

# The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., Jan. 16, 1908

No. 3



STATUE OF MOSES BY MICHAEL ANGELO

# A Special Issue of THE WATCHMAN

"The Morning Cometh"

SPECIAL ISSUE

PRICE, TEN CENTS



SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENN.

panel on either side are appropriate texts from both the Old and the New Testaments, while at the bottom of the page is a most noble statement in regard to the Law from the Rev. George Elliot. On the opposite page will be found the testimony of ten eminent church authorities in regard to the fourth commandment.

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# THE REVIEW AND HERALD

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

VOL. 85.

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## Editorial

THERE is only one condition upon which we may have peace with God, and that is by an unconditional surrender. On any other basis we shall say, "Peace, peace; when there is no peace."

### Vain Repetitions

It was not against repetitions in prayer and praise that the Saviour warned his disciples, but against "vain repetitions." In heavenly vision John heard "four living creatures" offering their worship before the throne, and he says of them that "they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come." This was continual repetition, but not vain repetition, for every time the form was used, it was filled with a greater fullness of meaning, and became the channel for a larger expression of their appreciation of the attributes and character of the King of kings. So it may be in our worship. The question of vain repetition may turn upon the frame of mind in which we present our expressions of praise and thanksgiving, rather than upon the mere form of words. "The heathen looked upon their prayers as having in themselves merit to atone for sin. Hence, the longer the prayer the greater the merit. If they could become holy by their own efforts, they would have something in themselves in which to rejoice, some ground for boasting. This idea of prayer is an outworking of the principle of self-exaltation which lies at the foundation of all systems of false religion. The Pharisees had adopted this pagan

idea of prayer, and it is by no means extinct, even among those who profess to be Christians. The repetition of set, customary phrases, when the heart feels no need of God, is of the same character as the 'vain repetitions' of the heathen. . . . The most eloquent prayers are but idle words if they do not express the sentiments of the heart." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

### Proposed Sunday Laws

THERE is a determined purpose to induce Congress to pass some kind of a Sunday law. During the fifty-ninth Congress six Sunday bills of one kind and another were introduced, but for one reason or another only one of them was reported for passage either in the Senate or in the House. The sixtieth Congress began its first session on Monday, Dec. 2, 1907, and on December 5 two Sunday bills were introduced into the House, and on December 9 another was introduced into the Senate. How many more will be brought forward before the present session closes it is impossible to tell, but if we may judge by the number presented in the short time since its opening, we may not be surprised if the list is larger than ever before.

Two of the bills now before Congress are practically duplicates of those previously introduced by the same men. One of these is entitled "A BILL prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day," and it provides "that no labor in constructing buildings, or railroads, or hauling material therefor, shall be permitted in the District of Columbia on the Sabbath day." The religious character of this bill is evident both from the title and from the section quoted. It forbids certain kinds of labor "on the Sabbath day." But why forbid honest toil "on the Sabbath day"? The answer is found in the fact that the Sabbath is a religious institution. But any legislation which is enacted in behalf of a religious institution is necessarily religious legislation, and is one step in establishing religion. And the inevitable result to which the passage of this bill would lead may be readily understood when we remember that among those who profess the Christian religion there is a controversy as to which day is the Sabbath, and this would make it incumbent upon the courts, in interpreting this legisla-

tion, to decide which is the Sabbath and thus to settle a religious question. This is not the function of Congress or the courts, whose jurisdiction extends to civil matters only. This bill is so glaring a violation of the principle of the separation of church and state that it is not at all likely that it will pass—at least not in its present form.

Much more plausible in its nature and much more likely to receive favorable consideration is "A BILL to further protect the first day of the week as a day of rest in the District of Columbia," the provisions of which are as follows: "It shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting venders of books and newspapers, apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day."

While not so baldly expressed in its terms, yet this bill is just as certainly religious legislation as is the one already mentioned. Its purpose is "to further protect the first day of the week as a day of rest." It is plainly in the interest of a religious institution. It makes certain acts a crime when performed upon Sunday, although honorable in themselves and not forbidden upon other days of the week. The only possible reason for seeking such legislation as this is because its promoters regard Sunday as being different from other days, and wish to compel others to treat it in harmony with such a view of it. But the alleged difference between Sunday and other days is based wholly upon religious belief, and legislation which tends to force an acknowledgment of this difference is religious legislation and an invasion of the rights of conscience.

The true character of the bill is made doubly clear by a provision in section two, which reads thus: "It shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another



day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest." This clause plainly shows that it is the real purpose of the bill to compel every person to keep some day of the week as a day of rest, a sabbath. It is evidently the expectation that the large majority will keep the first day of the week, but the keeping of some other day, under certain restrictions, is tolerated. Certain facts about this half-way exemption clause, however, should not escape notice: it does not prevent the observers of another day from being arrested and brought into court, but simply affords a possible ground of defense; it does not therefore shield from the stigma of being treated as a criminal even those who do observe another day; it makes it possible for a person of one religious belief to do on the first day of the week what the bill makes a crime for a person of another religious belief to do on the same day; it does not protect those who observe another day from being disturbed by the public labor of those who observe the first day of the week; and it makes it possible for "other persons" who observe the first day of the week to destroy all the benefit of the clause, so far as observers of another day are concerned, by simply insisting that they are interrupted or disturbed by the labor complained of. And it should not be forgotten, with all the rest, that the power to enact such a law *with* an exemption clause involves the power to enact the same law *without* the exemption clause; and that where freedom has been enjoyed, a law compelling a religious observance, even with an exemption clause attached, is a long step toward oppression.

This bill, with its peculiar exemption clause, is a remarkable likeness of some of the religious legislation of the old colonial days, when there was a complete union of church and state. In 1692 the General Court of Massachusetts "enacted a law requiring each town to have a minister for whose support the inhabitants of the town should be taxed." Later an act was passed exempting Baptists and Quakers from these taxes provided they "usually attend the meeting of their respective societies assembling upon the Lord's day for the worship of God, and that they lived within five miles of the place of such meeting." The colonists believed in religion enforced by law, and did not attempt to conceal their purposes under fair speeches about a "civil sabbath," or by using the civil circumlocution, "the first day of the week." Their frankness is at least honest and refreshing. But how can those who profess to believe in a separation of

church and state consistently enact exactly the same kind of legislation? Is it not perfectly clear that in doing so they really abandon the doctrine of separation and espouse the cause of union?

This bill has been twice approved by the Commissioners of the District of Columbia, and its promoters are quite hopeful that it will pass. An effort will be made to secure a hearing on it before the House Committee, to which it has been referred, and we hope that the opportunity may thus be afforded to present the true principles bearing upon the whole subject of Sunday legislation.

In the Senate a bill has been introduced "to prevent Sunday banking in post-offices in the handling of money-orders and registered letters," which provides "that the issuing and paying of money-orders, and the registering of letters and delivery of registered mail on Sundays, is hereby prohibited in the mail service of the United States." The religious character of this bill is not so readily perceived as in the two already mentioned, but the principle of Sunday legislation by Congress is involved in it, and, if passed, will serve as a precedent for enactments of a more pronounced nature which are sure to be urged later. It will be altogether safer to leave the regulations of the post-office department to the proper officials of that department, rather than for Congress to place upon the statute-books a law which, in fact if not in terms, recognizes Sunday as the Sabbath.

We hope that there are still men enough in Congress who will be true to the principles of religious liberty so that no Sunday bill will be passed.

### The Cost of Victory

WHILE Jesus Christ was our example in righteous living, he was also our example in the manner of achieving success in our undertakings for God. He emptied himself of all that he had save the love that bound him to the Father and to the human race, relinquished everything but sonship in the house of God, and gave himself to and for the salvation of this prodigal world. The key to his success was found in complete surrender. The key to our success will be found in the same act—surrender, not of that which we have, but of *all*,—all that we have and all that we are.

Because Christ had no other ambition than to save man and man's forfeited possession, the tempter had no hold on him—"found nothing" in him, and the greatest work of the ages was therefore successfully done. The degree of our interest in the things of this world will determine the degree of ease with which Satan can successfully tempt us. Christ's undertaking was a success be-

cause every other interest was abandoned for its accomplishment. It was a large price to pay; but it was no larger price than the greatness of the undertaking warranted and required. If we deserve success in the work of God as he deserved it, we shall not fail of achieving it.

Man has been left an example that he "should walk even as He walked." Christ walked in the way that led to success. It is not to be supposed that men can take any other way, any shorter cut or easier way, and find success in carrying on the work which Christ commissioned them to do. Success does not lie in opposite directions when carrying on the same work. What was necessary to success in his case is necessary to success in our case. That was *surrender*.

Why is surrender necessary?—"Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7. Instead of retaining the "mind of flesh," and letting that rule, "Let this mind be in you, which was also in Christ Jesus." God and man can not work together for the accomplishment of God's purpose while man is at enmity with his Maker, nor while man chooses his own way in preference to God's way. There must be unity of desire and purpose, and the one who is to carry the message must be submissive to the will of the One who has the message to be given. The one who is to use the power must use it in harmony with the will of the One who has the power to bestow, or the power can not be intrusted to him. The one who would be a successful Christian must not set up standards of his own or mark out ways of his own. There can be but one true standard, and Christ has set that up. He has set before us but one way, and that leads straight into the kingdom of God. Outside of that way is only the great "mystic maze" planned to bewilder and delude and lead to destruction; and yet how many are allowing their feet to be guided into these delusive ways whose end is hid in darkness, where ruin waits.

We must be in the channel of God's working or we can not succeed in his work. Outside of that channel we have only our own feeble efforts. The canal barge will not travel overland. Outside the canal it is stranded. Just so with us. When we have not surrendered our ways to God's ways, we are as useless for God's work as the stranded canal barge is for fulfilling its mission. The tower of Babel was such an effort; and it stopped a long way short of heaven.

Paul, living in a generation of philosophers, and educated to the height of scholarship, determined to know nothing in his evangelistic labors but "Jesus

Christ and him crucified." He had a way, but he surrendered it when he found it was not God's way. There are many ways of our own that look pleasing to us. Hew them to the line of God's counsel, and you will find the process has left nothing of them that is of real advantage to the cause of God. "Can two walk together except they be agreed?" That question is pertinent to this thought. God's way is the right way; that way which is opposed to his way is necessarily a wrong way. There is no agreement between these ways; and as there is not, there can be no harmonious action between those who are taking these opposing ways. We can accomplish nothing for God, and therefore can not be successful Christians, while opposing him by refusing to yield to his way.

Whatever we retain to ourselves for our own ends stands in the way of our success in his cause. Paradoxical though it may seem, in surrendering all, we win all; we capitulate, and that makes us victors. Hoarding ourselves and our all to ourselves, we lose all—and ourselves; refusing to surrender, we take our place among the vanquished. In the complete surrender of self, the complete adoption of God's ways in place of our own, the consecration of our all to his cause—herein lies the key to glorious triumph in the cause of Christ.

C. M. S.

### The Personal Experience

WHILE John Wesley and his associates in Oxford had won the name of Methodists by their piety and devotion, it was Spangenburg, the Moravian associate of Zinzendorf, who turned Wesley's thoughts into the channel that led directly to the great revival of personal religion that characterized the early years of Methodism.

Wesley had come to America, under a Church of England society, to labor for Europeans and Indians in the Georgia Colony. There Spangenburg met him.

"Do you know Jesus Christ?" asked Spangenburg.

"I know he is the Saviour of the world," replied Wesley.

"True; but do you know he has saved you?"

"I hope he has died to save me."

"Do you know yourself?"

"I do."

With this Spangenburg left him. Wesley felt that by such direct and personal and abrupt questions Spangenburg was rather unfair. But as he thought the matter over, the idea of personal experience in the forgiveness of sin and the assurance of it began to work. Wesley found the Saviour—his Saviour, and the Great Revival was born in his soul.

Luther was prepared for the work of

the Reformation, not merely by study of the doctrinal side of justification by faith, but, above all, by the personal experience in the doctrine. He had struggled under the burden of his own guilt, wrestling in agony over his sins. When that text, "The just shall live by faith," came to him as a living word it wrought reformation in his own heart, and he was prepared to preach reformation truth to others.

We are never to allow gospel truth to become a mere theory. It is a personal experience in those that believe—something that we can submit our lives to anew every day. Every day those who may have been long in the way are to talk with the Lord and pledge the heart's service to him in personal and actual fellowship with a personal Saviour whose sustaining grace and assurance of acceptance we need to-day just as much as the first day we found him.

Paul never outgrew the simplicity of personal experience, and hence never became a backslidden formalist. "Who loved me, and gave himself for me," was the key-note of his message of a personal Saviour.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:5. It is not enough that he is the "God of Jacob;" he must be to the believer "his God," as well.

W. A. S.

## Note and Comment

### A Jew as Mayor of Rome

CATHOLIC journals and Catholic leaders in general are shocked and convulsed over the fact that a Jew has been elected mayor of the city of Rome. To add to the perturbed state of Catholic feeling, the new mayor has held the highest office in the grand lodge of Masons in Italy. The *Freeman Journal* declares that the situation "is absurd, monstrous, anomalous, incredible—but there it is, and what will come out of it is a perilous secret to be revealed in the near future." The papal official organ, *Osservatore Romano*, says this of the situation:—

To impose on the city of Rome a mayor who is an Israelite and former grand master of Free Masons is a brutal and outrageous expression of the "bloc's" program. [He was elected by a vote of the aldermen.] The struggle is not only political, but religious as well, in this war declared against the Eternal City, its faith, its traditions, and the sentiment of its true sons now tyrannized over by foreign sojourners in the city. An Israelite and Free Mason mayor, prejudiced against the administration of this Catholic municipality is an audacious provocation against the sentiments of Catholics throughout the world, an outrageous offense to our city, and an indelible stain on us all.

