the year begin with spring. Now, this is the beginning of the sacred year according to the Pentateuch, and on this arrangement of the year the cycle of sacred festivals is based. But there is another reckoning of the year which in post-exilic times we find existing side by side with the above. According to this, the year begins with Tisri (*i. e.*, the seventh month of the Pentateuch reckoning). This marked the beginning of the secular or civil year, and is the year of the modern Jews.

Professor Schürer (a very high authority on these matters) thinks that beginning the year with Tisri was the more ancient practise. There is some support for this view in a statement of Josephus, who says the beginning of the

year with Nisan, as ordained by Moses, holds good with reference only to sacred things; whereas, on the other hand, "for buying and selling, and other business," the year commences with Tisri, according to the more ancient pre-Mosaic ordinance. But since the destruction of the temple the Mosaic sacred year has largely ceased to have any practical importance, and what was formerly the secular year only has been accepted as the basis of its sacred year by the synagogue.

The Jewish new year, then, begins with the first of Tisri. Thus, the present Jewish year (5667, according to the era of Creation) began on Tisri 1 last,= Sept. 30, 1906, and ends Elul 29=Sept. 19, 1907. The arrangement of the Jewish year is determined by certain rules, the most important of which are that the Day of Atonement must not fall either immediately before or immediately after the Sabbath (on account of the inconvenience involved in preparing for the Sabbath and the fast). If, therefore, in accordance with this rule, Tisri 10 (*i. e.*, the Day of Atonement) can not occur on a Friday or a Sunday, Tisri 1 can not occur on a Wednesday or a Friday. Further, in order to prevent the old national holiday, *Hosha'na Rabba* (falls on Tisri 21) from occurring upon the Sabbath, Tisri 1 can not fall upon a Sunday; that is to say, it can not occur on Sunday, Wednesday, or Friday.

Another complication is brought about by the *molad*. The Jewish day formally begins six hours before midnight. If, therefore, the *molad*, or new moon, "occurs after midday, but before two o'clock, it can not become visible till the next day, which has, therefore, to be reckoned as the day of the new moon." Thus, "if, by calculation, the *molad* should strike Saturday afternoon, the first of Tisri must be put off to Sunday, and, this being disallowed, further on to Monday." The adjustment so necessitated is made at the end of the months Cheshvan, and Kislev for the preceding year.

The first of every Jewish month (*Rosh Hodesh*= "Head of the Month") is kept as a half-holiday. It is identical with the "new moon" of the Bible. When the preceding month has thirty days, the thirtieth day is kept as *Rosh Hodesh* as well. Thus, Iyar has two days of *Rosh Hodesh*—viz., Nisan 30 and Iyar 1—while Nisan itself has only one (Nisan 1).

2. The Dates of the Festivals and Fasts

We have, first of all, (a) "*The Solemn Days*;" viz., New Year and Day of Atonement.

1. New Year (*Rosh ha-shana*): First day=Tisri 1; second day=Tisri 2.

2. Day of Atonement (*Yom Kippur*)=Tisri 10.

The first ten days of the New Year (Tisri 1-10) form a penitential period, and are known as "the ten days of penitence."

(b) *The Three Festivals*—viz., Feast

of Tabernacles, Passover, and Feast of Weeks.

1. Feast of Tabernacles (*Succoth*): First Day=Tisri 15; second day=Tisri 16; third to seventh days, middle days of the festival (half-holidays); seventh day=*Hosha'na Rabba*, Tisri 21; eighth day=*Shemini 'Atseret* (Eighth Day Festival), Tisri 22; ninth day=*Simhath Tora* (Rejoicing of the Law), Tisri 23—total, nine days.

2. Passover: First day=Nisan 15; second day=Nisan 16; seventh day=Nisan 21; eighth day=Nisan 22.

3. Feast of Weeks: First day=Sivan 6; second day=Sivan 7.

The "Feast of Weeks" is so called because it marks the completion of a week of weeks (*i. e.*, seven weeks, or forty-nine days), from the second day of Passover, when the "omer" of new corn was offered. The days of this interval are counted as they proceed, and this is known as the "counting of the omer." The fact that the fiftieth day marks the incidence of the festival is the explanation of its Greek name Pentecost (= "Fiftieth," *sc.* day).

(c) *The Historical Feasts*.—Besides the above, there are two feasts, commemorating events in the later history of the Jewish people; viz., *Hanukka*, or *Dedication*, which is celebrated in memory of the rededication of the temple, after a period of defilement, by Judas Maccabæus in 164 B. C. (*cf.* 1 Maccabees); and *Purim*, commemorating events related in the book of Esther.

1. Hanukka lasts eight days: First day=Kislev 25; eighth day=Tebeth 2. (It often falls about Christmas time.)

2. Purim (= ? *Lots*): Lasts one day; viz., Adar 14. It is the carnival of modern Jewry.

(d) *The Four Fasts* (commemorating events connected with the fall of Jerusalem); viz.,—

1. Tebeth 10 commemorates the beginning of the siege of Jerusalem.

2. Tammuz 17 commemorates the breach made in the wall.

3. Ab 9, the destruction of the first and second temple (traditionally supposed to have taken place on the same day of the month). This is known as the "Black Fast," in contradistinction from the "White Fast," the Day of Atonement.

4. Tisri 3, the Fast of Gedaliah (the Jewish viceroy left by Nebuchadnezzar after the destruction of Jerusalem, who was murdered: *cf.* Jeremiah 41.)

All these fasts begin at daybreak, except that of Ab 9, which, like the Day of Atonement, begins the previous evening, and lasts twenty-four hours. (All four fasts are alluded to in Zech. 8: 19.)

(e) *Other Minor Fasts* are:—

1. Fast of Esther=Adar 13 (before Purim).

2. Fast of the First-born=Nisan 14 (before Passover).

NOTE.—It should be added that Passover must always be celebrated on the first full moon after the vernal equinox.

—G. H. Box, M. A.

**It Is Near**

MRS. M. SOLLARS

BLEST resurrection morning,
Glad morning, now so near,
Thy coming fills my spirit
With joy and holy cheer.

So soon to meet the loved ones,
Where partings are no more,
'Tis this that cheers me onward
While pressed by trials sore.

The ties that bind to earth-land
Must now be severed fast;
Through many tribulations
We'll reach our home at last.

When loved ones leave us lonely,
We turn our eyes away,
And long for that glad morning—
Bright resurrection day.
Ballard, Wash.

What Is "Viavi"?

J. R. LEADSWORTH, M. D.

DOUBTLESS every physician has had to answer this question many times during the last six years. Its remedial qualities have been so highly lauded by both the religious and the lay press that to believe half of what is said of it, one would, without investigation, be inclined to imagine that its discovery by some enterprising manufacturer was equal in importance with that of chloroform or ether. What are the agents that have been so skilfully compounded in this preparation that it can be said to be harmless and still act almost as a specific in many of the diseases peculiar to women?

The question at the head of this article was recently put to an audience made up almost entirely of physicians, nurses, and ministers—an audience far above the average in knowledge of therapeutic agents. Out of this assembly numbering about one hundred, not more than twelve had any definite idea of the composition of this compound. In a number of instances the writer has known of good, conscientious Christians who not only use this remedy upon themselves, but recommend it unqualifiedly to their neighbors. In some instances such persons have accepted an agency for the mixture, and then spent a large part of their time in introducing it to afflicted humanity wherever found. But what are the constituent elements of this therapeutic agent?

According to a contribution in the *Western Druggist*, which was quoted in the "Standard Formulary," relative to viavi, "a mixture of tannin, opium, and cocoa butter put up in capsules resembles this remedy. It is sold as a cure for female diseases." The same ingredients

are combined in an ointment which is applied with more or less friction and rubbing. The capsules, or ointment, are usually applied to those cavities adjacent to the pelvic organs. Being lined with mucous membrane, the same as is the mouth or lungs, their absorbing surfaces are proportionately active. A capsule containing opium, introduced into these cavities, will place an individual under the influence of the drug almost as readily as if it were introduced into the stomach. Then if a tired, overworked, nervous wife and mother finds her symptoms somewhat relieved after a few applications of this compound, it can be readily understood why such relief is experienced. A man might be suffering intense pain from the destructive action of a cinder or a piece of steel in the eye, and be entirely relieved by a few drops of cocain, but that would not stop the destructive work of the foreign body. By keeping up the applications of cocain to the eye he might imagine that all was going well. But any one with ordinary intelligence would know that the rational thing to do, would be to relieve the eye by removing the cause of the pain and discomfort and derangement of function. The cocain might strangle the delicate sense nerves, those faithful body-guards which are always on the alert to give warning when anything goes wrong. But how much better it would be to give heed to their alarm and endeavor to remove the cause that is giving rise to the disturbance.

The same reasoning will hold good relative to the aching body, and tired, overwrought nerves that so frequently make life almost unbearable for worn-out mothers. Applications of a mixture including opium might relieve for a time the symptoms, and the rubbing incident to the treatment might do some good by relieving congested blood-vessels, but the applications will in no wise remove the cause of the distressing symptoms. One application or treatment will simply create a condition which will demand another. Then one goes on accustoming herself to the hypnotic effect of one of the most subtle and dangerous drugs known to medical science. The large army who have become enslaved to the use of this drug ought to be sufficient warning to all that it is hazardous to experiment with such a remedy. It is so much better to find out the cause of any diseased condition, and then work from cause to effect.

When it comes to dealing with diseases for which viavi is so highly extolled, it will be found much safer and more satisfactory to work from this standpoint. If the mother is carrying

too weighty burdens in the home, other members of the household should be on the alert to render relief and make it possible for the good housewife to have periods of complete rest and relaxation. To get away from arduous cares and duties occasionally gives her renewed strength and ambition in taking up the work again.

The backache and tired, dragging sensations may be due to overloaded, constipated bowels, in which case that certainly ought to be remedied. These symptoms may be due to undue relaxation of the abdominal muscles. This could be remedied by a well-fitting abdominal supporter. Whatever the cause may be in any diseased condition, it should be sought out and removed if possible. Then there will be little occasion for using patent or proprietary medicines, of which viavi is a sample.