The "bloc," to which the journal above quoted refers, was a coalition of all the municipal parties against the Clericals to prevent the latter from evading the state laws in matters of educational and religious establishments. "With a formidable clerical majority in the city government," says the *American Israelite*, "it has heretofore been possible to conduct certain municipal departments somewhat after the fashion of the days of Pius IX, national laws to the contrary notwithstanding." In this, as in many other things, Rome is reaping what she has sown. It certainly is an anomalous condition that the very heart of the papacy, in a city ninety-five per cent Catholic, a representative of that race most despised by Roman Catholicism should be elevated to the highest honor in the gift of the municipality. But it was due to the high-handed operations of the representatives of the hierarchy.

### Coming to the Real Issue

THE American Federation of Catholic Societies has set for itself one great task which it does not propose to abandon, that is, the support of Catholic parochial schools by public taxation. At each annual meeting of the society, it reiterates its purpose to accomplish the undertaking. A direct attempt to bring this about was made at Middletown, Conn., recently, when Rev. Dr. Donovan, rector of St. John's Roman Catholic church, made to the citizens of that town the following proposition: That his parochial school be accepted for public school purposes; that the city pay for the use of these buildings a yearly rental of \$4,800; that he supply the teachers. The teachers, would, of course, be such teachers as he employs in the parochial school—nuns or monks; and this arrangement would put into the Catholic rector's hands the entire control of the school while its support is provided for out of the public treasury—an attempt to secure public support, by public taxation, for schools owned and operated by the church. It was a bold proposition, the opening gun of a great campaign. The proposition was rejected, but not by a great majority—934 to 653. Said Bishop McQuaid, of Rochester, N. Y., as far back as 1875: "We are going to have a desperate struggle on this question [support of Catholic schools from public funds] all over this country for the next generation." In 1888 the *Freeman Journal* said: "The Catholic attitude on the school question is unpromising. . . . The state has no right to educate, but every right to protect itself against parental carelessness. . . . As Catholics we can not allow the state either to teach sectarianism to our children, or to increase a school system, of which we can not approve, with our

money." Therefore this proposition of Dr. Donovan's is in perfect harmony with the declarations above quoted, and is an attempt to carry into execution the avowed purpose of the American Federation of Catholic Societies, which they declare they will never abandon.

"The Sunday Persecution"

THE above is the title of the leading editorial in the St. Louis *Post-Dispatch* of Dec. 17, 1907, which contains some plain statements of truth worthy of the consideration of those who are seeking the enforcement of a religious ordinance by civil law. The editor says, in part:—

If they [Sunday laws] were not religious laws they would not apply to Sunday only. They are religious laws because they aim to compel the religious observance of a particular day. If they were not religious laws—if they were, in fact, such sanitary, social, and police regulations as the courts hold them to be—they would not specify one day in the week as holy; they would prohibit seven days of work.

The high importance of a day of rest is denied by nobody. It is absolutely essential to the welfare of mankind. No one is more vitally interested in its preservation than the toiling millions. They can not afford to be deprived of it. But their profoundest concern in the matter is social and physiological, and not religious. With freedom they can order their wholesome leisure as they please. Without freedom they might as well be at work.

Since the purpose of Sunday laws when adopted was wholly religious, it is plain enough that they have failed of their object. They do not compel men to go to church. They do not even promote piety. They do more harm than good, for, so far as they are enforced, they interfere with more powerful tendencies already potential in establishing one day, any day, of rest.

This writer sees in the drastic enforcement of such laws the strong probability of "a reaction which will be mischievous," and therefore strongly advises the advocates of religious legislation to "surrender wholly the idea that the kingdom of God is to be ushered in by a be-it-enacted." He further says: "The churches promoting this sort of thing may be properly reminded that an awakened sense of justice in this country may not hesitate at reprisals." That the idea will not be abandoned is shown by the many utterances of those "promoting this sort of thing," to the effect that "the kingdom of Christ must be ushered in through the gateway of politics." That declaration of policy has never been repudiated. The above writer's hint at "reprisals" is also well founded, as a careful student of the book of Revelation well knows; but they will not come until Christendom has been united under the leadership of Rome, and that will be too late to bring any release or comfort to those who make the reprisals. Rev. 17:15-18.

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<i>*Atlantic Union Conference</i>	
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Chesapeake .....	592.01
*Eastern Pennsylvania .....	2,522.80
Greater New York .....	1,488.51
*New Jersey .....	1,229.95
Maine .....	744.38
New York .....	2,288.50
*Southern New England .....	1,210.50
*Vermont .....	1,330.74
Virginia .....	862.14
West Pennsylvania .....	1,902.42
*Western New York .....	2,031.09
*West Virginia .....	558.11
Total .....	19,533.33
<i>Canadian Union Conference</i>	
Maritime .....	317.43
Quebec .....	97.27
Ontario .....	778.15
Newfoundland .....	16.80
Total .....	1,209.65
<i>Central Union Conference</i>	
Colorado .....	2,638.65
Kansas .....	2,850.73
Missouri .....	1,677.48
*Nebraska .....	5,730.90
*Wyoming .....	780.99
Total .....	13,678.75
<i>District of Columbia</i>	
*Washington churches .....	1,374.54
<i>Lake Union Conference</i>	
East Michigan .....	2,753.51
*Indiana .....	5,214.52
North Michigan .....	1,403.14
*Northern Illinois .....	2,835.86
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Southern Illinois .....	1,307.99
West Michigan .....	8,308.03
Wisconsin .....	4,340.92
Total .....	31,912.40
<i>North Pacific Union Conference</i>	
British Columbia .....	210.50
Montana .....	579.99
*Upper Columbia .....	2,931.43
Western Washington .....	2,378.36
Idaho .....	976.90
Western Oregon .....	2,663.46
Hawaii .....	16.05
Alaska .....	20.00
Total .....	9,776.69
<i>Western Canadian Union Conference</i>	
Alberta .....	200.80
Manitoba .....	305.30
Saskatchewan Mission Field..	47.60
Total .....	553.70
<i>Northern Union Conference</i>	
Iowa .....	4,789.20
*Minnesota .....	5,594.78
*South Dakota .....	2,647.47
*North Dakota .....	2,039.43
Conference not specified .....	73.82
Total .....	15,144.70

<i>Pacific Union Conference</i>	
*Arizona .....	466.79
California-Nevada .....	9,029.02
Southern California .....	1,992.66
*Utah .....	434.58
Total .....	11,923.05
<i>*Southern Union Conference</i>	
Conference not specified .....	49.65
*South Carolina .....	248.59
Alabama .....	577.14
*Tennessee River .....	1,402.51
Florida .....	795.24
*North Carolina .....	957.25
*Cumberland .....	1,347.32
*Louisiana .....	567.54
Mississippi .....	384.88
*Georgia .....	441.47
Total .....	6,771.59
<i>Southwestern Union Conference</i>	
Not specified .....	22.82
Arkansas .....	756.61
Oklahoma .....	3,267.74
Texas .....	1,950.90
Total .....	5,998.07
<i>Unknown</i>	
Unknown .....	159.20
<i>Foreign</i>	
*Algeria .....	13.33
Australia .....	163.84
Bermuda .....	36.00
China .....	155.60
South Africa .....	424.47
Jamaica .....	13.41
Yukon Territory .....	20.00
England .....	274.84
West Africa .....	14.06
Mexico .....	2.00
Costa Rica .....	6.25
India .....	186.54
South America .....	76.43
Switzerland .....	9.69
Panama .....	24.00
Nicaragua .....	4.00
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Portugal .....	1.00
Straits Settlements .....	10.08
Pitcairn Island .....	10.00
New Zealand .....	1.52
Total .....	1,646.70
Grand Total .....	\$119,682.37
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\* 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.

### What It Cost

WORTHIE HARRIS HOLDEN

DIDST ere thy heart yearn for some wandering one  
As the father's heart yearned o'er his prodigal son?  
Or hast thou ever felt the fearfulness  
Of the weight of love and its soul distress?  
Knowest thou the watchings through nights of care,—  
Of the anxious heart-pleadings in fervent prayer?

Then canst thou know far as mortal can know  
What was the weight of the world of woe,  
What were the yearnings and soul distress  
Of the wrestling there in the wilderness,  
Of the lone Man of Sorrows in midnight prayer  
Burdened for souls in the garden there,  
Of the agony breaking his great heart of love  
On the cross, while our Father beheld him above.

If ere thou hast known the soul's passion and strife  
For friend or companion, for brother or wife,  
Thank God he has given thee this mite to know  
The anguish he knew in the weight of our woe;  
Let his benediction be thine to impart  
That sympathy sorrow alone gives each heart,  
Let grace prune thy passion, his love rule thy day,  
And know through thy sorrow he's with thee alway.

Portland, Ore.

### The Return of the Exiles No. 10

"Not by Might, nor by Power"

MRS. E. G. WHITE

INTIMATELY associated with Joshua, the high priest, was Zerubbabel, governor of Judea. It was under the leadership of these two men that the remnant of Israel returned at the close of the seventy years' captivity. They also led out in the re-establishment of the ancient worship at Jerusalem. In the second year of Cyrus, Zerubbabel laid the corner-stone of the temple. It was Zerubbabel and Joshua who, in response to the messages of the Lord through Haggai and Zechariah, "rose up," with courage renewed, and once more "began to build the house of God which is at Jerusalem." These men were true leaders, and "the spirit of all the remnant of the people" was largely influenced by the cheerful willingness with which they carried out the Lord's commands.

Immediately after Zechariah's vision

of Joshua and the angel, given to the high priest as a personal testimony for his own encouragement and the encouragement of all the people of God, the prophet received a personal testimony regarding the work of Zerubbabel. "The angel that talked with me," Zechariah declares, "came again, and waked me, as a man that is waked out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

"So I answered and spake to the Angel that talked with me, saying, What are these, my Lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. . . .

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence his Spirit is imparted to the human instrumentalities who are consecrated to his service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make his Word a lamp to the feet and a light to the path.

In rebuilding the house of the Lord, Zerubbabel had been encompassed with manifold difficulties. In former years, adversaries had "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in behalf of the faithful builders, and now he speaks through his prophet, Zechariah, to Zerubbabel, saying, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were advancing in the opening providences of God. Such obstacles to progress are permitted by the Lord as a test of faith. When hedged about on every side, this is the time above all others to trust in God and in the power of his Holy Spirit. We are

not to walk in our own strength, but in the strength of the Lord God of Israel. It is folly to trust in man or to make flesh our arm. We must trust in Jehovah; for in him is everlasting strength. The One who, in response to words and deeds of faith, made the way plain before his servant Zerubbabel, is able to clear away every obstacle devised by Satan to hinder the progress of his cause. Through the exercise of persevering faith, every mountain of difficulty may be removed.

Sometimes God trains his workers by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He seeks to inspire them with a determination to make every apparent failure prove a success.

Oftentimes men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

This was true of Zerubbabel; and for his encouragement he was given, through Zechariah, the assurance: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The promise, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it," was literally fulfilled. "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king."

Shortly afterward, the restored temple was dedicated. "The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel."

This second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire

from heaven descended to consume the sacrifice upon its altar. The shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No voice sounded from heaven to make known to the inquiring priest the will of Jehovah.

And yet this was the building concerning which the Lord had declared by the prophet Haggai, "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." For centuries afterward the Jews vainly endeavored to show wherein the promise of God, given by Haggai, had been fulfilled; yet eventually, when the Desire of all nations actually appeared and hallowed the precincts of the temple by his personal presence, pride and unbelief had blinded their minds to the true meaning of the prophet's words. The second temple was honored, not with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt all the fulness of the Godhead bodily,—God himself manifest in the flesh. The "Desire of all nations" had indeed come to his temple, when the Man of Nazareth taught and healed in the sacred courts. In the personal presence of Christ during his earthly ministry, and in this only, did the second temple exceed the first in glory.

Following the dedication of the house of God, the Israelites "set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses. And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from all the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel."

### Faith and Earnest Effort

E. K. SLADE

THE race to be run, the battles to be fought, and the victories to be won, will require the very best of our effort, and much earnestness and zeal. Many seem to have been led to feel that inasmuch as it is God that worketh in us, it will be just as well for them to move along from day to day in an easy, formal way, repenting, resisting, praying, and working as if our part in the plan of God for our redemption counted but little. But it is plainly indicated in the

Word of God that no one is properly a candidate for redemption whose whole heart is not in it, or who is not sufficiently decided in his choice to place himself and all that he is at God's disposal in this work. Many will come up to the close of probation only to be suddenly and terribly disappointed.

We desire to add to the Christian graces, but it is only by "giving all diligence" that we may hope to make any progress in this. An abundant entrance is ministered into the everlasting kingdom of God to those who will "give diligence" to make their calling and election sure. In no degree are we permitted to believe that a formal or half-hearted service will be acceptable. It must be nothing short of loving God with the whole heart. The thoroughness of effort required in seeking for wisdom is presented by the wise man in these words: "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Only by having some knowledge of how men seek for silver and gold, can we understand the force of these words.

Many are content to go on year after year without experiencing any change of heart, or making any advancement in the Christian life, but they hope that sometime, in some way, it will be all right with them, and they go on trusting. God's way is pointed out in his Word. The Scriptures are intended to tell us what our attitude shall be to the promises and provisions of God, whereby we are to be redeemed. The soul that delighteth itself in fatness is the one that heeds the words, "Harken diligently unto me." There is to be a diligent searching for the light, life, and power contained in the Word of God. It is not that God is not willing to give, or that he reluctantly bestows his gifts, but he is a wise giver, and can bestow his gifts only when and where they will be a blessing.

The same thing is true of prayer. It is easy for persons to form the habit of praying, and to be quite systematic in that practise, and yet come very far short of the true, effectual prayer. To pray without ceasing must be an experience that will be characterized by much earnestness and intense prevailing with God. In "Early Writings," page 131, we have pointed out two companies. One company is represented as careless and indifferent, many of whom were being shaken out by the way. The other company is represented as persevering in pleading with God, and they are the company that was seen occupying a plane high above those of the earth.

The Christian must not only draw near to God, but he must steadfastly resist the devil. Steadfastness and earnestness will be required in this. The words, "Ye have not yet resisted unto blood, striving against sin," indicate something of the earnestness and real effort required. Unto one of the churches it was said, "Be thou faithful

unto death, and I will give thee a crown of life." God desires that those who seek to be overcomers become intensely earnest in the matter. He would have his children understand that in this time there must be an awakening on the part of his people in all that pertains to the Christian life.

After referring to the formal and lukewarm state of the church at this time, the Lord, through his servant John, pleads with his people to be zealous and repent. It has been pointed out that there must be a repentance such as has not been seen in the lives of many. More than an ordinary effort is to be brought into this. We are to be zealous and repent. In the current in which we all find ourselves in this world, there are but two ways that we can go. It is either up-stream or down-stream. There are more ways than one that we can go down-stream. There is but one way for a person to make progress in the upward way. That way is for him to bend to the oars and couple with his faith a zeal and earnestness that will put the best of his ability in his effort. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Holly, Mich.

### The Roman Catholic Church in Mexico

THE dim traditionary history of Mexico shows us shadowy tribes and nations passing across the stage, acting each its part, and then disappearing to make room for other actors. Each tribe and nation had its gods, and some were handed down from one nation to another. The mythology of Mexico is very much mixed, and as much might be said of the saintology of the Roman Catholic Church in Mexico to-day. They have saints who were, only four centuries ago, celebrated as Aztec gods. The Aztecs, when they took possession of the Toltec country, adopted many of the Toltec gods and demigods. The Toltecs were nature worshipers, and made offerings of fruits, grains, and flowers to their gods. This peaceful god of the Toltecs, who took pleasure in the offerings of the fruits of the soil, soon took a place by the side of the terrible god of war of the Aztecs, and shared with him the rite of human sacrifices.

Finally many of the Aztec gods became Christian saints soon after the conquest. They brought with them into the Christian Church their characteristic virtues as gods. The goddess of the rains became Our Lady of the Mists, or Our Lady of the Rains. The saints retained the same power over the elements which they, as Aztec or Toltec gods, were supposed to have. In many places there are shrines to some Christian saint who is supposed to have power over the clouds, mists, or rain. It is shown that in most instances, in Aztec times, a temple or shrine existed on the



same spot dedicated to the goddess of the rains or mists, as the case might be.

It is no infrequent occurrence to see a bouquet of flowers before the image of the virgin in the churches or wayside shrines. Sometimes even offerings of wheat or fruits are found. There is one feast celebrated on the Viga Canal, on April 16, called "the Feast of the Poppies," which is but a survival of an ancient Aztec feast day, which was adopted from the nature-loving Toltecs. It is now simply a day for a lavish display of the bright, many-colored poppies, which are arranged in wreaths and bouquets of many artistic forms. Indian women and girls in their well-befitting costumes, with wreaths of poppies on their heads, and garlands around their necks, sing in every imaginable key the madrigals of their people, dancing as they go. It is a day of merriment and pleasure. It has now lost its religious significance, but is a survival of one of the most solemn religious festivals of the Aztecs and Toltecs.

The transition from the native ceremonies to the ritual of the Roman Catholic Church was easy to a people who loved outward show and symbolism. The striking ceremonies of the Roman Catholic Church, its grand language in an unknown tongue, its mysterious symbolism, the rich vestments of its priests, its lights, incense, and strange unearthly chants of the priests served to harmonize with the singular rites of the Aztecs, and it was not hard for Cortez to force his religion upon the simple and superstitious mind of the Mexican Indian. Their religion is not free from pagan features yet. Form and display mean more than spiritual elevation and humane sentiments with the more ignorant who constitute a very large proportion of the population. One can still discern in the rites of Catholicity as practised to-day in Mexico a tinge of the Indian worship of the Aztecs. In remote caves of mountain regions it is claimed the ancient deities are still worshipped.

The Roman Catholic Church used to be all-powerful in Mexico. It held the wealth and the learning, and the priests preyed upon the people. They were taxed to the utmost. "Pay or pray" is the inspiring motto affixed to the cross. Rich men gave freely of their substance. Poor peons — and they are vastly in the majority — went clothed in rags that the church might be benefited. They even refrained from using soap that the money might be devoted to the virgin. Shrines and chapels were so numerous that the true believer passed through the streets with head uncovered and hat in hand in fear that he might pass one unobserved. During the latter years of Spanish rule in Mexico, the church became so enormously rich that it was reported to have in its possession one third of all the wealth in Mexico. In addition to the power the church naturally held, this immense wealth gave the leaders of the church great prestige in governmental affairs. At one time the

clergy held property to the value of about one hundred eighty million dollars, yielding an annual income of twelve million dollars.

It had secured control not only of the wealth, but also of much of the best agricultural land within the republic. All this was tied up and became useless. The church used its great wealth to oppose all progress. When opposition finally broke forth, the immense wealth of convents, shrines, and monasteries was poured forth with unstinted hand in what the church considered a holy war against heretical ideas and persons. Reformers set envious eyes upon this wealth, and numerous attempts were made to dispossess the church of it. The great Indian reformer and president, Juarez, was the first to accomplish the separation of church and state. The establishment of the empire with Maximilian as emperor was simply a reaction and an attempt to establish an empire in which the interests of the church would be permanent.

This and other attempts failed. The reform, or anti-clerical movement, prevailed. The greater portion of the property once owned by the church has been lost. The country abounds in ruined churches and convents. The law went so far as to prohibit the church from holding property, and if it wished to hold property, it must be in the names of individuals. Priests were forbidden, under penalty of fine and imprisonment, to appear on the streets in their clerical dress. Religious processions outside the walls of the church or church yard were prohibited. Civil marriages were made obligatory to render a marriage valid. Sisters of Charity and the Jesuits were sent out of the country, and even the ringing of bells was regulated by law.

For many years Mexico has thus gone along the line of reform. The ambition of the church has been held in check, but not killed. It is regaining some of its former power, and recovering much of its former property. The average Mexican is superstitious. He is boastful and bold in times of peace, but craven when the time of trial comes. Consequently when sick and about to die, he will send for the priest, no matter how he may have fought the church when in health. The priest, claiming that the Roman Catholic Church, as the chosen of the Lord, has a lien on all earthly goods, refuses to administer the sacrament without some restitution. If the dying man owns confiscated church property, he must restore its value before he can get a clear title to a home in heaven. With the persistence characteristic of Catholic priests, they are ferreting out their former property, and again accumulating vast wealth.

They are also openly disregarding the established laws. I traveled for two days on the railroad with the bishop of Tehuantepec, who wore his purple robes of office all the time. At nearly every station priests met him, and he was given a continuous ovation. A few months ago a well-known priest, in de-

fiance of the law which prohibits public religious processions, authorized such a procession, and blessed at the altar those who arrived with the procession. In many districts the law requiring marriage ceremonies to be made by civil authorities is completely disregarded. The priests tell the people that the religious ceremony is all that is necessary. Although the church upholds such marriages, in law they are absolutely null and void. Some priests go so far as to tell their people that the civil marriage is positively impious. And yet nothing is done to punish these violations of the established laws.

If the Roman Catholic Church of Mexico to-day, with its wealth confiscated, its public voice muzzled, its political powers annulled, has still such power that it can openly violate some of the fundamental laws of the country, we can have some faint idea of its power when it ruled the country with an iron hand.—Nevin O. Winter, in *The Christian Advocate*.

## Character of the Papacy— No. 8

### The Present Outlook

J. O. CORLISS

THE Reformation movement was the birthcry of freedom,—not only in religious belief, but in civil rights as well. Having learned that eternal salvation did not depend on the mediation of papal agents, men were not slow to seek release from church interference in civil matters. But this effort became a signal for the church to strengthen her control of the state, which she assayed to do by pursuing heretics more zealously, and engaging the civil power to enforce her edicts against them.

This action on the part of the church was, however, of little avail. The people having tasted the sweets of merely theoretical freedom, were determined to push their way to the realization of complete emancipation from the thralldom of remote ages. Early in the sixteenth century the principles of the Reformation had spread all over western Europe, conquering Holland and Scandinavia, making great inroads in France and England. The Reformation was carrying its work even into Italy and Spain. The very throne of the papacy seemed in jeopardy, and something must be done to steady its tottering foundation.

Discussion of the situation had so divided the sentiment of Catholics, even, that many years were consumed in arriving at an understanding of what should be done to meet the impending crisis. At last, however, it was decided to hold a general council in Trent, a city of Austria, and so Paul III issued a bull, appointing that gathering for Nov. 1, 1542. So distasteful, however, was such a meeting to most of the clergy, that the effort to convene it proved abortive, and another call was issued for the council to meet March 15, 1545.

This council continued, at intervals, until Dec. 4, 1563. During this time

the doctrines of the church were reaffirmed, without omitting that of papal infallibility. These were reworded, however, so as to temper them somewhat to the sentiment of leading reformers, but all in vain. The reformers refused to abide by the decrees of a council controlled by Jesuit sentiment, as was that one, and so the Reformation moved out on the sea of history, supposedly free from papal influences.

The Council of Trent served one purpose alone in behalf of Catholicism. It defined more clearly the doctrines of that body, and gave fresh impetus to the teaching of the Catholic faith. This gave a well-defined distinction between Catholicism and Protestantism, so that people everywhere could easily choose between the two. As education has advanced, the propaganda of the two great bodies has shown a decided advantage in favor of Protestantism. While it is true that in the United States, Catholicism has by far the largest following of any denomination, yet statistics show that in Europe that church has fallen off considerably in late years. Records show that from 1899 to 1906, the number of Protestants who, in that country have turned to be Catholics is 7,285, while the number of Catholics who have renounced their early faith to become Protestants is 38,092. Besides these losses to Protestantism, new organizations within the borders of the ancient church have drawn from that faith nearly eleven thousand others. This "away from Rome" movement does not seem to be a spasmodic agitation, but a permanent factor in modern religious circles. It is thought by those who have given the matter some attention, that this movement, especially in the German provinces of Austria, is a reaction from a passive form of religion, to a deeper religious sentiment born of the conscious spiritual needs of thinking men.

This spirit of unrest among Catholics is not confined to any particular section of Europe. The *Alte Glaube*, of Leipsic not long ago made the statement that "a modern spirit has invaded the Church of Rome to such an extent as to endanger its unity." This condition may be said to be largely due to Prof. Hermann Schell, once a member of the theological faculty of the University of Würzburg. His efforts to secure recognition for modern culture and a spiritual type of church life, called forth a personal rebuke from the pope. Portions of his work were condemned by the Index, and just prior to his death, a little more than a year ago, he made his external peace with the church, just in time to save himself from further contemplated humiliation.

But the placing of Schell's work on the Index did not destroy its influence. A noted clergyman called its teachings "epoch making," and this with other notices of like nature has called out bitter condemnation of them by notable Catholics. One of these, Prof. Sebastian Merkee, loudly protests against what he calls "hyena theologians," and

demands that they be replaced on the Würzburg faculty by men possessing "the cardinal quality of Catholicism—obedience."

So pronounced has become this controversy within the Catholic Church, that the pope came to the rescue, and issued an encyclical in the Vatican organ, *Osservatore Romano* the sixteenth of last September, in which he condemns the doctrines of "Modernists" as "agnostic, and immanent." The encyclical requires (a) that all Modernists be removed from professorships, and (b) that none of the clergy or the faithful be permitted to read their publications. A committee of censorship is to be established in every diocese to pass on the publications which the clergy and laity may read.

There are other provisions named, which it is not necessary to mention in this connection. These restrictions, however, have called forth considerable criticism, even from Catholic sources. Among these, the *Giornale d'Italia*, published in Rome, says the papal document shows that "the Vatican is incapable of keeping in harmony with modern civil society." Another paper of the same place, the *Italia*, says: "The encyclical . . . is the reconstruction of the Roman inquisition."

To say the least, the announcement of the pope's Syllabus has come far short of calling back to the fold those who were censured by its utterances. Nor has it succeeded in settling the minds of those who had not yet identified themselves with the liberal wing of Catholicism. The great Catholic weekly review, *Demain*, published at Lyons, France, after mature thought, decided to suspend publication, and gave its reason for doing so in these words: "To put the matter quite plainly, *Demain* is unable to defend the Syllabus and will not take the responsibility of attacking it. Its conductors believe that the task of those who seek to reconcile the truths of religion with the truths of science and with the results of historical and critical research has been made impossible. There are only two alternatives; either to resist or to retire from the field."

Some of these revelations of "historical and critical research," referred to in the foregoing quotation, which oppose the teachings of the papacy, have been arrayed against the infallibility dogma, by liberal Catholics, hence were especially marked as worthy of condemnation by the Syllabus. One point advocated by Modernists, marked XXIII in that document, and condemned as a grievous error, is the following: "Between the facts narrated in Holy Scripture and the dogmas of the church based on these facts there can exist, and in fact does exist, a contradiction. Consequently, every critic has a right to reject, as false, facts which the church holds as most certain." Another, marked LVI, strikes directly at the divine right of the popes, and is stated thus: "The Roman Church became the head of all

churches, not by divine ordinance, but by purely political circumstances."

By these references it is seen that the vital doctrines of the papacy are being jeopardized by the principles advocated by the so-called Modernists. Destroy the infallibility dogma in the mind of the world, and the superstructure of the papacy crumbles. In that case the Roman Church would stand no higher than other sects whom she affects to pity, and almost to despise, as being outside the pale of salvation. Her towering authority would then depart, never to return. No one understands this better than those who have always controlled papal influence. It is this knowledge that provokes such strenuous and persistent efforts to hold members in the ancient faith.