*Loma Linda, Cal.***Healthful Dress**

L. J. OTIS, M. D.

DRESS reform is an important part of the reformatory truths that were given to be proclaimed by this people. These truths bear the same relation to the third angel's message as the right arm to the body.

Aside from the material from which clothing should be made, there are two things that should be borne in mind: first, clothe the body uniformly; second, avoid tight clothing that constricts or compresses any part of the body.

Don't allow fashion to cause you to go with bare forearms during the cold winter weather. If the feet are cold when wearing a single pair of stockings, wear two pairs. A combination of an inside cotton next the feet, surrounded by woolen stockings on the outside, often gives excellent satisfaction.

Personally, I have found that this is the proper place to wear a chest protector. Most colds result from congestion in the lungs, due to constriction of vessels in the extremities, brought on by their becoming chilled.

Keep the extremities and spine well protected. A chest protector worn to cover the back is next essential after protecting well the extremities. There is, though, little need of anything extra over the chest. Be sure that the young girls wearing short dresses, have special protection to feet and limbs.

Avoiding tight clothing would include avoiding tight bands, as neck and waist bands, also corsets; which constrict and misshape the natural waist, and skirts, suspended from the hips, which, in effect, are similar to the corset.

The circulation must not be hindered, and wearing such garments very materially does hinder the circulation in many different ways. The surface circulation is hindered by compressing the surface vessels. But in constriction of the waist, we find, besides this, a pressure on the large abdominal vessels, especially the vena cava; and pressure on the kidneys, which is sometimes sufficient to bring

on some of the symptoms of Bright's disease, as swelling of the feet. The pressure on the liver also interferes materially with the circulation, since the liver is a vascular organ receiving the blood from the entire portal circulation. The pressure here often brings on misshape and deformity of the liver, produces a prolapsed condition of the stomach, transverse colon, and spleen, and displaces the kidneys. Later this prolapsed condition of the abdominal viscera causes malposition of the pelvic organs.

The result of errors in dressing are not always apparent at the time. It is quite common to find those who violate these principles of proper dress, claiming immunity from the results of such transgression, and later developing varicose veins, or some other more remote disorder, as the result of the continued interference with the circulation.

The diseases that might arise from improper dress are numerous. It is one of the half-dozen causes that are responsible for all the common diseases. Some of these are directly due to improper dress, while others are indirectly due to the same errors. Those who say it never hurts them, too often awake to the fact that they are victims of certain disorders which may make them miserable the rest of their lives. In other cases there is a premature exhaustion of vitality, so that we find them old in appearance while they are yet young in years.

The remedy for all such errors, is to work to bring the body back to its natural form, clothing one's self for health; giving special attention to strengthening the muscles of the abdomen and back by means of proper gymnastics. The strengthening of these muscles tends to bring the organs back to their natural position. Thus the normal action of all the organs is re-established.

Grand Rapids, Mich.

The Cheerful Man

WHAT a boon he is in everybody's life! Like a bright sunrise and a gentle south wind, coming together on a winter morning, he is to all who cross his path. He brushes cheerily along, knocking grief and disappointment out of his path, and leaving it fringed with flowers. Such a man is worth a great deal to the world, more than all his money, his wisdom, or his ambitious schemes. People feel a sort of pleasure just seeing him coming down the street, and when they meet him, there is not a cloud in sight. Such men are a blessing to the people of any community.

A cheerful man does not realize the amount of good he is doing in the world. But it is his nature, and he can not help it. Heaven has picked him out as one of its angels, and he is faithful to his mission. Every day some fellow has been made happy by his pleasant smile and his genial "Good morning;" and if one has a bit of business with him, it passes by very much like an exchange of compliments.—*Ohio State Journal*.



The East Russian Mission

GUY DAIL

THE first general meeting of the East Russian Mission was held October 9-13, in Saratof, on the Volga, a city of about one hundred forty-three thousand inhabitants.

The territory of this field, which, beginning with Jan. 1, 1908, is to be made up of a part of the former East Russian Conference and German Union District, contains the governments of Astrakhan, Saratof, Samara, Orenburg, and Ufa, and further, it embraces Siberia, western Turkestan, Khiva, and Bokhara. It has an area of 5,300,000 square miles, and contains 28,848,100 inhabitants. It is in many ways a fascinating field—a field of tremendous distances, of great extremes of climate, of almost unlimited natural resources, and of a mixed multitude of peoples, whose languages, institutions, and religions show very marked differences and contrasts.

Thus far our own work is chiefly among the Germans, although here, too, we have good Russian churches. There were thirty-three delegates, representing the seventeen churches and companies, at the meeting. Our membership is four hundred sixty-nine. During the first nine months of this year, seventy-eight additions have been reported in the East Russian Mission; while the tithe during that time was seven hundred seventy-seven dollars.

The people receive their money in the fall, when the farmers sell their produce, so we hope the tithe of the fourth quarter will be much greater than any preceding quarter. We also should not forget that parts of this field have been visited by a famine, so that even many of our own people had to receive aid from without. Of course this would influence our income.

The meetings were held in a well-located house which we had secured for the occasion. They were properly announced, and all who came were admitted until there was no more room. The presence of the policeman was appreciated, as one or two evenings the services might have been much disturbed by unruly elements had there been no policeman on hand. There were three priests of the state church at the opening lecture, and priests were in our audience the following evenings. About three hundred persons could be conveniently accommodated, but as many as four hundred hearers were present each night. Brethren L. R. Conradi, J. T. Boettcher, and O. Wildgrube assisted the native workers in the lectures and business proceedings.

We were much pleased to see that one of our former brethren who tried

to influence the Russians in particular by bringing them another gospel, gained no hearing. However, in some districts false teaching and working against the gospel plan of supporting the ministry have met with more success. All these things show how necessary it is that we build our faith on simple Bible truth, the love of which we must cherish in our hearts, so that nothing shall offend us or separate us from the work entrusted to the church of Christ in this, the last generation.

Aside from the recommendations similar to those that were passed in the first two of our Russian meetings this fall,—reports of which have already appeared in the REVIEW,—there was one resolution that I feel sure will be interesting to our friends generally who may have assisted our people with money or by their prayers during the famine on the Volga. We only wished that all who had in any way acted a part in relieving their distress might have been eye-witnesses of the scene when the delegates expressed their gratitude to God and to their brethren for the help they had received; the donors certainly would have rejoiced that their acts of love had been so highly appreciated by these dear brethren, who had passed through such a time of need. The occasion was also improved to impress upon the Russian- and German-speaking brethren the necessity of being true to God in all things, for that will be expected of them—not only by those who have thus shown their willingness to help, but also by the heavenly intelligences who are interested in the development of the cause of God in the earth.

The report of Elder H. K. Loeb sack's recent experiences in Siberia and Turkestan, where we have four companies and about seventy-five believers, was also listened to eagerly. He visited Samarkand, with its famous architectural ruins and tomb of Tamerlane. He passed through Tashkend, and organized the company at Aulieata, not very far from that city. He visited the believers at Semipalatinsk and at Omsk. He met Kirghiz Tartars, who were interested in the message. He stated that, were he to seek out all our brethren in this part of his field, it would require at least a full year, as they are so widely separated, and the methods of travel are in many places so primitive.

Here, as much as in any part of the Russian Union, there is need of more workers. Therefore the delegates took an active interest in the steps to collect funds for our Russian institutions. Two hundred five rubles was raised for the material fund, one hundred twenty-five rubles of which is cash, while the remaining eighty rubles is to be paid

within a year. (A ruble is about fifty cents American money.)

Brother H. K. Loebsock was unanimously asked to act as superintendent another year. He will be assisted by one ordained minister, three Bible workers, and two colporteurs—surely not too many for a field that is twice as large as the United States of America. There is certainly enough to be done in the East Russian Mission, with its wide-extended territory and millions of inhabitants. Let the field not be forgotten.

Saratof.

China

E. H. WILBUR

It is now three months since we moved our family from Canton to Kongmoon, a distance of about forty-five miles. We are the only Europeans living in the town, though there are a few missionaries and others at the customs station about three miles away, at the mouth of the river.

The second Sabbath in July we began to hold Sabbath services in the house in which we are now living. We have had an average attendance of from twenty to thirty, some of whom are members of other churches. There is quite a good interest to hear the message for this time.

The first Sabbath and Sunday in October we attended quarterly meeting services at Canton. The Chinese Sabbath-school was held as usual from twelve to one o'clock. This was followed by a sermon by the writer, based on Rev. 14: 6, 7. The Lord gave freedom in speaking, and we were encouraged to see that some hearts were touched by the message.

At three o'clock, Elder J. N. Anderson conducted the ordinance meeting, which was participated in by a larger number than at any previous time. On Sunday, after the close of our church business meeting, about twenty of our company crossed the river in small boats to a retired place where it was our privilege to baptize two Cantonese, Brethren Kwok and Cheung. Brother Kwok began to study the message with Elder Anderson in Hongkong two years ago, and the first of this year connected with our work in Canton as the teacher in the Chinese department of our boys' school. He is over forty years of age, was formerly a member of the Church of England, and has had quite a long experience as catechist and teacher.

Brother Cheung is twenty-nine years old. He was never a member of any other church, so comes direct from heathenism. He first became acquainted with Dr. Law Keem, and then with others of our workers, about two years ago. About the first of March of this year he began to keep the Sabbath, and to take private Bible studies with Brother G. Doane Wong. Since that time he has made rapid progress in the gospel. He came to Kongmoon with us in July, and has given evidence of a good Christian experience.

Thus far this year seven persons have been baptized into the Canton church. Our courage is good in the Lord. We know this message will be quickly proclaimed to all the world. As a brother said to the writer several years ago, "If we do not carry this message, the



SOME OF THE WORKERS AT THE CANTON MEETING

Back row left to right: Dr. H. W. Miller, J. P. Anderson, J. N. Anderson, W. W. Prescott, E. H. Wilbur. Front row: G. Doane Wong, Dr. Law Keem, Brother C. Boreham (of Hongkong), Lin Koon Bing (Sec. Canton S. S.)

Lord will raise up some one who will." May the Lord help us to be faithful till Jesus comes.

Kongmoon.

Matabeleland, South Africa

M. C. STURDEVANT.

OCTOBER 7 I started with two of our young men, in search of a place to locate another out-station, taking my bicycle, though in this country much walking is necessary on account of sand and rocks. One of our older schools had closed, the people having moved away. The natives are fast leaving the towns and railroads, going back into the wilder regions, desiring to get away from the white man. The first night we stopped with Brother C. R. Sparrow, at Mkupuvula, a branch station twenty-two miles from our Solusi station. We found them well, and doing what they could to give the message to the people around them. Our school at their place, taught by one of our native teachers, is doing well.

At break of day the morning of the eighth, we started down the Gwaai River, to Magama's, the head chief of the natives in that region. We must get the chief's consent before we can

start a school among the natives. We arrived at Magama's kraal (village) at midday, hot and tired. The chief was not at home, so we could see only his people. We told them our errand. My boys who had passed there the week before, had obtained the chief's consent, so it did not matter so much, though I wished to see him myself, really to thank him and let him know I acknowledge him. I had been to him about three years before for the same thing, and was granted great favor by him. Knowing he was favorable to us and our work, we started on, after a little rest.

We reached Mncibilika's and Tjet-jani's, the two chief *indunas* of the villages where we were going, just as the sun was going down. We had traveled that day thirty-five miles, and were ready for rest. After a little rest and lunch, we asked the indunas to call the people of near-by villages together, as we wished to talk to them about our errand. About twenty-five men, old and young, came together. As the boys had been by the week before, spying out the country, they had stopped here and prepared the way for us. I talked to them freely about our work and school, our desire to help them and their people. They responded by asking me many questions, such as, "Are you coming to get our land away from us?" "To make us pay a greater tax?" "Are you going to take our wives away from us?" At almost every place where the white men go (the traders), they take the daughters, and sometimes the wives of the natives, to be their wives, so called. A most shameful amount of this kind of work is carried on by the white men of this country; and the natives have come to dread the white men with all their hearts. And who can blame them? It is quickly seen by such questions, and others, that the native has become suspicious of the white face.

This place is about fifty-five miles from our Solusi station. No teacher has been here. Coming along the road, we found the people all afraid of us. Another reason of their fear is because of the "dog law" of Rhodesia. The rabies is quite prevalent here among the dogs, therefore the law has been passed that every dog must be kept muzzled, or its owner is liable to a heavy fine or imprisonment, and even the loss of the dog. Few natives keep their dogs muzzled; so when they see the white man coming, they run in all directions to hide their dogs. This teaches the children to be afraid. On one occasion while coming down through the woods, we met a number of women and girls, and when they saw me, they fled like wild deer in all directions. I called to them in their own language, asking them what they were afraid of, telling them I was their teacher come to do them good, and not to be afraid. One woman stopped and drew near. As we passed on, she called to the rest, and we could hear them laughing at their fright. Nearly every place we went,

the people would flee in the same way.

We are years behind in getting the gospel to this people. During the last five years I can see that their hearts have closed against receiving instruction. What we do for Africa, as in other places, must be done quickly. I found the same conditions farther to the north when I traveled there last June. If we do not begin work there soon, it will be almost impossible a little later. Conditions are not so favorable as they were four years ago. The government regulations are becoming more and more strict. I earnestly hope some plan will develop in the next few months, whereby we may be permitted to open up the work farther in the interior.

We were permitted to start our out-school at this place, and two of our native teachers are there at work. The next day I returned home alone, sixty miles through the hot sun, sand, and woods. I stopped and rested at the Lushabi River one hour, where we have two native teachers. This school is about twelve miles from the mission. I arrived home at seven o'clock that evening.

Our work at Solusi is onward. A young man, Brother Larsen, from Durban, Natal, is with us, helping in the school, and repairing about the place. Our school does not number quite so many as in the past, yet those who are here seem very earnest in their work. The church and Sabbath-school work holds the same.

We have reached the time of the year for our spring rains to set in, so we are expecting any day now to begin planting. The little locusts are hatching out all around us, as the sand of the sea, and we do not know what this will yet mean to our crops. We are trusting the Father. Last year we were troubled very much, yet God gave us a crop, gave us food, though our crops were eaten down several times.

We are hoping to put in two hundred twenty-five acres this year, which will enable us to provide food and clothing for our boys and girls. It is our purpose to make our mission as near self-supporting as possible. We are of good courage in the work, and have no thought of turning back. Our greatest wish is that others would come and join us in giving the gospel to this dear people. Pray for us.

Solusi.

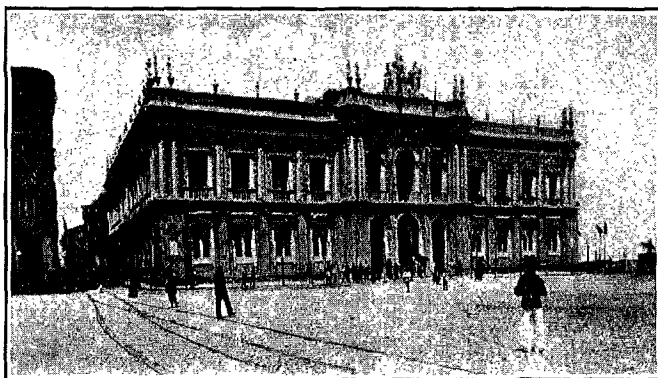
MISSIONS are the chief end of the church. The chief end of the ministry is to guide the church in this work, and fit her for it. The chief end of the preaching in a congregation ought to be to train it to take its part in helping the church to fulfil her destiny.—*Murray.*

An Interesting Experience in Brazil

F. W. SPIES

THE first Sabbath-keeper in Bahia, like other natives, was born and reared a Roman Catholic. Many years ago he read the ten commandments in a Bible that by some means fell into his hands for a few minutes. Although reading this only once, the fourth commandment made a strong impression on his mind, and he wondered that people kept *Domingo* (the Portuguese word for the first day of the week) while the commandment required people to keep *Sabbado*. (In the Portuguese language the seventh day of the week has the Scriptural name *Sabbado*, or *Sabbath*.)

Later on, he became interested in the study of Spiritualism, but never believed its main teachings, such as the possibility of communicating with the dead. About this time the Baptists tried to



GOVERNMENT BUILDING, CITY OF BAHIA

win him to their views, and among other things recommended him to read 1 Corinthians 15. As he was reading the last part of this chapter, the great truth flashed through his mind that sin, which is the transgression of the law, is the cause of all the world's ills, and along with this was presented to him the duty of keeping the Sabbath, although in that chapter the Sabbath is not mentioned, and he had not had his attention called to it by any one, aside from having once read the fourth commandment years ago. He resolved at once to obey the commandment. This was in June, 1904; but although he had accepted for himself the Sabbath truth and tried to show it to his family, he had no knowledge that the Sabbath was being kept by others, supposing that he was the only one in the world who was keeping it, aside from the Jews. What was therefore his surprise and joy to learn, a few months later, that there was a people keeping the Sabbath; and at once he began to correspond with them. This brother has since labored here, and as a result of his labors several others have accepted the truth.

This shows how true is the promise of the Lord that his word shall not return to him empty, but shall accomplish that for which he sends it. It also reveals that the Lord is working on hearts by his Spirit, and that he is getting ready to finish his work quickly. May all his people consecrate them-

selves to him, so that he can work through them with power to carry the message to the ends of the earth.

Bahia, Brazil.

Reminiscences of the Days of Our Imprisonment—No. 3 How the Truth Has Made Its Way in Russia

H. J. LOEBACK


FROM Taganash, we went back on the same road, by way of Tschihir, where we met with the brethren in a very profitable meeting held by Brother G. Tetz, as "prisoners for the truth's sake," to Perekop, where Brethren Conradi and Perk were taken prisoners six years before. We stayed overnight at Tartarenauls, and went from place to place under the guidance of different officers and coach drivers. In one village we met a Separatist minister to whom we had sold books in the Don territory, but he, too, was fleeing, for the police were after him.

The *Ispravnik* (district supervisor) released us immediately on our own signature until the time of the judicial examination. As we came out into the street, we felt so completely transformed that, unmindful of ourselves and all about us, we shouted for joy. It was as if we had been transported to a better world. The sun did not seem the same sun at all, and the snow seemed whiter than usual. We had sown in tears, and reaped in joy. It was more than a full compensation for what we had suffered, a heavenly recompense for earthly sorrow.


Our books were examined by a Roman Catholic priest who received no pay for his services from the police, and consequently gave a favorable report of the books. A sample of each kind was sent to the governor, who returned them without proscribing them; so in this way we obtained our first legal permission to circulate our books in the district of Perekop, and by this means we were enabled to distribute them in the entire territory and in the district of Odessa.

In the winter of 1895, Brother Tetz and I visited in Bessarabia. In the colony of Tarutino, one Friday evening while at meeting, we were arrested. The chief of police delivered us over to the custody of the guard in his own house, because the prison was being remodeled. The guard was a Christian, and gave us his own bed to sleep in, while he slept near the door. May the Lord reward him for it. We were examined, and because the first of the fifteen witnesses summoned had declared our discourse to be consistently orthodox, the others were sent home, and after Brother Kleist had paid our bail, we were given the liberty to stay where we chose. We had a month's freedom in the village, in which to make visits as prisoners and hold Bible readings until the returns and passports arrived from headquarters, and we were free.

Caucasus, Russia.



THE FIELD WORK



Don't Forget Your Foreign Neighbor

TO-DAY it is our privilege to work for the salvation of others. We are granted the privilege of bearing this blessed truth to all nations, kindreds, tongues, and peoples. It is this work that we as a people are doing now; but O, how much there is yet to do!

A wide field is open for us in this great country. There are large cities and many smaller places into which this truth has never entered, and we who have the heavenly light are the ones to light up such places with the truth. You may perhaps have neighbors who do not know anything of what you believe. They are strangers in this country. You can not speak understandingly to them, nor they to you; and even though they have been in this country for a few years, and may understand English to a certain extent, this truth can not be truly appreciated by many of them unless brought to them in their mother tongue.