But as one writer in the *Figaro* states the present situation, "the question whether the new Syllabus is infallible or not is purely theoretical. . . . Since the Vatican definition there has never been a papal utterance which all theologians are agreed in regarding as infallible, and I do not suppose that there ever will be. Theoretically we ought, since 1870, to be in a position to know precisely what is infallible truth and what is not; practically, we are no better off in that respect than we were before."

The present condition of the papacy, and the prospects of its immediate future fully corroborate the prophecy concerning it. Thus Daniel speaks of it immediately following the close of a certain "time, times, and a half:" "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26. The revelator probably refers to the same point when he says that after the ten horns, or kingdoms, which are a part of the beast, have given the strength of their kingdoms toward the upbuilding of the beast, until God's Word has been fulfilled, that they shall then "hate the harlot," and "make her desolate and naked." Without doubt this is now in process of fulfilment. But in such case, how will this beast power bring to the people of earth a time of trouble such as never was, to be at its height just when the Lord Jesus is revealed in the clouds of heaven? This will also be, but the question of how it will be accomplished, we must consider in another study of this subject.

*Mountain View, Cal.*

LIFE in a world where sin was not punished would be unthinkable horrible. It would mean that God did not care what became of us. We could continue a down-hill course without any warning signals. The principal of one of our theological seminaries was, toward the end of his life, partially paralyzed. One day his hand fell upon a hot-water heater, and, as his nerves sent no message of pain to his brain, he was terribly burned without knowing it. Penalty for wrongdoing is a sign of our Father's loving care for his children.—S. S. Times.

## Aids for Bible Readers

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

### The Image of Daniel 2 and the Four Beasts of Daniel 7

In the vision of the image the four successive world-empires of Babylon, Persia, Greece, and Rome were symbolized by the four successive metal portions of the figure, gold, silver, brass, and iron. The deterioration of the metals indicated decrease and limitation of absolute despotic power in these successive empires. The iron portion, symbolizing the empire rule of Rome, consisted of the legs and feet; and the fact that this part of the human figure ends in ten separate toes was employed in the prophetic symbolism to foretell that in its last stages the Roman Empire would enter upon a subdivided condition, and be broken up into separate kingdoms, such as exist at the present day.

But there is a further mark of division, and the deterioration of concentrated despotic power, that would characterize the fourth empire in its latter stage. The symbolic prophecy speaks of clay entering into the composition of the feet and toes, weakening the power, and lessening cohesion. As regards this division of clay and iron in the feet, Professor Birks says: "The course of history of the Roman Empire in its natural order points us at once to the period from Constantine to Augustus. . . . The division in the present verse (Dan. 2: 41) arises, not from the separation of the toes, but the mingling of the clay with the iron. Hence it denotes properly the loosened cohesion of government throughout the empire, now in a state of rapid decline from its original greatness. It was to be patched with foreign and barbarous elements, before the complete separation into many kingdoms. Such are the facts of history."

The lessening of cohesion and diminution of united despotic power became a still more marked characteristic of the Roman Empire of the West, when, under the repeated invasions of Gothic barbarians, it eventually became broken up into that assemblage of separate kingdoms, which, as we have said, was symbolized in the vision by the ten toes, which has continued ever since, and which will continue till the final crisis arrives. . . .

In the vision of the image it should be noted that the image itself is represented as remaining standing all through the succession of empires, till the Stone, symbolizing the coming of Christ, falls at the end, and breaks them all up together. Hence we may see the mistake of those who speak of a future reconstruction of the image under a future individual antichrist. There is no destruction of the image till the Stone falls; therefore there is no reconstruction of it in the symbolism.

The successive metal portions of the image denote successive additions of territory, as each empire is formed, and also a transfer of supreme power to the new empire. Each metal, as it attains supreme power, rules also over the portions of the image above it. Thus the silver (or Persian) portion denotes the fresh territory added by the Medo-Persian Empire to that of Babylon, and the transfer of power over both to the new empire thus extended. So also with the brass. Similarly the iron portion of the image denotes the fresh territory of the Western Empire of Rome, which was added to the Eastern territories symbolized by the previous metals; and also that the supreme power over the whole was to be transferred to the new world-empire of Rome. Hence it is clear that, since the ten toes belong to the iron portion of the image, the kingdoms which they symbolize are to be sought, not in the Eastern territories of the previous empires, but only in that part of the Roman Empire which was not included in the Grecian brass, or Persian silver, or Babylonian gold; that is to say, only in the Western Roman Empire, chiefly represented by modern Europe.

This was pointed out long ago by the acute intellect of Sir Isaac Newton, and is absolutely necessary for understanding the meaning of the symbolism of the image; but it is persistently ignored by those who oppose the historical system of interpretation. . . .

We are now in a position to understand the vision of the four beasts in Daniel 7, to which we have before briefly alluded. The prophet says: "I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. And four beasts came up from the sea, diverse one from another." In verse 17 the angelic interpretation given of this is as follows: "These great beasts, which are four, are four kings, which shall arise out of the earth." By comparing these two passages, we perceive that in prophetic imagery the stormy sea is a symbol of the earth with the peoples upon it in a state of unrest, or, as Keil puts it, of "the commotions among the nations of the world" out of which empires or kingdoms arise. We shall find exactly the same use of the symbol of the sea employed by St. John with reference to the beast or world-empire of which he speaks in Rev. 13: 1.

It is important to notice the prophetic or symbolic use of the word "kings" in this explanation given by the angel. We have previously mentioned that it is generally admitted—by the Futurist interpreters, Keil and Tregelles, as well as by all the best commentators—that in the prophetic visions of Daniel, "kings" often stands for "kingdom," so that, as Tregelles says, "the words are used in passages of this kind almost in an interchangeable sense." It is to be observed, further, that in this symbolical use of the term "king," an empire or kingdom is regarded as being represented by the ruler, or rulers, for the time being, and this throughout the whole

course of its duration. Hence we see that the full idea conveyed by the word "king," when thus symbolically employed, is that of a dynasty, or succession of rulers reigning over an empire or kingdom—such dynasty, or headship, being regarded as collectively representing that empire or kingdom, the personal heads of the dynasty in succession being also regarded as individually representing the empire or kingdom for the time being.

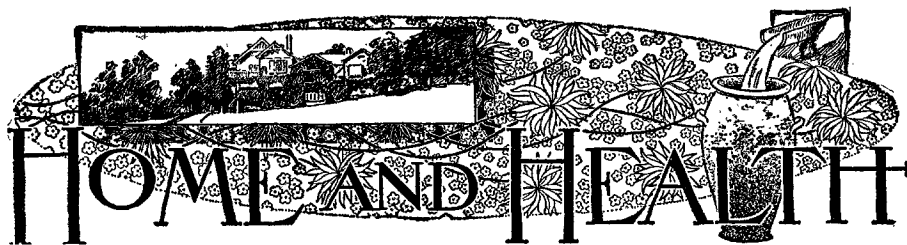
This is shown, for instance, by the words addressed to Nebuchadnezzar in the vision of the image, "Thou, O king, . . . art the head of gold. And after thee [*i. e.*, after the time of Babylonian dynasty of which he was then the representative] shall arise another kingdom inferior to thee," referring to the Medo-Persian Empire, and its dynasty of rulers, which succeeded the Babylonian. And so, in the vision of the beasts, in the words we have already quoted, the angelic interpretation of the four beasts is that they are "four kings," and immediately afterward the fourth beast is explained as being the "fourth kingdom" or empire—the kingdom, as Tregelles rightly says, being "regarded as headed up in its sovereign."

Besides these passages from Daniel the "Speaker's Commentary" gives an apt illustration of this meaning of the word "king" from Jer. 25: 11,—"These nations shall serve the king of Babylon seventy years,"—on which it remarks that the word king here means "Nebuchadnezzar and his four successors." In other words, the term means, as we have shown, a dynasty, or headship, of successive rulers in the same line over an empire or kingdom.

We shall see presently that a right understanding of this prophetic and symbolic use of the term "king" has a most important bearing upon the application of the same term by Daniel to the ten "horns" or "kingdoms" into which the fourth empire was to be divided; also to the remarkable "little horn," or king, that was to rise into power among them (Dan. 7: 8), which we shall prove to be the papal power. We shall also see, later on, the importance of this meaning of the word when we come to "the beast" of Revelation 13 and 17.—"*Daniel and the Revelation*," by Joseph Tanner, London, Hodder and Stoughton, 1898, pages 161-171.

(To be concluded)

"THE form exhibited to Nebuchadnezzar is one ideal form, man in colossal majesty. The separate world-monarchies are but successive parts of one whole. The human commanding figure stands, its brightness excellent and the form thereof terrible, until the end. Human power, consolidated by human wisdom, has a majesty, lent to it by God, even while it abuses the God-intrusted gift. Three of these world-monarchies were to be displaced by the succeeding; the fourth by one, wholly unlike the four, not made with hands."



### All the Days

"Lo, I am with you all the days." Matt. 28: 20.

NEVER a day without thee, Master mine,  
Never an hour!  
How can I question that sure word of  
thine,  
Or doubt its power?

Never a day without thee! All the way  
Thy hand will guide,  
Thy patient friendship be my hope and  
stay,  
Whate'er betide.

Never a day without thee, thou hast said.  
Why should I fear?  
Why should I scenes of lonely darkness  
dread,  
Or moments drear?

Never a day without thee, nor a night!  
Till the ebb-tide  
Of life, that lately bore me on its height,  
Slow shall subside.

All the days with thee! — all the future  
days  
Across that sea,  
For this, my Pilot, I will sing thy praise  
Eternally!

— Eliza Strang Baird.

### Temperance in the Home

AUGUSTA C. BAINBRIDGE

"PASS the zwieback, Nellie, please," said Mama Gray.

"Why do you eat so much zwieback, mama?"

"There, now, I suppose I must 'fess,' as you used to say. Being careless, and often hurried, I have formed the bad habit of eating too fast, and now I want to reform and establish the good habit of eating slowly. Zwieback really must be chewed, even if it does make a noise; and it helps me to remember."

"But it is so dry," said Nellie.

"See here, sis," said Joe, as he lifted his glass of water, and took a full swallow, "that takes care of it all."

"But water is cold, and takes all the nice taste of my dinner out of my mouth," said Nellie.

"Well, take a little wine or beer. Many people do, and claim it is for their health, that it even aids digestion," said papa.

"I wonder if it does. Pass the beer, mama," said the irrepressible Joe. That brought a laugh all around, which certainly helped digestion, even if the beer was lacking.

"You have been studying physiology at school, Joe. What are the organs of digestion?"

"Stomach, liver, pancreas, and intestines," said Joe.

"Salivary glands, first of all," said mama.

"Yes, sure," smiled Joe, as he chewed hard on the zwieback, while the family wondered if it would be wise to adopt this food as a part of the daily menu in view of such a noise as it would create.

"Then the first part of digestion is mastication, and insalivation. You could grind up your food and mix a little water with it, and swallow it quite easily. But that would not prepare it for the next step; for water is not saliva. To be ready for the stomach, the food must be well mixed with saliva. Anything that would hinder the flow of saliva would hinder the first step in digestion. Now Joe, here is where your beer and wine do their first damage. They paralyze the nerves that control this flow, and the mouth feels dry. More liquid is wanted because the natural supply is cut off, and more beer or wine or water is used."

"Then the more you use, the more you hinder the very thing you ought to help," said Joe.

"Exactly so," said papa. "Nellie, run up stairs and get your new hat, I shall want it in a moment," he added.

"Now, Joe, where next does the food go?" said mama.

"Into the stomach."

"Yes," said papa. "Hold it up, Nellie, I want all of you to see that pink velvet ribbon," as Nellie came in with the dainty piece of millinery in her hand. "That is a very good representation of the lining of a healthy stomach. It is a pink, velvety membrane, and when food is introduced, white, pearly spots like pin-heads appear in the nap of the velvet. That is the gastric juice; and it continues the work of digestion."

"What harm does alcohol do here?" said Nellie.

"Taken when there is no food in the stomach, it inflames the pretty, velvety lining, causing red spots and lines to appear on its surface. It looks something as your eye does when you get a grain of sand in it."

"Bloodshot," supplied Joe.

"Yes, that is it, and if that condition is continued, intense inflammation and ulceration follow. If food is taken, it sours and decays, instead of digesting."

"Well, I think I'd rather chew," said mama.

"Yes, indeed," said Nellie, "even if it was zwieback I was chewing. I'd rather be in danger of arrest for disturbing the peace than to have such an interior department as that."

"Wherever alcohol comes in contact with any of the glands that secrete digestive juices, it paralyzes them, wholly

or in part. It is not digested, but passes on through the alimentary canal doing it deadly work."

"How does it affect the liver, papa?"

"The liver, you know, is a sort of filter. It strains the impurities from the blood. Next to the stomach, it suffers most from the use of alcohol, which not only disturbs its action, but produces in it a fatty degeneration that seriously interferes with its functions."

"Then I should think that people who drink liquor either moderately or in excess, would weaken their vital organs?" said Joe, looking serious, and quite interested.

"Indeed they do. What were you reading about that a few evenings ago, mama?" said Mr. Gray.

"In all countries and climates, it has been proved that total abstainers live longer, and are less affected by epidemics and other diseases than drinkers, either moderate or excessive."

"All right! What do you say, sis? 'Away, away the bowl'? I will, will you?"

"To be sure, I will; no alcoholics for me."

San Francisco, Cal.

### How Governor Hughes' Father Gave up Smoking

REV. HUGHES is a Baptist minister. He acknowledges himself a reformed smoker. He began smoking at sixteen years of age, and indulged much during his college life. He became such a slave to the habit that he could hardly do without smoking long enough to remain through the students' evening prayer-meeting. But he managed to do so by taking a long smoke just before and another just after the service.