Suppose, dear American brother and sister, that you had gone to a foreign country, had learned to speak the language of that country, so you could just get along; which language do you think would always be the dearest, sweetest, and most natural to you? And if you had to decide important matters, do you not think you would want them presented to you in your own language, so that you could clearly comprehend all? I know you would; and so likewise with your foreign brother and sister.

We are going to have them settle a matter of eternal importance, one which embraces both heaven and earth,—the matter of this precious truth, on which all our lives depend. We want to bring it to the thousands of our fellow men in this country who do not understand English very well. They can not experience that real joy and happiness which should follow this message unless they have the opportunity of studying it in their own tongue. For that reason we extend a hearty invitation to all our American brethren and sisters to help us in our work. We Danish-Norwegian workers are anxious to reach all of our nationalities. Will you stand by us? If you can not speak understandingly with them, try to get our good Danish-Norwegian paper *Evangelists Sendebud*, and hand it to them. In some neighborhoods there may be quite a number of Danish-Norwegian people. If you can not induce them to subscribe for the paper themselves, it would then be a good idea for you individually (if you can not get others to join you) to take a club of the *Sendebud* with which to do missionary work among such neighbors. In other cases you could do a good work by paying for one or more subscriptions. If you do not feel able to do that, and if you still want to do something for your foreign brother and sister, please send us their names and addresses, and we will try to do what we can.

Now is the time to work. The long winter evenings have just begun. This

week our special number will be issued, giving you the best opportunity to introduce our paper. After this begins a new series of very attractive articles with beautiful illustrations. They will be of great interest to every Danish-Norwegian man and woman, and we expect our dear American brethren to help us in taking hold of this work. Many of them did nobly with our summer series, which proved a great success; but while we have been doing our very best in the past for our papers, our improved facilities now enable us to make our papers the best they have ever been; so please give them a wide circulation. Our price is as usual, \$1.25 for one year, and 65 cents for six months. In clubs of ten we give a good reduction. Let all, both young and old, take some part in this blessed gospel work for our foreign brothers. Address International Publishing Association, College View, Neb.

HANSIGNE STRUNGE,
Secretary Danish-Norwegian Work.

India

DEHRA DUN.—AS we have just closed our season's work in Dehra Dun, we will send in a few items, as the brethren may be interested to know how the Lord is blessing us. About fourteen have attended our Bible studies, some for only about a week, and others for two months. They have come from various places, from one to four hundred miles distant. Now most of them have returned, and we earnestly hope that they have carried some seeds of truth with them.

Brother Masih, who has studied the message quite thoroughly, was baptized the latter part of September, and has now returned home.

Brother Camphor, an earnest Hindustani young man, who has been studying with us for about two months, is rejoicing in the light of present truth, and has requested baptism. We trust that before this report is in print, he will have taken this step and become one of us.

Brother Henry Scott, after studying with us for about two months, was called away by a telegram from his sister. There was no reason stated in the telegram, but he afterward learned that it was only a plan of his relatives to prevent him from studying longer with us. We have since received two letters from him, and he is still holding onto the truth, and endeavoring to give the light to others.

Brother John Last has been with us for several weeks, studying and preaching in public places, in the bazaars and elsewhere. All classes, Hindus, Mohammedans, and Christians, have listened to his earnest words of warning, and have been constrained to confess that his message is true. He has had some very interesting experiences among both high and low, and we believe that his work will not be in vain.

Amar Nath has been working with good success in Meerut, selling the Hindi pamphlet "Sanatan Susamachar." He

reports a thousand sold during September. The following is a translation of one of his recent letters, which may be of interest:—

"I have been enabled to sell a thousand of the pamphlets 'Sanatan Susamachar' during the past month, and have received a great blessing from the Lord. Please send me four thousand more of the Hindi pamphlets, five thousand of the Persian Urdu, and two hundred of 'Christ's Second Coming' in English, as there are many English-speaking people here.

"If I can be allowed a helper, I want to open a book shop and reading-room in this place, that many may learn of this truth. If our papers and some of our English books could be kept here, I am sure that many could be sold, and I give my promise that many will be sold. There is great hope for the work in this place."

Brother Hardy spent about a month studying with Brother Hansen, and about the same length of time with us in Dehra. He has now returned home to the Bijnor District, and sends back encouraging reports of openings for work there.

Brother David has attended our Bible lessons quite regularly. He is a retired government employee, and is the head of a large family. He accepts every point as he sees it from the Scripture, and is also desirous of having his family study the message with him. We hope that he may soon be firmly established.

Although our studies have been given mostly in the Hindustani language, we have had the regular attendance of one European and his wife, Mr. and Mrs. Beck. Several weeks ago he gave up his tobacco and destroyed his pipe, although he has used it for a long time, and is now an elderly man. The Lord convicted him in regard to the matter, and gave him the strength to put away the vile habit. He has also accepted the other points of truth which have been presented to him, and has resolved to keep the Sabbath. We feel to rejoice over the victory he has gained, and hope the Lord will keep him faithful.

We have just received from the press a new tract in Hindustani. It is a translation of one of the English tracts, "The New Testament Sabbath." It was carefully and prayerfully translated by a Hindustani brother in Agra. As we read it in this new language, it seems more forcible than the original, and we believe the Lord surely directed the mind of the translator.

One Sunday morning, not long ago, I received the following telegram from Hardwar, a famous Hindu city not far from Dehra Dun: "Please come tomorrow; urgent work." I rolled up two blankets, took my Bible, and went on the next train. There are two brothers in Hardwar, at present preaching under the direction of another mission, who have been studying the truth, and are about convinced and wish more instruction. There is also a Hindu Sadhu who seems to be seeking for light. We hope to take our tent and spend a few days there soon, and then visit other places where an interest is springing up, and we trust that you will remember us in your prayers, that we may have wisdom and strength to go wherever the Lord opens the way, and help to hasten on the work of the message. The time has

surely come in India when there shall be delay no longer.

The running expenses of our school during the season have not been very large, although it has been necessary to pay the traveling expenses of those who have come long distances, as they are, as a rule, unable to pay their expenses themselves. This, however, as well as our own personal expenses, has all been supplied through means which the Lord has sent us from various sources, including funds raised by Brother and Sister Haskell through the *Bible Training School*, and also donations which have been sent to us by brethren and sisters in America who are interested in the Hindustani work. I am sure that all our Hindustani brethren who have been with us during the past few months unite in thanking those who have been led to assist in the work here, and who have doubtless sacrificed in order to open the way for these brethren to receive the light of present truth.

The work seems to be growing very rapidly, and an interest is springing up in many places among the Hindustani people in the north of India, and we trust that the brethren in the home land will send up their prayers daily to the Lord of the harvest that he will raise up many earnest, faithful laborers in this field.

L. J. BURGESS.

Mississippi

AMORY.—No doubt many readers of the *REVIEW* know something of our effort to establish an industrial school in the State of Mississippi. This at Amory is the only one of its kind in the State.

It has taken some time and effort to do what has been done so far, but we feel that a good beginning has been made, and we can only thank our Heavenly Father for his help and blessing. We are all much interested in this good work, and earnestly pray that it may be a help to the cause of God. Because of lack of help and means the work of building has moved slowly. Being in a warm country, however, we have been able to make good use of a few tents. Our school is now being held in a tent. We hope soon to be in our new building, which is twenty-five by sixty feet, three stories high. The lower floor will be used for schoolroom and dining-room, and the two upper floors will be occupied by students and teachers. We began school with ten students, and by Thursday morning we shall have twenty bright young people who have a desire to fit themselves for usefulness in the Lord's work, and thus help to hasten the glad day when Jesus will come.

Should there be any young men or women (white) in the State of Mississippi who would like to avail themselves of this opportunity to obtain a Christian education, I shall be glad to correspond with them. My address is Amory, Miss. None need apply but those who are free, or are willing to be, from all bad habits, and who are willing to abide by the rules of the school.

The charges are ten dollars a month. Work will be furnished to all who are large enough to earn their way. Cash must be paid for children and those not able to make their expenses.

JAMES BELLINGER.

China

CHANG-SHA.—You may be interested to hear that a new railway survey is now in progress between Wu-chang and Chang-sha. The idea is to begin at each end, and meet at Yo-chau, in the center. A foreigner has come to Chang-sha to operate on the latter section; so we should expect something tangible in the way of results.

October 21 the edict to close all public opium dens was enforced at Chang-sha. This is a plain proof of the power and ability of the Chinese officials to enforce their demands when it suits their convenience. It also reflects credit on the populace; for there must have been at least a certain willingness on their part, or the houses of ill-fame would not have been shut so promptly. If they wish to continue smoking, they must now buy the crude opium, then prepare and smoke it in secret; hence, the larger numbers to be seen going to the shops and buying their own opium. Some less fortunate victims, unable to indulge in their pernicious habit, have committed suicide by hanging at the outer gates of official residences. The numbers may increase, if the regulations are rigidly enforced. The government is assisting a few to break off the habit by the use of nostrums.

A young man of the Methodist Episcopal mission has been most regular in attendance at all Bible classes for nearly three months. He seems to accept present truth as it comes to him. Last week he accepted a call to teach English in a local school, and went on trial. The first day, he states, the students so strongly objected to being taught by a Chinese Christian, that the engagement fell through. After this man has received further instruction in the various points of the message, we trust he will request baptism, and join with us. He has already expressed a desire to sell books; but we prefer to go slowly.

Brother Chang Kangheo returned last Sunday from his trip to Yung-chau. He was absent a month, during which time he experienced much of the blessing of the Lord. Wet weather rather militated against successful sales of books, but he disposed of four hundred tracts. God grant they may bring light and life to some hearts. News of our work had preceded him. At Heng-chau he had an interesting time with an evangelist. This man had an old tract in Chinese, which applied to Sunday many texts on the Sabbath. After a few days of Bible study together, he was convinced that we have the Bible on our side.

At Ki-yang an evangelist and his wife were visited who had called on us when passing through Chang-sha earlier in the year. The lady has attained to the uncommon position of teacher, but did not seem to be affected by the honor. Prayer has been offered that they may be led into the truth and have a desire to assist others to hear it. They had not been long at Ki-yang when our brother arrived, and found them discouraged. By request, he preached at their Sunday service, basing his remarks on Matt. 18:1-6; 1 Thess. 4:14-18; John 14:1-3, which comforted them not a little. Further instruction was given, and tracts left. Returning from Yung-chau, another brief visit was paid, when they were urged to study the Scriptures, and put their trust in our never-failing God

and Father. Yesterday a copy of a tract just translated was sent them.