After ordination to the ministry he saw the incongruity of setting such an example to the young. So he tried to quit smoking. He gave it up again and again, only to return to it each time, because he tried only in his own strength.

Of his experience he further says: "One day I sat down with my Bible open. While filling my pipe, my eye came on the verse, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' 1 Cor. 10: 31. It came like a voice from heaven to me. I put my pipe back into the box and knelt down to pray. I said, 'I don't smoke for the glory of God.' I had never realized that smoking was a sin. I know that it is a sin now. I vowed I would never touch tobacco again until I could do it to the glory of God, and I have never had the slightest desire for tobacco from that day to this."—*The Christian Advocate.*

"HOME is the father's kingdom, the children's paradise, the mother's world. It is the scene of a thousand little delights that never receive a name. Even its routine duties and hardest work are glad some play spells, when the spirit is sunshiny, and when harmony prevails."



# THE WORLD-WIDE FIELD

## Santalia and the Santals— No. 7

W. A. BARLOW

DR. CAMPBELL, superintendent of the Santal Mission Press, has contributed the following note on the Kols and Mahles:—

"Besides the Santals there are several other Dravidian tribes in Santalia, some of whom still retain their ancient language and customs, but many have become more or less Hinduized, and have adopted the language spoken by the Hindus in the district.

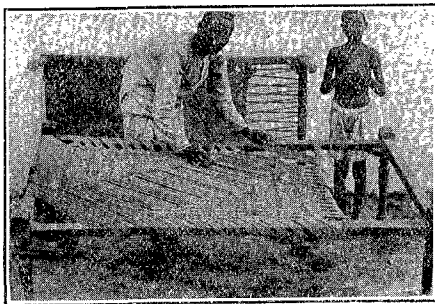
"Two of those tribes which have been least affected by Hinduism are the Kols and Mahles. Many of the Kols and a considerable number of the Mahles are Christians. Of the Kols, who are variously known as Kol, Kolhe, or Karmali, no statistics as to numbers are available, the reason being that up till very recently they have been regarded as belonging to the Munda section of Kols who inhabit chiefly the Ranchi district, and have been included with them in census reports. The Karmali Kols disclaim any clanship with the Munda Kols, and say they are a separate tribe, and do not intermarry with them. Their language is more allied to Santali than to Mundari—the language of the Mundas—and has been classed by Mr. Grierson, in the "Linguistic Survey of India," as a dialect of Santali. So far as the information available at present goes, the Karmali Kols appear to be mainly located in Hazaribagh, Manbhum, and the south of the Santal Pargannas, and number considerably less than one thousand souls.

"In physique the Karmali Kols differ somewhat from the Santals. They are more lightly built, and the women are very often comparatively tall, and when young have remarkably fine figures. The predominant hue is very dark, but many are as fair as the fairest high-caste Hindu in the districts in which they live.

"They are divided into the same septs as the Santals, and in every instance each sept has the same totem. Like the Santals they are exogamous, but unlike them, they, to some extent, practise infant marriage. In the matter of religion they have adopted many Hindu ideas, and observe certain Hindu festivals.

"By profession, the Karmali Kols are iron smelters and blacksmiths. The districts in which they are located are rich in iron ore, which is smelted in rude furnaces erected under the shade of some large tree to shelter the workers from the glare of the sun. All their work is done in the open, and in the hot weather the furnaces are worked at night. The disappearance of the forest

from many parts has interfered with the iron smelting industry, as it is becoming difficult to get a sufficient supply of charcoal, and the landholders are now almost everywhere levying a cess on each furnace provided with charcoal from their forests. Not being in a position to follow their own hereditary craft, many of them have taken to coal mining, and as they make good miners, their services are much in demand. They are more industrious than the Santals, and as they seldom possess land they are under less temptation to spend time in visiting relatives, and in hunting and fishing, which possess such great attractions for the Santal. The Mahles are more numerous than the Karmali Kols, and are most largely represented in the districts of Manbhum, Lohardaga, Hazaribagh, Singbhum, and the Santal Pargannas. Their language differs very little from Santali, and their septs and



A NATIVE OF INDIA AT WORK

totems are in many instances similar. Their religion is described by Mr. Risley in his 'Tribes and Castes of Bengal,' as a mixture of half-forgotten animism and Hinduism imperfectly understood. They practise both infant and adult marriage, and divorce is easy. A divorcee of either sex may remarry.

"By profession they are workers in bamboo, and make all the household bamboo ware used in the district. Their only implement is a curved knife, and measurements are made with the fingers. As a rule they are entirely dependent upon their trade for a living, very few of them possessing any land for cultivation. Mahle settlements are generally in close proximity to the hills from which bamboo,—the raw material from which they manufacture their wares,—is found."

"Speed away! speed away, on your mission of light,  
To the lands that are lying in darkness and night;  
'Tis the Master's command; go ye forth in his name,  
The wonderful gospel of Jesus proclaim;  
Take your lives in your hand; to the work while 'tis day.

Speed away! Speed away! Speed away!"

Simultala, India.

## The Baltic and the West-Russian Meetings

GUY DAIL

IN consideration of its size, its population, and the growth in its membership, it seemed best to the delegates assembled at Riga, October 26, to dissolve the North Russian Mission, and thus pave the way for the organization of two fields instead—the Baltic Conference, and the West Russian Mission. The conference was organized and held its first annual meeting October 26-29, in connection with the Russian Union meeting at Riga; the West Russian Mission held its first yearly session November 3-6, in Lop-pasch, Volhynia.

The territory of the Baltic Conference comprises the Baltic provinces (Courland, Livland, and Estland), and the governments of St. Petersburg and Pskof, with an area of about seventy-four thousand square miles, and a population of 6,296,300 (it is a little larger than North Dakota, but has over nineteen times as many inhabitants); membership, 383. During the Middle Ages the Lettic tribes of the Baltic Provinces were incorporated by the Knights of the Teutonic Order into the Holy Roman Empire; the reformed religion was accepted in the first half of the sixteenth century, and it brought with it freedom, enlightenment, and education, so that this is the most generally intelligent part of Russia—there are only about three per cent of the people unable to read and write, while it has been stated that of the Russians as a whole, seventy-three per cent can not read and write. The prosperity of the provinces is to be attributed to their excellent system of land tenure, to the skill and energy shown in the cultivation of the soil, and to their commerce and manufactures, as well as to the liberty and intelligence of the people.

During the five sessions of the conference, the forty delegates conducted their business in the most friendly manner, although they represented the Lettonian, the German, the Esthonian, and the Russian nationalities—nationalities that in the world exhibit very bitter race feelings in their dealings one with the other.

The resolutions offer thanks to God for the kind providence which has made it possible for the organization of the conference; express gratitude to the German Union for the help it has rendered the brethren here in the past; call for the establishment of a local poor fund in each church (a tenth of which is to be sent quarterly to the conference poor fund); recommend the circulation of our literature in the four leading languages of their field; agree to the principle laid down by the General Conference, that only such as are faithful in tithes and offerings be chosen for church or conference officers; pledge the loyalty of the field to our plan of raising means for local and foreign missionary work; and insist upon the support of the material fund for "Ministry of Healing"

(697 rubles were pledged, and ninety-eight rubles were given in cash toward this object), that the entire retail price of the books sold in Russia may aid in the establishment of the much-needed institutions in that field.

Elders L. R. Conradi, F. Andersson (of Finland), and J. T. Boettcher, and the visiting brethren from various parts of Russia, rendered excellent help at the meeting. In the evening, lectures were held in three localities—one for the Germans, one for the Lettonians, and one for the Estonians and Russians. The Sabbath-school contained one Russian, three Estonian, seven German, and ten Lettonian classes, with a membership of 230; donations, 25.8 rubles.

Elder Boettcher was chosen president for the coming year; he will be assisted by five canvassers, four Bible workers, one licentiate, and one minister. We trust our readers will ever remember this new field and its few workers.

The West Russian Mission includes the rest of what was earlier the territory of the North Russian Mission: Poland, and the governments of Kovno, Volhynia, Grodno, Minsk, and Vilna. Here is a field about as large as California, for its area is 159,000 square miles; but it contains 22,061,200 inhabitants (nearly fifteen times as many as live in the "Golden State"), who are to be told of the soon-coming Lord. Our membership here is 270.

Although by far the larger number of the people are agriculturists, still, especially in Poland, there are cotton and woolen mills, engineering works and sugar-refineries, and mines of iron, zinc, and coal; and an increasing trade is carried on not only with the other parts of the empire, but also Polish manufactures are gaining a market in China, Persia, Asia Minor, and the Balkans.

Poles, Jews, Great- and Little-Russians, Lithuanians, and Germans, are the chief peoples of this part of Russia; Roman and Greek Catholics, Protestants, and Mohammedans are met with; so that one sees enough variety, so far as nationality and religion are concerned.

The same general topics referred to in the resolutions for the Baltic Conference were earnestly considered at this meeting. Elder Boettcher's help was highly appreciated. Although they have recently had rather a poor harvest in some parts of western Russia, still the brethren and sisters were so much interested in the institutional work that needs to be done here, that they raised 636 rubles toward the material fund for "Ministry of Healing." They also manifested a sincere desire to help forward

the cause in their field in every way possible. Elder D. P. Gaede was chosen superintendent of the West Russian Mission.

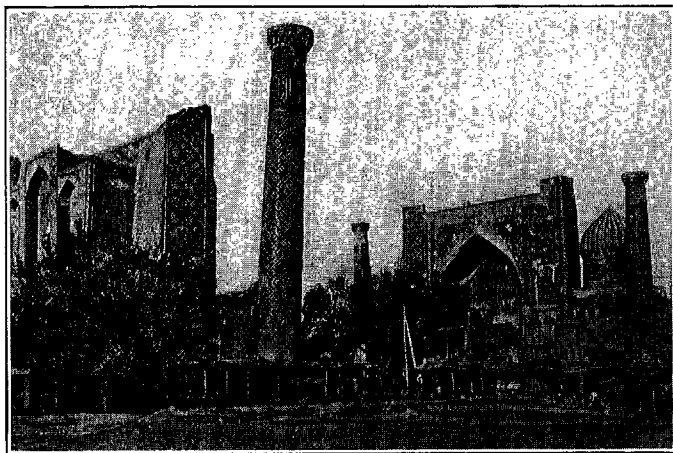
We wish for the dear friends in this field (who are assisted in their labors by two ministers, one licentiate, one Bible worker, and two colporteurs), the richest blessings of God, and a harvest of souls for the Master. To this end may they be remembered as we pray.

*Hamburg, Germany.*

### A Missionary Visit in Uganda

L. R. CONRADI

To one conversant with the history of missions, especially with the mission work in Africa, it will be most interesting to learn that this precious truth has also found its way into the "Japan of Africa," a name given to Uganda, on account of its rapid development.



RUINS OF MOHAMMEDAN MOSQUE IN SAMARCAND  
Erected in 1051. The column shown is 160 feet high

Last year, when the British Union Conference decided to open a mission on the shores of Lake Victoria Nyanza, the German East African Mission consented to Brother A. C. Enns, joining Brother A. A. Carscallen in selecting the new mission site. Brother Enns had been one of our pioneer missionaries in German East Africa, and had made such good progress in mastering the African languages that he was well able to assist Brother Carscallen in starting the mission. For awhile we feared for Brother Enns' health, but God in his mercy raised him up again.

During Brother Enns' illness, when he could not attend to the work on the building, some Uganda boys were secured to help erect the house, and Brother Enns improved the time he had during his sickness to labor with these Uganda lads. One of them, Sakariya, was a Christian, while the other, Kimera, was yet a heathen; but both were able to read, and as they had no literature save a part of the prayer-book, they were only too glad when Brother Enns let them have his Uganda Bible and Testament, and read with them as they had opportunity. He found they were very much interested and desired to ask many questions. Often when the Bible study was over, Sakariya would clasp the Bible in both hands, and kneel down, exclaim-

ing, "*Nungi nyo nyo!* (O, how very, very good!)"

Brother Enns was free to speak with them about the main points of present truth. When Sakariya was asked if he had been baptized as Jesus was, in the water in the river, he replied: "No; in the cathedral in Uganda they only had a little water." Brother Enns was made happy a few days later, when Kimera came to him, wishing to be baptized. This means much, after only six months of instruction in the third angel's message.

Brother Enns also went over the Sabbath question with them, which they gladly accepted; and they desired him to write down the texts on each subject separately, that they might carry the truth to their friends. Thus God has led us right to the border of the lake, and already brought us into contact with some honest souls in the interior—souls that are able to read, and have some knowledge of Christianity, and can thus be more quickly reached by present truth.

As the German Union Conference is anxious to extend its missionary operations, we wrote Brother Enns that, if it be possible, we should be pleased to have him take a trip around Lake Victoria Nyanza, the southern portion of which is in German territory, and thus see if there would be a good opening for us. Accordingly, he took the steamer, and went down the eastern shore of the lake, stopping at a number of German ports, and visiting as many mission stations as he could, seeing what other missionaries had been able to gain in that territory. It was told him that the Catholic missionaries were not liked in their field. When we first began work in German East Africa, we had thought of going into that well-populated country, but were then informed that the Catholics exercised such power that it would not be wise for us to attempt a mission there then. But it would now seem that the way is opening for us, and, in view of the increased experience our workers have had, the German Union hopes to start a mission on the southern shores of the lake within the next twelve months.

Having gathered important information concerning the German territory, Brother Enns went up the west side of the lake, to Uganda proper. Arriving in Ntebe, he was kindly received by one of the English missionaries, and had an opportunity of visiting some of his teachers. One of these teachers was so impressed that his eyes filled with tears, before Brother Enns could get through telling about the truth for this time, and he desired that some of our missionaries might return to give them more light.

Then Brother Enns went on to Mengo, the Uganda capital. There he was entertained by the Christian servants of Mr. Werner (the gentleman himself being absent), who made it as comfortable for him as they could. He was here eight days, and held Bible studies every evening. No less than fourteen became so deeply interested that they requested

that a missionary might be sent to instruct and baptize them.

Thus the good seed has been sown in the hearts of a number of honest Uganda people; and we can plainly see how Ethiopia is stretching out her hands for help. Going out one day, Brother Enns met a man on the street. They had a short conversation, and Brother Enns found that this man had just come from the Catholic Mission, where he had been attending the prayer service, and that he was one of the waiters in the royal palace. Brother Enns had an interesting talk with him, and before they got through, tears ran down this man's cheeks, too, and he desired more light.

Brother Enns was invited to call on the regent and the two young Christian princes, Kabaka, who is eleven years of age, and his brother. These children are both well educated, and Brother Enns writes that they appear to be Christians, heart and soul. He was also requested to see Pastor Henry Wright, who seemed much interested in the work. The regent asked Brother Enns to supper, and desired our people to establish a medical mission in the province of Chagwe. They have been waiting for a hospital there for some time. The same request was also extended to us by the government physician. Brother Enns also had a pleasant visit with Bishop Tucker, and was invited, with him, next day to dine with Mr. Hardsley.

Brother Enns gives a very interesting account of the few weeks' trip around this lake in the very heart of Africa. We see that honest souls are everywhere. Naturally, as they more or less have learned to read, and have the Bible in their own language, there is a wonderful opening before us. Now, as we are invited to commence medical work there, we surely ought to take steps soon; and still more means ought to be raised, that we may enter upon that work.

There seems no question whatever that, if we as a people take hold of the work there as we should, we shall not only reap many souls in the "Japan of Africa," but we shall also find that this land sustains the same relation to Africa that such countries as Germany, England, Scandinavia, Switzerland, etc., have borne to the other parts of Europe. How much good could be done if our medical workers could heed that call, and, constrained by the love of Christ, and actuated by a real missionary spirit, enter the work there! How blessed it would be, too, if those who have sufficient means would now, in this most favorable time, give of their abundance to forward the work in this field.

To-day, we see the Gentiles coming to the light God has given us. Princes and governors are coming to the brightness of its rising glory. What we need is to lift up our eyes; and as these people gather together to come unto us, and call from afar, O that our hearts may be enlarged, and that we may truly arise and shine, so that God's work may speedily be finished!

*Hamburg, Germany.*

## THE FIELD WORK

### Italy

ROME.—It gave us new courage to learn that another worker was to be added to the ranks in Italy. It is indeed a source of much comfort to know that those in the home field are thinking of us and our difficult place, the home of the papacy. We are thankful for the aid sent in the person of Brother Giraldi, and we pray that he may prove to be an instrument in God's hands for gaining many of his countrymen for the present truth. I had a long and pleasant visit with him, as he remained in this city with us for several days. He spoke to our little company on Sabbath and Sunday night. He has gone on to Naples.

Professor Fant is now laboring in Genoa, the birthplace of the famous navigator and discoverer of America. This is an energetic city, full of activity and life. It is growing very rapidly, and is becoming a prominent seaport. With Brother Fant is another Italian brother, by name Gaeta, a member of our Rome church. At the present time he is engaged in canvassing. He was formerly a canvasser of the Bible Society.

With Brother Benezet, in Turin, is Brother Bertalot, who is doing a good work selling our literature.

In this country we now have the principal points on the Mediterranean Sea occupied by our missions; so we form quite a good force on one side of Italy. We still lack Sicily on this side. A young man from that island is now with me. He is investigating the truth, and has a great desire to work there as a canvasser. I have been told that the other denominations have made excellent progress in their work in Sicily; in fact, in one place the Waldenses have converted to Protestantism a whole community, consisting of about fifteen thousand persons, with their mayor. I do not understand by this that all are members of the church; but while many are members directly, others are in favor of the Protestant religion as opposed to the Catholic.

Brother Fant made a trip to a town not far from here, this summer, and found, high up in the mountains, in an out-of-the-way place, a man who had been keeping the Sabbath with his family for ten years without the knowledge of another Sabbath-keeper in the world. He found the Sabbath while still a Catholic, without the aid of any one. One day he asked his priest why the Catholic Church observes Easter. He was given the usual explanation—that the councils enjoined it, etc. But this did not satisfy him, and he wanted to know what the Bible teaches about it. The priest told him he had only a Latin copy of the Bible, and sent him off without further ceremony.

The man happened to know of a Protestant who lived not far from there, and he went to him, and asked if he had a copy of the Scriptures. The Protestant gladly loaned him his, and he began to read it, to see what it

taught about Easter. But while he found that it taught very little about this, he learned that it everywhere insisted on the observance of the Sabbath. He returned to his priest, and asked of him an explanation about this Sabbath question; but the former replied that the church had changed the day to Sunday. Thereupon the brother asked by what right the church changed the precepts of God. The priest then became angry, and called him an ignorant countryman, incompetent to enter into the reasons for the church's actions and authority, and sent him off.

He tried to get an explanation from the Protestants, but they could furnish only inadequate reasons, and he finally made up his mind to hold to the truth, and keep the Sabbath, although alone. He suffered many persecutions, both from the Catholics and from the Protestants, but he was firm. You can well imagine his joy when he heard that there were other Christians observing the seventh day, and standing for the same truth for which he had been combating so long. He received Brother Fant with open arms, and immediately began to invite his neighbors to come in and hear the truth. Many of them did come. Of course Brother Fant's stay was limited, so that we have not been able to follow up the work as yet. I received a good letter from this brother, in which he says, among other things: "Blessed be God, who in his love has been pleased to comfort me, poor unworthy creature, by making known unto me brethren, full of charity, humility and brotherly love such as I never experienced before in my life. O brother, you can not imagine the great joy that has come to me by the revelation of these new brethren." I shall not take the time to quote more, but will simply say, that he, with his family, has asked to be admitted into the church, and be one with those who keep the commandments of God and have the faith of Jesus. CHAS. T. EVERSON.

### Annual Ingathering Service at Elkpoint, S. D.

We enjoyed so much our first ingathering service that we began last winter to plan for another. This was held Nov. 2, 1907. The church was canvassed early last spring to see what missionary enterprises the members would be willing to carry on solely for the Lord. At the same time the children were enlisted in the work. During the season many little missionary plans were set on foot; and all were interested to know what the outcome would be.

The chapel of the Industrial Academy was decorated for the occasion, and the program was rendered by the children. The interesting part was when the children, one by one, brought forward their offerings and told how they had earned them. When the collection was counted, it was found that the children had raised \$20.19, and the older members \$9.30;

and pledges amounting to \$24. This, with other donations received since, makes in all a total cash donation of \$57.79. Of this \$22.30 is sent to the Jewish Mission in Boston, and with it a list of twelve subscribers for the Jewish paper, *Good Tidings of the Messiah*. The remaining \$35.49 goes, by the choice of the children, to the Southern field.

BERT RHODES.

### Notes From the Field

DECEMBER 14 I left Washington to attend some meetings in the West. On the way I made a brief visit to my boyhood home in Illinois. I left here about seventeen years ago to preach this message, and I have made only a few short visits since that time. These years have quickly passed, but they have made many changes. I visited the farm where I was raised, but others lived there. Everything I looked at seemed to have a history. The trees seemed like old friends. A marble monument in the cemetery marked the resting-place of my dear father and mother. Most of the old neighbors have passed away also. My boyhood friends are beginning to look old. When the public school dismissed at noon, I stood on the street and saw a generation, not one of whom I knew, rush by. I was impressed as never before with the rapid flight of time, and the need of improving each day as it comes to us.

While here, I had the privilege of speaking in the Baptist church to a large congregation of old neighbors and friends concerning my visit to India and Egypt, and the progress of our work in these lands.

December 19-22 I joined my brother and a number of other laborers in the Kansas Conference in a general meeting at Oswego. There was a fair attendance from some of the surrounding churches. The Sabbath and evening services were held in the Methodist church, which was kindly given us free for this meeting. The pastor attended, and expressed himself as highly pleased with what he heard. The marked blessing of God was seen throughout the meeting. On the Sabbath a number sought God for victory over besetting sins. On Sunday consideration was given to the \$150,000 fund. The weather was very unfavorable, and only fifty-one persons were able to reach the place of meeting. But at this meeting six hundred thirty dollars was raised in cash and pledges for this fund. This was an average of over twelve dollars for each person present, many of whom had already paid their quota, and had, the day before, given an annual donation to foreign missions. We commend this example to other churches. There seems to be no reason why the raising of this fund should take so long if it was pushed as it should be in the churches. We believe it to be the duty of church officers to take this matter up in their churches, and carry it forward to completion.

December 23 I stopped in Topeka. I was glad to meet some other workers here. In the evening I preached in the church upon the power which is in the truths of the third angel's message, as manifested in the transformation of life which it brings to those who receive it, and called attention to the warnings given us through the spirit of prophecy concerning the efforts being put forth to remove the old landmarks of the message. It is this message, and not another, which is to go with a loud cry.

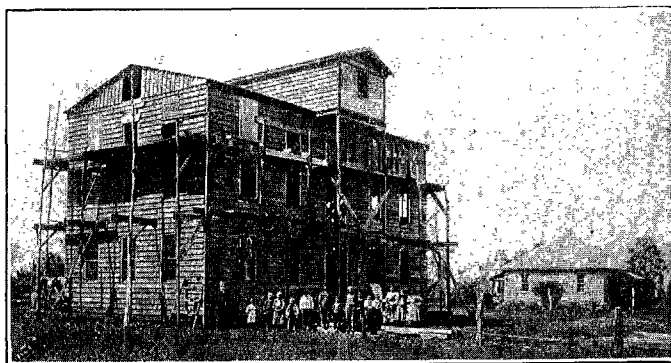
G. B. THOMPSON.

as well as children. The most of their homes are kept clean, their dirt floors being swept every day; and as we pass through their villages, we find the streets clean. The women often sit outside of the door in the sun, making clay pots, or sewing, or embroidering—not sitting there idle. They are a tall, strong, good-looking people—not black, but of a dark-brown color. We hope soon to be able to do something for them. May the Lord help us quickly to learn their language, that we may teach them of the soon-coming Saviour.

P. N. LINDEGREN.

### The School at Pua, Chile

WITH this I am sending an illustration of the Pua school building, which is in process of construction. The building is fifty feet long, and twenty-nine and one-half feet wide. There will be a parlor, a dining-room, kitchen, office, and a sleeping room below, with a hall through the center. The second and third floors will contain ten rooms each.



THE PUA SCHOOL BUILDING IN PROCESS OF CONSTRUCTION

The fourth story is composed of two nice rooms, which do not cover the whole house. There will be in all twenty-three sleeping rooms. The old building, which was erected by Brother H. F. Ketrang, will be divided into two recitation rooms. The class rooms will be separated from the dormitory. This we believe will be very good for the general purpose of the school. The picture was taken after the institute closed, so that there are none of the institute students in it. We desire an interest in the prayers of God's people for the success of this branch of his work here.

F. H. WESTPHAL.

### Eritrea, Northwest Africa

ASMARA.—We arrived safely, after having had a very pleasant journey the most of the way. The Lord led us to become acquainted with a Greek merchant on board the ship in the Red Sea, and he assisted us in getting through the whole way from Massowah to this place. He lives in the city, and whenever we need help, we go to him, and he is always ready to assist us. We have found but one other person, a hotel keeper, who can speak English. The Italians seldom learn a foreign language.

Asmara has a population of about fourteen thousand, and of these some fifteen hundred are Italians. It has a good climate; at this time of the year, the air is cold and fresh. We like the place and the country, and are becoming more and more interested in the people. They are not lazy; we see them always doing something—both men and women

### North Pacific Union Conference

THE work in this part of the Lord's vineyard is onward, and we have very many reasons for which to praise God. The last year has been a good one for our field and decided advance has been made in all departments of the work. During the year now closing there has been a real revival of the book work in our union, and our sales of subscription books during the year 1907 we trust will amount to twenty thousand dollars, an increase of eight thousand dollars over 1906. We are very glad for all this good literature that has gone out into the field, and we trust that God may bless it to the salvation of many souls.

There never has been such an interest in the educational work in this field as at present. A great desire has taken hold of the parents of our children that their young should receive a Christian education, and as a result of this, our college at Walla Walla, Wash., and the seven intermediate schools in different parts of the union are full to overflowing. Another intermediate school will be built next summer in the new conference of southern Idaho, and improvements made and facilities added to all these institutions. We greatly hope that from these schools there may go forth in due time many earnest laborers into the wide harvest-field.

The present debt of Walla Walla College is about twenty-four thousand dollars, and during the last year and a half a plan has been in operation to remove this cloud which so long has been hanging over our college. Quietly subscriptions have been taken among the people, and at this writing, December 23, nearly enough has been subscribed to liquidate this indebtedness, and there has been received into our Union Conference treasury, which is the custodian of the funds, the sum of \$12,609.75 to apply on these notes. We hope by the time this article is read by the readers of the REVIEW, that at least fifteen thousand dollars of notes of Walla Walla College will have been paid, and the entire debt will be removed a little later on. We are glad also to report that on the \$150,000 fund, our field has, according to the REVIEW of December 19, a credit of \$9,307.07 on our apportionment of \$12,181.68. Our conferences are working hard at the balance due from their fields, and we hope that our portion of this fund will soon be remitted to the General Conference treasurer. The raising of both of these funds practically in one year amounting in all to about thirty-seven thousand dollars has been quite a hard lift, but it has done us good, and brought to us a rich blessing. It is not likely that



the money will ever be missed by any who have given.