At Yung-chau, Brother Chang met Liu Chengshan, the man who came with a deputation last Christmas, pleading for us to go and open up work at Yung-chau. This man joined my old mission about four years ago, and as far as I know has lived a straight life ever since. He has done his best to foster interest among the little company that attend the services held at his house on the Sabbath and other days. On the whole, the report of this little company is good. They were visited in their homes, and exhorted to stand together and be faithful. Brother Chang held Bible readings with them on the subjects of the resurrection, the nature of man, how to obtain the righteousness of Christ, God's love to man, and the Sabbath. Let us pray that God may open their eyes to behold wondrous things out of his law, and that they may obey in all things. None of the company have, as yet, got so far as to close their shops on the Sabbath.

We rejoice to know that our dear brethren and sisters have so nobly responded to the appeal for the press at Sin-yang. Most of the interest in Hunan has been the result of prayer, and the circulation of but one tract in Chinese, and it is but logical to expect greater blessings when our press is in running order. Prayer is asked that colporteurs may be raised up to push this message in China.

Many are trying to poison the minds of the people against God's message for these last days. But nothing can stay the onward march of the everlasting gospel. O for the power of God to burn up all the dross in our lives and conduct, lest while bringing blessing to others, we ourselves should be castaways!

P. J. LAIRD.

Central America

BONACCA, BAY ISLANDS.—This summer I have been trying to push the work forward in the English-speaking part of this field. The Lord is surely blessing the effort in a marked way. I have just finished a two-weeks' meeting in this part of the island (Bonacca), and the results are good. Fifteen went forward in baptism yesterday, while several others have begun to keep the Sabbath, and I trust will go forward in that rite later. For a while it seemed as if this whole place would accept the truth; but I was taken down with the fever in the midst of the meetings, and in the meantime bitter opposition set in. Some who have begun to keep the Sabbath do so under great trial and opposition; yet the Lord has greatly blessed these meetings, and many backsliders have been reclaimed to the truth. Thus this church, which has been quite dead, starts out anew again. I have baptized, in all, forty-nine here this summer. Thus you see the work in this field is going forward. These, remember, are not backsliders, for out of all this number not one had ever been baptized before; they are new to the truth. The harvest is ripe in these islands, and I am just gathering the fruits of other men's labor in seed sowing.

We are trying to raise money to buy tents to hold a camp-meeting in this field next spring. At one meeting here the other evening we raised, with the black-

board plan, two hundred dollars; and the next day that amount was paid in, and twenty-five dollars more. Thus we are looking forward to a good camp-meeting next spring, when some of the General Conference brethren will visit us.

I go from here to the north side of this island, where already a good interest awaits me. I trust the Lord will bless this effort also. I find that I am not fever proof, but believe that with God's help I can control it so that it will not get the best of me. It indeed is a great trial for me to carry on the work here with my family so far away, and only those who are called to pass through the experience can rightly appreciate it. Yet I am thankful for hardships, for my Master had more than I can ever have. And the thought that the work is almost finished buoys one up in trial. Pray for the work here, that it may go forward.

E. L. CARDEY.

Alabama

MOBILE.—A general meeting was held for this church November 1-4, at Semmes, Ala., not far from Mobile. Elder A. J. Haysmer, conference president, was with us, and we expected Elder Smith Sharp, but other duties prevented his attendance. The services were well attended by our own people. Time was devoted to the reading of Testimonies that had been received too late for reading at our camp-meeting. The spiritual interest of the meeting was good, and the needs of the cause, when presented, met with a hearty response, and quite a sum was raised in cash and pledges for the \$150,000 fund and other funds.

The home missionary spirit was revived, and a club of twenty-five copies of the *Watchman* was subscribed for, and one hundred copies of the special number were ordered. A club of thirty-five copies of *Liberty* was subscribed for to send to the officials of Mobile County and city. Several sets of Family Bible Teacher were taken for use among neighbors and friends. At the close of the meeting all expressed themselves as being greatly benefited and encouraged.

W. S. CRUZAN.

Somabula Mission

SEPTEMBER 22, I left Solusi to join Brother and Sister Butterfield, at Buluwayo, and reached here September 25. We found the mission family all well, and we received a hearty welcome. It has been a long time since I have received such a hand-shake as when we arrived here.

We found preparations going busily on for the expected change of laborers, Brother and Sister Armitage, Sister Mabel Japha, and eight of the native boys and girls intending to leave as soon as possible for Maranatha Mission. The first Sabbath after our arrival we had a baptismal service. Three candidates went forward, and the presence of God was certainly with us. One hundred twenty-five witnessed the scene.

The school seems to be in a prosperous condition, also the general work of the mission. There are more students in the school, and more land under cultivation, than last year. October 14 we took Brother and Sister Armitage to Gwelo, en route to their new field. With

those going with them, and those who went to the station to bid them good-by, there were twenty in the party. We reached Gwelo with no incident except that one of the girls stepped on a scorpion, which stung her foot. We were fortunate in having some snake-bite antidote with us, which was administered, and she was again able to travel. We had to say good-by, sad as it was to do so, and separate when the time came for us to go our different ways. It was difficult for the children to give up those who had so long been their teachers and had stood between them and heathendom. Those returning to the mission wept for some distance as we journeyed along in the moonlight. We camped during part of the night near where the lions killed some cattle only a few nights before. As I lay rolled up in my blankets, I wondered if we would receive a friendly call from the lions. We reached the mission in safety the next day, and now the realities of mission life are settling down on us, and with the Lord's help and guidance we are trying to do faithfully the work devolving upon us.

Brother and Sister Butterfield are getting into line like faithful soldiers, and seem to enjoy their work very much. We are very busy, and are seemingly getting along nicely. Do not forget to pray for the missions and the workers.

W. C. WALSTON.

Asia Minor

ON my recent trip I stayed in Erzingan sixteen days, or until the seventh of October. Only one of the brethren there humbled himself to study the Bible with me, and his mind was cleared from the modern deception sent as a flood into this field from Egypt. The other four hardened their hearts, and remained by their decision not to study the Bible or pray together. I baptized the one brother October 6.

The newly established Association of United Armenian and Protestant Young People in Erzingan attracted my special attention. Their hearts were moved toward me when I went to their meetings and helped them in their Bible study. Three Sundays they invited me to preach to them. The last Sunday is one to be remembered. My carrier had told me that we should depart that morning. When these young people heard that, their hearts were very sad. But for some reason the carrier was delayed, so I went to their meeting again, and helped them. I promised to send reading-matter to them, and to answer their questions by letter.

Arriving in Eguin, I received letters from the field. Two of these were from our minister, Alexan Buzugherian, who had gone from Adana to Aksaray in the province of Iconium. God has opened a way for him to go there and establish our brethren in the truth, their minds being troubled by the modern deception. He wrote that he had been very successful in his mission; the brethren saw the truth very clearly.

When he applied to the government to have his *teskeret* visied that he might go to Nevsher, the chief of police called him to his office, and after asking several questions, detained him several days. They then inquired of the governor of Adana concerning him, and decided to send him to Adana, sending a soldier to

accompany him. Reaching that place, he was taken before the governor. He testified boldly, and the anger of that official was stirred against him, and he commanded the police to deliver him to the court of justice, to be tried and punished. The policeman who had sanctioned his going to Aksaray was very kind to him, and did not imprison him until the day of his trial.

September 14 was the day of the trial before the court. He was called, and through God's help, bore a good testimony. He was found guilty, and sentenced to imprisonment for one week, because he had continued to preach the third angel's message when the government had forbidden it. This brother was my companion in the case at Ourfa, where we were cleared. He is of good courage to endure. Let your prayers go up to God for such workers.

Z. G. BAHARIAN.

Jamestown Exposition, Hampton Roads, Va.

To the many brethren and sisters, from Canada to Mexico and the Gulf and from the Atlantic to the Pacific Ocean, who have contributed so liberally of printed matter for use at the Jamestown Exposition, those of "like faith" in the "Old Dominion" send greeting, with heartfelt thanks for the valuable help; and to you and all interested I wish to present some facts and figures touching the action of the Virginia Conference in the matter.

In August, 1906, the Virginia Conference at its annual conference session voted to ask the General Conference, the Atlantic Union Conference, and adjacent conferences, to join the Virginia Conference in such manner as thought most advisable unitedly to profit by the opportunity the exposition afforded to present the truths of the third angel's message to the people of the world who visited the exposition grounds. The General Conference decided to furnish a capable man to take charge of the work to the close of the exposition, with all moral assistance it could render. The Review and Herald Publishing Association also agreed to supply all printed matter it could, especially copies of *Life and Health* and *Liberty*.

Many industries were represented at the exposition, and in its vicinity are many centers of trade, with multitudes of ships going and coming continually to and from all parts of the world.

The better to understand the need, in February, 1907, the executive committee of the State conference visited the grounds. As the expense would be great and the conference had no means, without aid from others, the committee decided finally not to locate anywhere inside the grounds, but at some near point, supplying many centers on land and vessels on water, and doing personal work as the way opened and help and supplies of literature permitted.

The last of April the General Conference sent Brother Geo. A. Stevens, of Washington, D. C., under direction of the Virginia Conference, to take charge of and open up the work.

Brother Stevens located his family at Hampton, and put in ten reading-racks in favorable locations. For some time little literature came in, and Brother Stevens used some received for local

work by local brethren, and visited from house to house and point to point on the Bay. The brother who had charge of the health food exhibit on the exposition grounds took an active part in distributing large quantities of reading-matter to the thousands who passed from day to day.

After the first month printed matter in quantities began to arrive from many points far and near. This has been judiciously used in the racks and on the reading tables in several reading-rooms, in the barracks of the soldiers in Fort-tress Monroe; at Hampton and Newport News; on different war-ships lying in the harbor; at the twenty State buildings; army and navy club building, and different exhibit buildings; in Woman's Christian Temperance Union building; women's and children's building on the grounds, and on excursion boats, besides being handed out to individuals. Each of these points was visited once each week.

What is the result of all this effort?—God alone can tell. Many instances of immediate results could be given did space permit. At every place the matter left was readily taken and read by a good class of people. Only once or twice were any of the tracts found anywhere on the parks or streets on the exposition grounds or elsewhere. Many seemed eager to read them, and to have more of them. The United States officers on land and on battle-ships were very courteous, and the latter passed Brother Stevens and the printed matter at all times aboard the vessels. He has held Bible readings in different places as a result of his work with the literature.

On the first day of August I joined the work here, to continue the tent effort and supervise the work of our people in the vicinity of the Bay. In that capacity I have kept close watch of the amount and character of the work in and about the exposition. I heartily indorse these efforts, and believe them worthy of commendation in the Lord.

In the great judgment day I am sure those who have helped by supplying literature in such abundance, will have cause to praise God for the results accomplished.

M. S. BABCOCK.

Sheltering the Homeless

SINCE starting our work here at Toluca, N. C., we have received many letters containing requests for homes for orphan children, and we find it impossible to take all for whom requests are made. We should be glad to send these letters to persons who would interest themselves in such needy ones. It makes us sad to have to say, "No, we can not take you to our home." Doubtless the writer's early experience helps him to sympathize with these needy cases, having been deprived of his parents from four years of age and becoming a homeless wanderer, having no place that he can look back to and call it home. Those who enjoy a home, with parents, brothers, and sisters, spending happy days in school, can not realize the condition of many of these homeless ones.

The Lord has given us instruction in Isaiah, making plain our duty toward these unfortunates, and setting forth some of the most precious promises in the whole Bible. We are not simply to

live for ourselves, but for the good of our fellow beings also. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh." Isa. 58:7.

No one is excused from doing this kind of work. The writer of these lines could relate many interesting experiences in taking into his home the destitute, both old and young, sheltering them for months, the Lord sending the means to supply all our needs. Let us read the Lord's promises to those who do such work: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Verse 8. What more could we ask? We read again: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Let us take the Lord at his word, and do the blessed work he has given us to do. Every soul saved through our instrumentality will cause us eternal rejoicing. Let us not faint in the service of the Lord.

D. T. SHIREMAN.

Louisiana

NEW ORLEANS.—At the request of Elder S. B. Horton, the writer occupied the pulpit of the New Orleans church Sabbath, December 21. The last week-of-prayer reading was taken up, and at its conclusion nearly all present bore testimony of blessings obtained and victories achieved during the week.

I know it would have cheered the hearts of our faithful brethren in the forefront of the fight, to see these believers in the message—mostly sisters—consecrating their means, their powers, and their lives to the cause of truth. Their solicitude for the workers in the regions beyond was thus expressed by one who has the care of an aged mother: "I shall give more than ever before, and I pray for our missionaries very night."

The refreshing has reached us here in the Southland, and it has taught us to see not only the needs of our own field, but to lift up our eyes and look on the fields abroad, and to give as our mission work enlarges. A very substantial collection was taken at the close of the service.

E. L. MAXWELL.

Field Notes and Gleanings

Two are reported to have taken a stand for the truth at Bivouac, Mont., where Brother D. H. Hanson is holding a series of meetings.

As the result of a short series of meetings held with the church at Manhattan, Kan., four new converts were brought into the fold, and a wanderer was reclaimed.

FROM Arkansas Brother J. S. Rouse, who has recently visited three of the churches, reports the baptism of two persons at Black Rock; and Brother M. H. Gregory, on November 23, baptized five persons at Alpena Pass, and later organized a church of nine members.

AFTER a protracted tent effort of seven weeks at Le Grand, Cal., Brethren C. M. Gardner, A. J. Stevens, and James Tap-house closed the meetings December 8. Six adults gave definite promise to obey 'God and live the truth, and as many more are in the valley of decision. Hope is entertained for these.

BROTHER F. C. Clark, who is at work in Iola, Kan., writes: "There is a lively interest here, and more people are inquiring after the truth than we can visit as often as they should be visited. On Sabbath, December 7, a family of four (father, mother, and two grown daughters) began to keep all of the commandments."

BROTHER B. E. MILLER recently held meetings about five weeks at Indian Gap, Tex., assisted a part of the time by his brother Elder C. W. Miller. The result of the effort put forth is that six have begun the observance of the Sabbath, and others are seriously considering the matter of taking their stand for the truth.

BROTHER E. A. MERRELL reports the holding of a tent-meeting in Poplar Bluffs, Mo., from October 30 to December 15. The tent was fitted for cold weather, and the meeting was held with more comfort than it could have been held in summer. The attendance was good, and ten seem to have taken a stand for the truth. Bible workers will continue the work.

FROM Hiwassee, Ark., Brother H. Clay Griffin writes: "The interest is still good, the large schoolhouse being well filled each evening. Two or three young people have given their hearts to the Lord for the first time, and several are keeping the Sabbath. The Spirit of the Lord is with us, and hearts are being melted by the sweet influence. The Lord is blessing in giving the precious message for the last days."

As the result of a six weeks' meeting held by Brethren G. W. Berry and H. E. Reeder at a point fifteen miles northwest of Oshkosh, Neb., twenty souls are rejoicing in the light of the new-found Sabbath truth, and many others are deeply interested. The same brethren are now holding a meeting near Bridgeport, where a good interest is being manifested. These places are in the territory of the Wyoming Conference.

Of his meetings with the small company at Walker, W. Va., Brother W. R. Foggins writes: "We have had ten additions up to the present time, seven of whom are young men, and three are women. The meetings have been progressing three weeks, and still continue with a growing interest, although the weather and the roads are very much against us at this time. Several are manifesting much interest, and we trust the good work may continue."

Current Mention

— Statistics compiled from the reports of life-saving stations and other sources show that 135 lives have been lost on the Great Lakes thus far during the year 1907. The property loss during the same period is estimated at \$2,600,000.

— The American Board of Commissioners for Foreign Missions has received advices from the interior of Turkey showing unusually severe famine conditions. Bread is double its usual price, and prices for other necessities are four or five times higher than fifteen years ago.

— The State council of Switzerland has approved a plan of the federated railroads for the immediate construction of a second Simplon tunnel through the Alps. The first Simplon tunnel has been opened to traffic only since May 19, 1906, and is estimated to have cost \$14,000,000.

— The clash of the striking nitrate workers with the authorities at Iquique, Chile, was more destructive to life than was at first reported. Fully two hundred strikers are reported to have been killed in an encounter with the government troops December 21 and 22, and the situation is still serious. From Santiago it is reported that several thousand men have returned to the mines.

— An eruption on November 28 of a submarine volcano about 600 miles west of the Cape Verde Islands is reported by the crew of a vessel recently into port. A column of water about 50 feet in circumference was forced 150 feet into the air, and the sea within a radius of half a mile appeared to be boiling. The disturbance was watched for more than an hour, and for two hours detonations could be heard.

— There is prospect that the treaty for the annexation of the Kongo now before the Belgian Chamber of Deputies will be withdrawn, as in caucus on December 18 the liberal members of the Chamber, upon whose support the government has relied, voted unanimously to oppose the treaty on the ground that its conditions unduly limit the sovereignty of Belgium and disregard her rights.

— Justice Gould, of the Supreme Court of the District of Columbia, has granted an injunction forbidding the American Federation of Labor to boycott the Bucks Stove and Range Company of St. Louis, or to print the company's name in the "Unfair" and "We don't patronize" list of the official organ of the federation. But the January number of the *Federationist*, a part of which was printed before the injunction became operative, contains this firm's name in the forbidden list.

— The legality of the action of President Roosevelt in discharging without honor three companies of the Twenty-fifth Infantry, on account of the affray at Brownsville, Tex., is to be tried in the courts. Action has been brought in the District Court of the United States for the southern district of New York against the government, in behalf of one of the soldiers, to recover the amount of pay which he claims from the day of his dismissal to the day of the termination of his enlistment.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Knowlton Sanitarium

THE Knowlton Sanitarium is located in the southern part of the province of Quebec, Canada, about eighteen miles from the Vermont line, and about seventy miles southeast of Montreal. The surrounding country is most beautiful. Our location is in the Green Mountains that run up from Vermont, and in our little valley lies Brome Lake, a beautiful sheet of water covering about thirty thousand acres. At the head of this lake is situated a little power plant, from which we get our electrical current. The sanitarium is but a few rods from this beautiful lake, and the view from the upper stories of the sanitarium building is one to make a person think of the

since the French first entered this domain. And well it may be so, for it stirs the soul to look at the bluffs, all gorgeous with color, rising so majestically and abruptly on either side of the road.

The sanitarium was purchased from a man who kept it as a boarding-house, and it is admirably adapted to the needs and uses of a sanitarium. It is a very comfortable three-story building, which can accommodate about twenty-five patients. Not shown in this picture are a nurses' dormitory, and a large, commodious barn. The dormitory contains the chapel and nurses' rooms.

On the first floor of the main building, we have the doctor's office, laboratory, parlor, library, dining-room, kitchen, laundry, and storeroom. On the second floor is our bath-room and patients' rooms. The third floor consists of the operating room, anesthetic room, two large wards, and patients' rooms.

The house is well equipped with appliances and apparatus. We have a large static machine, three X-ray tubes, and a fine new wall case for galvanism, Faradism, and an alternating current.

Our staff consists of twelve or fifteen persons, all being good Christian workers, every one thoroughly consecrated to the cause of Christ. Since we have not yet found a man from our own ranks to qualify in this province, we have a physician not of our faith who is our medical superintendent. He is a fine physician, and we all appreciate very much his efforts in our behalf. He calls on us regularly once a week, and as often as we



THE KNOWLTON (QUEBEC) SANITARIUM

Creator and his works. Rising from the shores of this lake on every side are the mountains, which picture nature in her mightiest moods. Mt. Orford, about fifteen miles from the sanitarium, is the highest point in Canada east of the Rocky Mountains. Having such fine elevation, the air and drinking water are both excellent, and a more healthful country could hardly be found.