Our sanitariums at Portland, Port Townsend, College Place, North Yakima, Salem, and Cottage Grove, Ore., are all enjoying a fair patronage, as are also the treatment rooms at Seattle and Spokane. Dr. J. E. Froom has also recently established treatment rooms in the city of Boise, Idaho, and reports that the outlook is good for work in that part of the field.

In consequence of the organization of the West Canadian Union Conference in October, the British Columbia Conference has been separated from our field and now forms a part of that organization. The Hawaiian Islands, also, which have formed a part of our Union since its organization, but which were never naturally connected with our field, by an action of the General Conference Committee at Gland, Switzerland, last spring, will be taken under the watch-care of the General Conference Committee after Jan. 1, 1908. Our Union Conference will still retain Alaska as a mission field, and trusts to do more in that hard and difficult field in the future than in the past.

Our first biennial session since our organization as a union will be held in College Place, Wash., January 31 to February 9. We expect a very encouraging meeting and a large measure of God's blessing. Our laborers are having fair success in the field, people are accepting the truth, and our hearts are filled with courage for the future. Love, harmony, and union are in our midst, and for this we are profoundly grateful. The future looks bright to us, and our only desire is that our eyes may be single to the glory of God.

W. B. WHITE.

### Ecuador

CHONE.—Since the fourth of October Brother Casebeer and I have been out on a missionary trip. We stayed about ten days in and near Guayaquil selling small books and papers with reasonable success. Some who had bought from me a year ago were very glad to have the *Señales* again to read.

We have been here in the province of Manavi about a week. As the truth has never been preached or books been sold here, we expected to dispose of many papers and books. Our first stop was at Bahia, the second port of Ecuador, and perhaps the cleanest town of the country. The first day's work gave me thirty orders for "Patriarchs," besides the sale of some small books. Brother Casebeer also sold many books. We are stopping now for a few days in Chone, and are having good success in selling literature, while waiting for the yearly church festival which takes place the thirtieth of this month. On that day many people come from the sugar plantations and cocoa farms, and we intend to put up a box stand to sell books to the passers-by.

Chone has the name of being one of the worst parts of Ecuador. Here all the men carry a long-bladed knife called the *machete*, which they use as a weapon, as an ax to chop wood, as a knife to cut their food, and for other purposes. It is said that out in the country surrounding Chone more die from the *machete* than from the fever.

In this town also we are doing well with the books. The first day I took twenty-five orders for "Patriarchs," besides selling ten or twelve small books.

Fruit, especially oranges, is the largest I have seen in this country, which is noted for its cocoa, coffee, and ivorynuts. The people are very liberal and agreeable, if one knows how to deal with them. They are tired of the Catholic priests, so there are only a few of them, and these are seemingly poor. The people want something better. As we have only a short time to work before the rainy season comes, it seems best for us to spend our time in selling literature, leaving the meetings for next summer.

There are two missionary societies located in this province, but none at Bahia, or Chone, which seems to be the principal port of the country. One of our workers would do well we think at Bahia on the coast. It would be a good location, and in close connection with all towns of the province. We hope and pray that the Lord will soon provide some good laborer. The young people especially wish to learn English. One man here has three sons in the States, learning English.

THOS. H. DAVIS.

### The Toluca (N. C.) School

THIS school was brought into existence some five years ago, when several of the leading citizens of this place earnestly requested the writer to come and start a school in their neighborhood. While visiting the place a meeting was called, and it was then decided to put up a building, the neighbors present donating lumber, labor, and some money. A lease of land was secured for a term of twenty-one years, paid up for the whole time, with the understanding that the land could be bought at a reasonable price. A good number of the citizens cut logs and hauled them to the mill, and inside of four days a building twenty by twenty-four by sixty-six feet, of seven rooms was being raised for a schoolhouse and a teachers' home. Since then we have erected another building containing sixteen rooms as a home for students and a few orphan children. These buildings are nicely located in sight of the Blue Ridge Mountains, away from the din and the influence of town or city. There is no debt on the buildings or furnishings. We have fourteen acres of land to farm, a good barn, and two houses. In a short time we shall have two cows, a wagon, a buggy, and a few farm implements, with a very small capital in the bank to draw from. We have received some means from friends who are interested in our work, and to these we feel deeply grateful. We pray the Lord to reward them for their kindness.

We have sold our own home and are using the means to support students and workers, and while our means last, we shall continue the work, but we do not expect to go in debt. One lady has promised to pay the expenses of one of our boys who is lame. I trust she will never regret her generosity.

This work is quite an undertaking for a man seventy-four years of age, but as we look over the past eleven years spent in this kind of work, and see some of our students doing work in the harvest-field, sowing seeds of truth, we feel well re-

paid for our effort. We feel thankful for the good work the following persons have done, teaching both at Hildebran and at Toluca schools: Wm. Johnston, Miss Naomi Worthen, Miss Anna Nichol, Mrs. C. D. Wolf, Mr. Henry, Miss Minnie Holms, and Mr. Harry Smallwood. Eternity will show the faithful work done. Several hundred children have passed through these schools during the past eleven years. The writer has often wished that he could have had one year in such a school as this during the days of his wandering, when a homeless child. If any one who reads these lines desires to assist this work, such help will be appreciated.

D. T. SHIREMAN.

### Bolivia

THIS is one of the most intensely Catholic countries in the world, and consequently one in which civilization is least advanced; yet there are some people who are willing to listen to the truth. We have already about one hundred subscribers to our Spanish *Signs* (*Señales de los Tiempos*), and Bibles, books, and tracts have also been circulated to some extent. Several thousand pages of literature have been distributed, and people accept them eagerly.

We have meetings every evening, to which come from ten to fifty, generally about twenty. Most of them are students of the university; and several of them are showing an interest. The members of the Baptist Church also came to our meetings, and most of them are subscribers to our paper, and help distribute tracts which contain the law of God, etc.

At the end of the meeting on a recent Saturday night, I asked those present, what I should say to the people of other towns where I was going, if they would ask me how many had accepted the truth in Cochabamba, where I had been laboring now for several months. One stood up and said he was willing to obey the Lord, but he did not dare to promise in his own strength to keep the commandments. Then I told them I would present the question in other words. I asked them: "How many of you have decided to keep the commandments in the strength of the Lord? Show it by rising to your feet." Then six stood up. We ended the meeting with a season of prayer, in which nearly all took part. So we see that the Lord is beginning to bless the work in this country, and is helping honest souls to stand for his precious present truth.

It is a privilege to be coworkers with the Lord. I never before realized so much the meaning of Gal. 4:19 as I do now. I am longing to see Christ formed in the people, and I am confident that the Lord has the same power now as in the days of old, and that some will really become so transformed as to show their Saviour in their lives.

When I think of the many people in this country who still are in ignorance of the soon coming of Jesus and of the law of his kingdom, I am anxious to see other laborers come and help give the message. It is not that I forget that there are many other countries that need workers also, but I see the need here more, because I am here where the need is felt. O, if I could only say something to awaken the lay members everywhere

to prepare for work! I am sure that if they could see how we work here, they would be willing to put their hands to the plow also. Luke 9:62.

One day, as soon as I got up in the morning, a man came for Bible study; as soon as he went away, nine boys came, so we had to postpone breakfast for an hour or more. After these had gone, and we had eaten breakfast, several other boys came, and we had not finished the Bible class with them, when two grown students came for Bible studies. Dinner was ready then, but we postponed it to give them the instruction they wanted. In the afternoon several came, and in the evening we had the regular meeting; so we had six meetings that day. Frequently we have three studies in a day, and sometimes four; and we are confident that the word will not return empty. Isa. 55:10, 11. Pray for the work in Bolivia, brethren, and you will have a part in the work here, and will rejoice in the day of gathering (Matt. 24:31) when you see souls rescued from the dense heathenism of this dark land.

Ed. W. THOMANN.

West Pennsylvania

THE little company at Indiana is increasing in numbers, two more families having located here this fall.

The school building is now ready for use, and the school has begun with sixteen students in attendance. The school-house is twenty-four by thirty-two feet, and we are glad to say that we have no great debt on our hands; we owe less than one hundred dollars on lumber, and must secure a heating furnace, as we have only an ordinary stove at present. We shall need perhaps one hundred twenty-five dollars yet to complete the house. But we are all very thankful that we have a place for church and school work.

The week of prayer was a source of strength and courage to the Indiana church; victories were gained, and love for the truth binds hearts closer together.

When we came here a little less than two years ago, nothing was known of our message, and the people seemed quite prejudiced; but that is giving way now, and they are friendly.

At present the Sunday advocates are making a great stir in Indiana County. They have organized a county Sabbath Observance Association, and propose to place a secretary in every township in the county. More than forty arrests have been made within the last two months. We work quietly on the school farm every Sunday, and have not been molested. But how long we shall be able to do so, we can not tell. Our brethren have sold some copies of *Liberty*, and we shall do what we can to get the light before the people, but we are not able to do what we should like to do. One hotel keeper in Indiana bought five copies of *Liberty* when he understood that it was opposed to Sunday laws. Many of the people are not in harmony with the present movement in this county, and some say that if that is religion, they do not want any of it. Dr. Sharpe, the leader in the movement, visits the towns where Sunday work is supposed to be going forward, and when he finds people at work, appears against them as prosecuting witness.

J. W. WATT.

Canvassers' Summary for November, 1907

	AGENTS	HOURS	ORDERS	VALUE
<b>Atlantic Union Conference</b>				
Western New York.....	6	297	172	\$ 289.05
Chesapeake .....	3	159	42	73.25
West Virginia .....	5	504	134	211.50
New York .....	5	407	249	323.50
Central New England .....	10	720	239	256.45
Maine .....	3	122	47	54.50
Vermont .....	1	18	3	9.00
Virginia .....	4	126	11	46.40
Southern New England .....	2	69	38	36.75
West Pennsylvania .....	5	225	91	141.37
Totals.....	44	2647	1026	1,441.77
<b>Lake Union Conference</b>				
Ohio .....	13	619	361	419.00
Indiana .....	11	723	150	283.50
Southern Illinois .....	11	362	96	220.25
Northern Illinois .....	5	275	90	221.25
Wisconsin .....	14	623	128	307.35
North Michigan .....	2	89	58	79.75
Totals.....	56	2,691	883	1,531.10
<b>Southern Union Conference</b>				
Alabama .....	4	570	...	554.15
Cumberland .....	6	475	...	301.15
Florida .....	3	108	...	141.45
Georgia .....	10	584	...	752.70
Louisiana .....	7	621	...	688.40
North Carolina .....	8	516	...	294.10
South Carolina .....	12	913	...	752.70
Tennessee .....	12	835	...	837.50
Totals.....	62	4,622	...	4,322.15
<b>Central Union Conference</b>				
Colorado .....	16	1,203	409	1,193.00
Kansas (two months) .....	..	...	...	2,042.75
Missouri .....	10	465	156	527.50
Nebraska .....	16	1,318	257	1,056.25
Wyoming .....	1	17	4	21.00
Totals.....	43	3,003	826	4,840.50
<b>Southwestern Union Conference</b>				
Arkansas .....	2	106	36	100.00
Oklahoma .....	..	584	152	426.80
Texas .....	20	1,327	266	850.50
Totals.....	22	2,017	454	1,377.30
<b>North Pacific Union</b>				
Western Oregon .....	5	153	61	111.00
Western Washington .....	3	162	64	57.95
Idaho .....	3	105	122	147.50
Montana .....	1	27	6	15.00
Upper Columbia .....	3	320	267	507.70
Totals .....	15	767	520	839.15
<b>Pacific Union Conference</b>				
Arizona .....	1	...	...	10.55
California .....	12	...	841	1,112.45
Utah .....	2	...	...	457.25
Totals .....	15	...	841	1,580.25
<b>Australasian Union Conference</b>				
.....	..	2,604	1,059	4,742.00
<b>British Union Conference</b>				
.....	52	3,895	2,329	2,388.50
<b>Canadian Union Conference</b>				
.....	6	147	116	135.25
<b>German Union Conference</b>				
.....	262	21,952	...	6,818.80
<b>General Summary</b>				
Atlantic Union .....	44	2,647	1,026	1,441.77
Lake Union .....	56	2,691	883	1,531.10
Southern Union .....	62	4,622	...	4,322.15
Central Union .....	43	3,003	826	4,840.50
Southwestern Union .....	22	2,017	454	1,377.30
North Pacific Union .....	15	767	520	839.15
Pacific Union .....	15	...	841	1,580.25
Australasian Union .....	..	2,604	1,059	4,742.00
British Union .....	52	3,895	2,329	2,388.50
Canadian Union .....	6	147	116	135.25
German Union .....	262	21,952	...	6,818.80
Grand Totals .....	577	44,345	8,054	\$30,016.77

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Calcutta Sanitarium

It is now one year since we landed in India—a year filled with varied experiences. We realize more than ever before that a Christian ought never to be discouraged at whatever may come, for we now see that things which at first we could not understand, were directed by a wiser mind, for our good in the end.

Since the sanitarium work has been established in Calcutta, it has been carried on under most trying circumstances, there being but few institutions operating under like conditions. In the European quarter where the sanitarium is located, the rents and other expenses are exorbitant, and this made it necessary either to charge a high rate for our work, or to operate at a loss.

Calcutta has a number of large government hospitals where people may receive good medical attention and care free, or at a very nominal charge.

The climate of Calcutta is very trying, and the institution has been short of workers, which meant that those here must overwork under these trying climatic conditions. This is the reason so many of our faithful nurses have broken down in health.

During the hot season, lasting for about seven months, every one who can leave Calcutta goes to the hills; thus a greater portion of the year our patronage is low. After we became better acquainted with the conditions and needs of this field, and studied carefully the instruction regarding locating our sanitariums, the conviction became strong that this institution should be located in a more favorable place.

As this matter was considered by the advisory board it was clear that God's hand was leading, for all had received definite impressions along this same line.

The Lord in a marked manner cleared up difficulties which seemed at first impossible to overcome.