With an hour's drive in almost any direction, one can place himself in a position to view miles and miles of the country rolling into the dim distance. From one elevation in sight of the sanitarium, twenty-three lakes can be counted with the aid of a good glass, and the city of Montreal, seventy miles away, can easily be seen on a clear day with the naked eye. Upon this spot has been built an observatory, which enables one to get above the trees and shrubs immediately surrounding the spot, and in looking north, east, south, and west, one is reminded of the promise made to Abraham, "All this will I give thee," etc.

One drive out of Knowlton southeast presents a most picturesque scene. This is called the Bolton Pass Road. It has been the theme of poets and writers ever

wish him to at other times. The personnel of our staff is as follows:—

Physicians: R. McDonald, medical superintendent; R. M. Clarke, house physician.

Management: R. M. Clarke, business manager; Mrs. R. M. Clarke, Treasurer and Secretary; Miss Bertha Arendt, matron.

Nurses: Miss Bertha Arendt, Miss Evadna Mathews, and Miss Nellie Brown (third year); Mr. Wm. Brown, L. J. Borrowdale, Miss May Mathews, and Miss Beatrice Gobel (second year); Miss Lillie Martin, Mr. Thos. Brown, and Miss Annie Brown (first year).

Cook: Miss Lillie Martin.

R. M. CLARKE, M. D.

Findings

DR. G. W. BAILEY is head physician in the Pennsylvania Sanitarium at Philadelphia. Dr. Dott Case is the lady physician.

Dr. Nina Case Baierle is lady physician in the Melrose (Mass.) Sanitarium. She is getting the young people enthusiastic in distributing *Life and Health*.

Christian Liberty

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

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

Religious Liberty Notes

ELDER A. C. GILBERT, of Moosejaw, Saskatchewan, Canada, has been appointed religious liberty secretary of the Saskatchewan Mission Field.

Two of our brethren have taken up the sale of *Liberty* here in Washington, and the Lord is giving them many opportunities to show the people the true principles of religious liberty.

The Supreme Court of Idaho has rendered a decision that Sunday laws are constitutional. Now is an opportune time to educate the people of that State to see that such laws are unconstitutional, and what they mean to all.

Congress has taken a recess from December 21 to January 6, so there will be no more Sunday laws introduced for a few days. Don't delay writing the Congressmen from your State, protesting against the proposed Sunday laws now before Congress.

Elder E. T. Russell is preparing a reply to Judge Wallace, of Kansas City, Mo., who has recently become prominent for his wholesale enforcement of the Sunday laws in Kansas City. The reply will be published in several leading papers in the West.

A new religious liberty tract which has just been published by the Kansas City Religious Liberty Bureau is entitled, "The Sunday Closing Movement: History Repeating Itself." Ten thousand copies of the tract have already been circulated in Kansas City.

The University Library of Reno, Nev., has requested that we send *Liberty* for the library file. This journal should be regularly placed in every library in the land. Let each State religious liberty secretary see that this is furnished to the public libraries in his conference.

The Colorado Conference is planning to place 100,000 religious liberty tracts in the hands of citizens of that State, to meet the issue that is confronting them there. The president of the conference, Elder G. F. Watson, is uniting with Elder M. Mackintosh, the religious liberty secretary, in this work.

A Congressman who introduced one of the District of Columbia Sunday bills, wrote in reply to a letter we sent him, in which we urged him to use his influence in securing us a hearing on the bill, as follows: "I introduced the bill by request, but willing to do so. Have no doubt you will get a hearing."

Here is a statement from a letter received a few days ago from another United States Congressman: "I fully indorse our Constitutional provision, which provides that every man shall be permitted to worship God according to the dictates of his own conscience. I don't think any laws should be passed undertaking to dictate the course of any individuals in matters of religious belief or practise."

In the Trenton *Evening Times* of December 13, Brother Carl B. Haynes has an excellent article, occupying nearly a column, on the injustice of Sunday laws. Let all who can utilize the public press in teaching the truth, do so.

Elder B. F. Kneeland, president of the New Jersey Conference, writes that a large hall has been secured in Trenton, N. J., for two meetings to be held Feb. 2, 1908, where a vigorous protest will be made by our people against the Sunday-closing crusade which is planned in that city.

The members of our churches in the District of Columbia are being thoroughly organized to do some vigorous and thorough work in the circulation of religious liberty literature in the city of Washington, thus giving the citizens another opportunity to hear the warning notes of the third angel's message.

NOTICES AND APPOINTMENTS

North Pacific Union Conference

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

Nebraska Conference, Notice!

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

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

Nebraska Conference Association

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

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

Meeting of the Colorado Medical Missionary Association

NOTICE is hereby given that the first meeting of the Colorado Medical Missionary Association will be held at Boulder, Colo., Jan. 28, 1908, at 4 P. M., for the purpose of filling expiring vacancies in the board of trustees, and for the transaction of any other business that may properly come before the meeting.

Article 6 of the Articles of Incorporation reads: "The members of this Association shall consist of the Executive Committee of the General Conference of the Seventh-day Adventists, the Executive Committee of the Central Union Conference of the Seventh-day Adventists, the Executive Committee of the Colorado Conference of the Seventh-day Adventists, and the Board of Trustees of the Colorado Medical Missionary Association."

By order of the Board of Trustees,
F. M. WILCOX, *Secretary*.

South Lancaster Academy Corporation

THE regular annual session of the South Lancaster Academy Corporation is hereby called to convene at South Lancaster, Mass., Jan. 14, 1908, at 3 P. M., to elect a board of trustees, and to transact such other business as may legally come before the corporation.

WILLIAM J. FITZGERALD,
EUGENE W. FARNSWORTH,
BENJAMIN F. MACHLAN,
WILLIAM A. WESTWORTH,
F. H. DE VINNEY,
C. H. EDWARDS,
E. EDGAR MILES,
S. J. HERSUM,

Trustees.

Central Union Conference Association

THE third biennial session of the Central Union Conference Association of Seventh-day Adventists will be held in connection with the session of the conference at Boulder, Colo., Jan. 23 to Feb. 2, 1908. The board of directors of the association will be elected at this session, and such other business transacted as may legally come before the association. The first meeting will be called at 9:30 A. M., Monday, January 27. All accredited delegates to the conference are members of the association, and are requested to be present at the first meeting.

E. T. RUSSELL, *President*.

Central Union Conference

THE third biennial session of the Central Union Conference of Seventh-day Adventists will convene in the Seventh-day Adventist church in Boulder, Colo., Jan. 23 to Feb. 2, 1908.

In connection with the regular business of the conference, a number of topics of great importance will be considered. We are now facing the perils of the last days. Let all our churches remember this meeting. Those entrusted with the responsibility of planning for the work of God need the prayers of God's people. We hope all the delegates will be present at the first meeting of the session, which will be held at 9 A. M., Thursday, Jan. 23, 1908. B. E. HUFFMAN, *Secretary*.

South Lancaster Academy Constituency Meeting

NOTICE is hereby given that the first meeting of the twenty-fourth annual session of the constituency of the South Lancaster Academy Corporation will convene on Tuesday, Jan. 14, 1908, at 10 A. M., in the Seventh-day Adventist church, at South Lancaster, Mass., for the purpose of electing trustees, and of transacting any other business which may properly come before the meeting.

WILLIAM J. FITZGERALD,
EUGENE W. FARNSWORTH,
HERMAN F. KETRING,
HOMER W. CARR,
BENJAMIN F. MACHLAN,
HARMON W. LINDSAY,
E. EDGAR MILES,
WILLIAM A. WESTWORTH,
CHARLES H. EDWARDS,
MORRIS LUKENS,
CHARLES F. McVAGH,
ORVIL O. FARNSWORTH,

Trustees.

Notice!

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

The association named above is a legal corporation, organized and existing under the laws of the State of Oregon; the articles and by-laws providing that the regular sessions of the organization be held in connection with

the biennial sessions of the North Pacific Union Conference of Seventh-day Adventists, the regular delegates to said conference being the constituency and authorized voters in the above-named legal association.

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

Business Notices

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

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

Conditions

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

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

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

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

No discount for several insertions.

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

FOR SALE.—We will sell any cooker we make, at a discount of 25 per cent off list during the winter months *only*; so place your order at once, and get the best cooker made. Rapid Steam Cooker Co., Laura, Ohio.

FOR SALE.—Ladies should use Ironeasy Gloss in starch. Prevents iron-sticking and blistering. Saves time, starch, labor. Will not injure or discolor finest fabrics. Fine for lace curtains. Send 10c for box of 8 cakes. Address A. E. Schmitt, Meriden, Conn.

WANTED.—To tell interested Seventh-day Adventists about our patent high arch log-carts. A success in the bottoms, on the hills, everywhere. Write for booklet. I also wish to correspond with a good blacksmith, in view of securing services. Address Thos. A. L. Strange, Thrasher, Miss.

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

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

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

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

Obituaries

SOLLARS.—Died at our home in Ballard, Wash., March 21, 1907, of heart trouble, my dear husband, Charles M. Sollars, aged 66 years, 1 month, and 7 days. He was sick only a short time. During his last moments he called on God. He fell asleep trusting in Jesus, and even in death his countenance still retained its expression of peace and happiness. I have the blessed hope that all is well with him, and that we shall meet on the morning of the resurrection to part no more.

MRS. MELISSA SOLLARS.

MOTT.—Died Nov. 5, 1907, Rhoda Mott, daughter of Brother and Sister Waurd, of Rose Lawn, Wis. She was born Sept. 18, 1887, at Green Leaf, Wis., and was married to Walter Mott, Oct. 25, 1905. She was loved by those who knew her, and the fruits of the Spirit were seen in her life. She leaves two little ones, the youngest being only two days old. The funeral was held in the Methodist church. Words of comfort were spoken by the writer from the last two chapters of Revelation.

THEO. G. LEWIS.

BRUNER.—Died near Decatur, Iowa, Nov. 22, 1907, of pneumonia, Oren Rufus Bruner, son of Brother and Sister Bert Bruner, aged 3 years, 10 months, and 22 days. Although little Oren was very young, he loved to talk of the coming of the Lord. Brother and Sister Bruner are comforted with the thought that their little one will be restored to them again when the Lord shall commission "his angels to gather together his elect from the four winds, from one end of heaven to the other." The funeral was conducted by the writer; text, 1 Cor. 15:42.

J. F. PIPER.

HILL.—Died at the home of her son, W. E. Hill, in Eagle Lake, Minn., Nov. 29, 1907, of kidney trouble, Mrs. Mary Jane Hill, aged 71 years, 4 months, and 7 days. Mother accepted the third angel's message in 1867, and all these years she has loved present truth. The last two months of her life she was confined to her bed. At times she suffered greatly, but no word of complaint escaped her lips. She was ready for the change, and longed to be at rest. Two sons and four daughters are left to mourn. The funeral sermon was preached by Brother Leatherman in the Methodist church, a goodly number of friends and neighbors being present.

MRS. J. L. PETTIS.

CHAMBERS.—Died at our home at Daylight, Tenn., Oct. 19, 1907, Amanda D. Chambers, the widow of L. Dyo Chambers, aged 65 years. Sister Chambers had come to us but a few weeks before, to take charge of the work in the school Home, and had taken hold of it so cheerfully and hopefully that it made us continually glad that she was here. For a long time she had been troubled with a severe cough, but had been gaining in health for a time, until about a year ago, when she had a severe attack of pleurisy. This trouble returned five days before her death, settling in her already weakened lungs, and she soon gave way under the double affliction. Earnest prayers were offered, and careful nursing given; but our Father knoweth best; and we could but commit her life to him who gave it. For long years she and Brother Chambers labored to advance this most holy faith. And how many have been led to accept it through their efforts we shall not know till we stand with them where the inhabitant shall not say, "I am sick," and where death can not come. It was from their home that the missionary letter was written to me by my own sister, which the Spirit of the Lord used to lead me to yield my life to this blessed message. My sister labored in the tract and missionary society office with them for some time, and came home to die of the dread consumption; and it seems a strange and touching coincidence that after twenty years, Sister Chambers should come to us, and yield up her life in the same precious cause, with a similar disease. It was her request to be buried here where she fell, at her post of

duty. One daughter, Mrs. D. F. Davis, of Silver Creek, Neb., and many friends mourn their loss; but we sorrow not as those without hope, knowing that the Life-giver will soon come to call forth all his sleeping ones. The last words of Scripture to fall upon her ears, and used also as my text at the funeral were: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CLIFFORD G. HOWELL.

HOWARD.—Died in Los Angeles, Cal., Nov. 18, 1907, Elder Addison J. Howard, aged nearly 56 years. The immediate cause of Elder Howard's death was neuralgia of the heart. He had not been in robust health for several months, but still had hopes that he might be spared to have an active part in the winning of souls. Elder Howard was born in Illinois. He accepted present truth at Marshalltown, Iowa, some twenty years ago, and for sixteen years was engaged in the work of the gospel ministry. He labored in Iowa, Nebraska, Virginia, Washington (D. C.), Oklahoma, Arizona, and California. His wife and three children survive him, and deeply mourn their loss. The funeral service was held in Pasadena, conducted by the writer, assisted by R. W. Miller.

G. W. REASER.

TROMBLEY.—Died at the home of Brother Osirr, twenty miles north of Rapid River, Mich., Aug. 26, 1907, Aaron Trombley, aged 44 years. Brother Trombley was taken with hemorrhage of the lungs, and expired within about fifteen minutes. For some time he had complained of a pain in his lungs, but was able to work every day. He was a native of Canada, and was educated for a Catholic priest, but never served in that capacity, as circumstances led him to an investigation and acceptance of the Protestant faith. About one year ago he came to Brother Osirr's, where he was brought in contact with the third angel's message, and accepted it. He died with a bright hope. He had expected to enter school in a few months, to prepare for the ministry, that he might labor among his countrymen, the French people. He leaves a little girl, three brothers, and one sister. Words of comfort were spoken by the writer.

R. J. BELLWS.

SAUNDERS.—Died at Oakland, Cal., Oct. 28, 1907, of heart failure, William Saunders, aged 76 years. Brother Saunders was born in Newport, Wales, but was brought to America by his parents before he was a year old. After the death of his father, the family returned to Wales for a time; but in 1841 Brother Saunders accompanied an uncle to Michigan, and there spent his boyhood days. Here he learned the printers' trade. In 1850 he went overland to California, spent some time at his trade, but after a few months returned to Michigan, thence going to England. On this trip to England he was married to Anne Iles. Soon after his marriage he again returned to Michigan, and published the Eaton County *Argus*, at Charlotte, Mich., but in 1864 he went again to California, which State has been his home since that time. In 1877 he founded the Woodland Daily *Democrat*, which he continued to edit and publish until 1886. Having accepted present truth, he soon connected with the Pacific Press Publishing Company, then located in Oakland, Cal., and he was associated with the Signs office until a short time before his death. Elders Knox and Snyder conducted the funeral services at the family residence, in the presence of a multitude of friends, and he was laid to rest in beautiful Mountain View cemetery amid flowers which bloom continuously, there to await the call of his Master, whom he loved and faithfully followed. The Woodland *Democrat* said: "Mr. Saunders possessed a rare combination of sincerity, forcefulness, tolerance, and diplomacy. . . . If one virtue stood forth more clearly than others, it was his superb loyalty to conviction, let the material cost be what it would." His wife, and three children—Mrs. J. J. Hannon, Mrs. Francis Hope, and Miss Harriet Saunders—survive him. * * *



WASHINGTON, D. C., JANUARY 2, 1908

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

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BEGINNING with this issue of the REVIEW a table of contents will be printed on the last page each week. We hope this will add to the usefulness of the paper.

ELDER E. L. CARDEY started recently on a visit to Guatemala, Central America. He took with him a good supply of Spanish literature to sell and distribute in this difficult field where our work has not as yet obtained a foothold.

In a report just received from Brother Baharian, of Asia Minor, he states that one of our Armenian ministers was called to appear before the governor of the province of Iconium to answer for his faith. The governor sent our brother to the court of justice for trial. The court pronounced him guilty of preaching in disobedience to the government, and sentenced him to prison for one week.

IN the list of union conference meetings as given on the last page of our issue of December 19 both the time and the place of the Pacific Union Conference was in some way incorrectly stated. The place of this meeting will be Sanitarium, St. Helena, Cal., and the date January 17-25.

IN this issue of the REVIEW, which is No. 1 of Vol. 85, is printed a facsimile of a part of No. 1, Vol. I, of *The Present Truth*, the first paper published by Seventh-day Adventists. The story of the development of the publishing work in the time between these widely separated issues is told in the Editorial Department, and is full of interest.

THE *Youth's Instructor* begins the new year with an entirely new form, new dress, and new make-up. Its readers will appreciate the change to the more convenient form and larger type. The beautiful first-page design is a sermon in itself, and the contents of the journal will be found of incalculable value especially to the young people of the denomination.

THE *Sabbath School Worker* begins the new year—its twenty-fourth year—with a neat, new heading for its first page. We have no doubt that this change will be pleasing to its many readers. The *Worker* fills a most important place among our periodicals because of its valuable help in the study of the Sabbath-school lessons, and we can not refrain from expressing the wish that it were being used as generally among class members as its worth warrants.

WE have received from the Utah Tract Society a tract entitled "Mormonism and the Bible—Do They Agree?" In this is set forth a series of fifty-three propositions fundamental to Mormonism that are in direct contradiction to the Word of God. This would be an excellent tract for our people everywhere to possess, both for their own education and for missionary work. The Mormon propaganda is extending into all parts of the earth, and our workers will find in this tract matter that will be of great service in enlightening the people. Our people, provided with this clear setting forth of the contradictions between Mormonism and the Bible, will be enabled to protect their neighbors as well as themselves against the sophistries of that system. The price of this tract is one cent each, with liberal discount when ordered in quantities. Address Utah Tract Society, Room 53, Hooper Building, Salt Lake City, Utah.

TWELVE frightful mine disasters have occurred in different parts of the country during the year, in which more than eight hundred men have lost their lives. The four largest of these disasters occurred during the month of December in mines that were claimed to be well ventilated and regarded as the safest of mines; and yet eleven of the twelve disasters were explosions either of coal dust or of gases generated in coal beds. One of these mines had been inspected by the mine examiner only a little time before the explosion occurred, and he had reported it safe. The cause of these disasters has not been determined, and it seems unlikely that any satisfactory explanation can be given.

"INCIDENTS in the Book Work Revival" is the title of a most interesting pamphlet by Brother H. H. Hall, of the Pacific Press Publishing Association, Mountain View, Cal. We wish that every one of our people could have the privilege of reading this little publication. The simple but forceful setting forth of the remarkable revival in that branch of our work can not but bring a revival of courage into the heart of every loyal Seventh-day Adventist. It will do more than that—it will inspire to action as the words of Demosthenes inspired the Greeks to resist invasion. It is said that when the Athenians listened to a certain speaker regarding the purposes of the invader, they said, "What a wonderful orator!" but when Demosthenes spoke, they said, "Let us go against Philip." The facts, the plans, and the stories of success presented in this pamphlet will inspire many, we are sure, to press into the ranks and push the campaign on to still greater success. Send for the pamphlet and get an inspiration.

OUR commission is to foreign peoples as well as to those who speak our language. We have been slow in going out to other peoples, and so God has brought them to us by the millions. We are mingling with them continually; they have been brought to our very doors; and it is all in the beneficent purpose of our Leader. He designs that we shall bring the truths of the last message to the minds and hearts of those whom he has brought to our shores and to our very doors, that they in turn may carry or send it on to the home lands. He has also led out in the preparation of plans designed to bring this about. We have periodicals, pamphlets, and books published in this country in the languages of these various nationalities. We do not need to learn their language, nor wait until they have learned ours, before beginning to do real, effectual missionary work among them. There are very few of us who do not have opportunity of doing work of this kind. An article bearing upon this matter will be found on page 17 of this issue of the REVIEW, and it is worthy of thoughtful consideration. We have too long neglected the "foreigners" in the home field, and have therefore not seen that swift progress of the work which we might have seen.