After a careful study of the field, it was decided to locate the sanitarium in Mussoorie, the same station where our Mountain Mission Home is located. Mussoorie is an ideal location for a sanitarium. It is a beautiful little city, at an elevation of seven thousand feet, in the bosom of the Himalaya Mountains amid the most delightful mountain scenery, with a climate equal to Colorado. The cool, fresh air from the snow-capped mountains beyond does wonders for those who visit this place yearly to overcome the evil effects of the plains.

Adding to these natural advantages

the sanitarium principles and methods, it would seem that here nature and science can meet under the most favorable conditions for the restoration of health. And here our medical workers will not be subjected to the debilitating climatic conditions while carrying on their taxing work.

We are now in the midst of packing and moving. By April 1, when the season in the hills opens, we shall be ready to receive our patients at the Mussoorie Sanitarium.

As the great burden which has hindered the advancement of this work is lifted, we confidently expect to see the medical work become the power in this field which it was meant to be, breaking down prejudice and preparing hearts to receive the truth either now or during the loud cry.

From all indications India will have some interesting reports to send in during the coming year. We hear the sound of a going, and you know what that means.

Keep a watch on India, and your hearts will rejoice in what the Lord is able to do.  
H. C. MENKEL, M. D.

### Findings

Dr. R. S. CUMMINGS, and wife, *née* Jessie Counselman, are in charge of the Paradise Valley Sanitarium, National City, Cal.

Dr. Estella Houser is lady physician in the Nebraska Sanitarium, at College View, Neb.

Dr. F. F. Abbott has accepted a position with Dr. H. F. Rand in the St. Helena (Cal.) Sanitarium.

Dr. Mary B. Dryden is associated, as lady physician, with Dr. Henry Habenicht in the Iowa Sanitarium.

The number of guests in the Paradise Valley (Cal.) Sanitarium is steadily increasing. About twenty are enrolled at present.

The Washington Sanitarium at Takoma Park, and the Branch Sanitarium at Nos. 1 and 2 Iowa Circle are enjoying a good patronage. The former has twenty-five patients, and the latter a full house.

## Current Mention

—With hundreds of militiamen present and martial law in force at Muncie, Ind., the cars were run about all day, January 5, manned by imported strike-breakers. Aside from the throwing of a few missiles, there was no disturbance.

—It is reported from Vancouver, British Columbia, that hundreds of Japanese ex-soldiers there have been ordered by the mikado to return at once to Japan. The French press has made much of this and other incidents, declaring that war between Japan and the United States is imminent.

—Victor Emanuel, king of Italy, was forcibly reminded of the hard times existing among his subjects, when driving January 7 to inspect a monument being erected to the memory of his grandfather. A great crowd of unemployed rushed for his carriage, shouting: "Give us bread or give us work." The police dispersed the crowd.

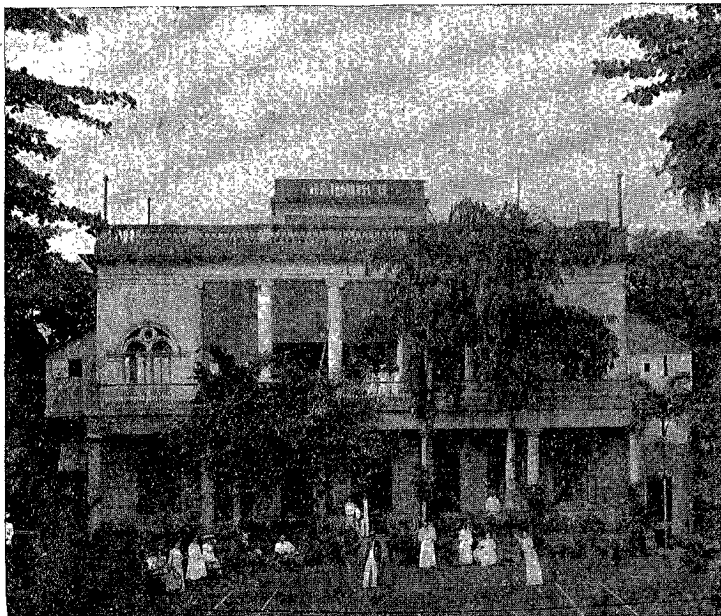
—News has been received of heavy loss by storm and tidal waves on the Japanese coast. Nine steamers and forty sailing craft are reported to have foundered, with considerable loss of life. Nearly 600 fishing vessels were wrecked or carried away, and over one thousand buildings were flooded by tidal waves in which many were drowned.

—The first electric train was operated through the Hudson River tunnel between Hoboken, N. J., and Christopher Street, Manhattan, January 4, carrying a company of officials and other interested ones. The tunnel will probably be opened to the public the latter part of the month. On January 9 the regular passenger service was opened.

—For some days a "rent strike" has been in progress among the tenement dwellers on the East Side of New York. Because of the refusal of the renters to pay the rents charged, and the refusal of the landlords to reduce them, the courts were unable to meet the demand for dispossession papers. Many landlords were flooded by threats of having their houses visited by the fire department if the tenants are dispossessed.

—George A. Pettibone, accused of conspiring with Charles H. Moyer and William D. Haywood, the president and secretary of the Western Federation of Miners, to murder the former governor of Idaho, Frank Steunenberg, was acquitted January 4. At the same time the case against Moyer was dropped. Haywood was acquitted last summer.

—The annual report of Police Commissioner Bingham, of New York City, made public January 4, shows that there were more than double the number of arrests for felonies in 1907 than in the preceding year, and double the number of convictions. At the same time there were four times as many arrests and convictions for misdemeanors as in 1906.



THE SANITARIUM AT CALCUTTA, INDIA

## 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 Service for Sabbath, February 1 Program

SONG: "Religious Liberty," by Ethna  
Mercedes Heeber. (See below.)  
Tune: "America."

PRAYER.

SONG: "Hymns and Tunes," No. 1379.  
READING OF ARTICLE: "A Review of  
the Religious Liberty Work for 1907,  
and the Outlook for 1908."

COLLECTION for the General Religious  
Liberty Work.

CLOSING SONG: "Hymns and  
Tunes," No. 1397.

#### Religious Liberty

O LAND of conscience, free!

Religious liberty

Hath been thy guide;

Land where both church and state

Are noblest separate;

We pray our nation, great,

In truth abide

"May just and righteous laws  
Uphold the public cause,"

And right prevail;

Let all who doubt thy Word

By thy great love be stirred,

And teach the truths they've heard,

And wrong assail.

Let justice guard our right,

And shield from dangerous might

Of unjust law;

Let legislation be

For light and liberty;

Let holy Sabbath, free,

Stand without flaw.

Our father's God, in thee

Freedom and unity

Be always found;

Let conscience show to each

What day and creed to preach,

And thus thy blessings reach

To all around.

### A Review of the Religious Liberty Work for 1907, and the Outlook for 1908

It seems fitting, as we are standing upon the threshold of another year, to pause and take a retrospective view of our experiences in this important branch of the Lord's work during the past year, and consider its present aspects, and the outlook for the future.

As in other lines of our work, the past year has been one of special interest and activity in the religious liberty work. We trust that all will be interested and blessed in the following study.

1. What relation has the question of religious liberty to the third angel's message?

Answer.—We have but to study the third angel's message itself, as recorded in Rev. 14:9-12, and note other scriptures directly relating to it, such as that

recorded in Rev. 13:8, 11-18, to see that the questions of free worship and of forced worship are inseparably connected with this message, and are a vital part of it.

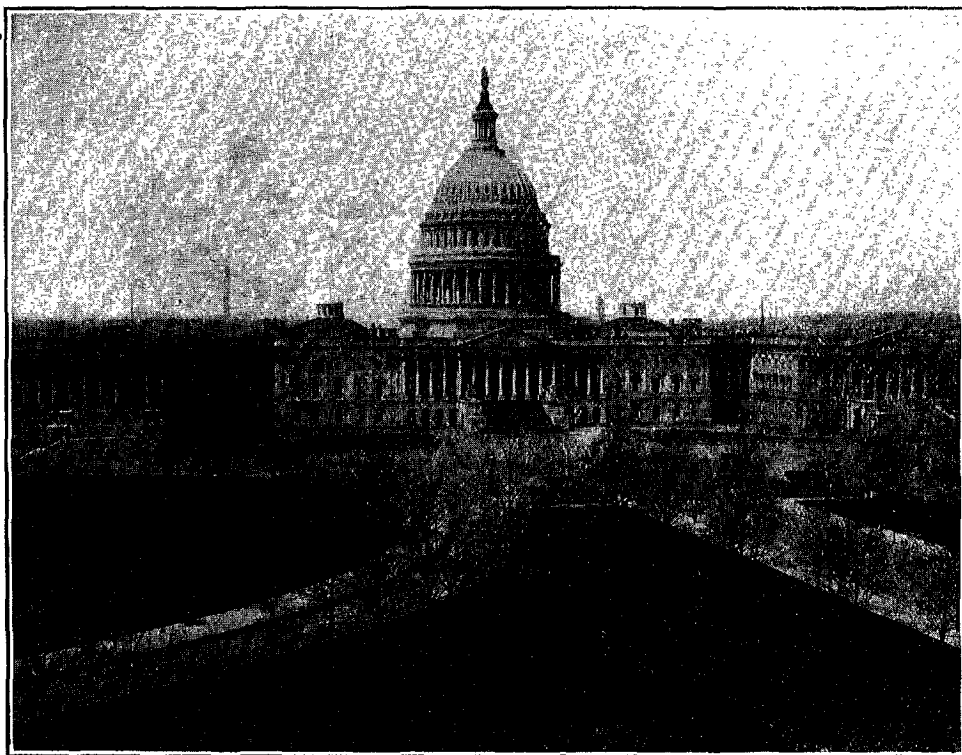
2. Read the two scriptures referred to.

3. Since the Bible teaches that apostate Protestantism in the New World is to form an image to the beast and enforce its mark under severe penalties, and that there is to be a revival of the spirit of religious intolerance and persecution throughout the world in these last days, why spend time and means in opposing these things?

Ans.—"God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their

4. When the Blair Sunday Rest bills were being introduced into Congress about twenty years ago, what word came to us?

Ans.—"The peculiar work of the third angel has not been seen in its importance. God meant that his people should be far in advance of the position which they occupy to-day. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation, and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people,—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little im-



UNITED STATES CAPITOL, FRONT VIEW

Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is not time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whether the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith."—"Testimonies for the Church," Vol. V, page 452.

portance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."—*Id.*, Vol. V, pages 714, 715.

5. In consequence of a lull in our religious liberty work a few years ago, what did the National Reformers say?

Ans.—At the annual convention of the National Reform Association, held at Allegheny, Pa., Dec. 7, 8, 1905, one of the speakers said: "Where are our enemies to-day? Where is the Secular League that threatened to undermine our very existence? Where is the Seventh-day Journalism that fought us so vigorously?—They are all disorganized and silent. They have come to naught. This is evidence that we are organized and founded in our principles upon the divine plan, and that God is with us and against them."

6. To what crisis will the people of God finally be brought?



*Ans.*—"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the 'rulers of the people.' 'It is expedient for us,' said the wily Caiaphas, 'that one man should die for the people, and that the whole nation perish not.' This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts."—*"Great Controversy," page 615.*

"I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death."—*"Early Writings," page 143.*

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther. . . . The Protestant world to-day see in the little company keeping the Sabbath a Mordecai in the gate. His character and conduct, expressing reverence for the law of God, are a constant rebuke to those who have cast off the fear of the Lord, and are trampling upon his Sabbath; the unwelcome intruder must by some means be put out of the way."—*"Testimonies for the Church," Vol. V, page 450.*

7. What are some of the evidences that we are nearing this crisis?

*Ans.*—The widespread agitation over the Sabbath question, the almost universal demand for Sunday enforcement, and the federation of various bodies, both civil and religious, both Protestant and Catholic, with a view to controlling legislative assemblies and shaping legislation to desired ends.

8. Mention some of the things which have taken place recently in the line of Sunday legislation.

*Ans.*—Seven Sunday bills were introduced into the Fifty-ninth Congress, the measure for the Sunday-closing of the Jamestown Exposition passing. Three have already been introduced into the present, or Sixtieth, Congress. Canada passed a stringent Sunday law about

a year ago; the State of Idaho also passed a Sunday law last winter, leaving California only, of all the States in the Union, without a Sunday law; and a most desperate effort was made to bring that State into line in this respect during the last session of its legislature. This attempt, however, through the earnest efforts of our people and the good providence of God, was defeated. France has passed a one-day-in-seven Sunday-rest law, and the advocates of Sunday legislation have made some headway in securing a legal recognition of Sunday in such countries as China and Japan. A Sunday bill has been introduced into the legislature of Oklahoma, the latest State to come into the Union. Protestants and Catholics have united in Washington, D. C., in an effort to uphold the Sunday institution, and the friends of Sunday enforcement throughout the country are rallying their forces in a determined effort to secure from Congress the passage of a Sunday law for the District of Columbia, during the present session. Even the old Maryland Sunday law of 1723, once incorporated by Congress as a part of the laws of the District of Columbia, has been dug up, and a test case started over it, to see if it is enforceable in the District. All over the country there has been a general uprising for Sunday enforcement, as witnessed in the campaigns inaugurated recently in such large cities as Chicago, New York, Kansas City, and Topeka. Prominent judges and governors of various States are becoming the active champions of National Reform principles.

9. What are we doing to stem the rising tide of opposition, and enlighten the people in regard to the evils of religious legislation and the momentous issues involved in this question?

*Ans.*—As far as possible, we have endeavored to encourage our people to meet these issues whenever and wherever they have arisen, by interviewing the people, writing articles for the press, circulating literature and petitions, writing letters to prominent men, holding public meetings, and praying the Lord to hold the elements while the work was being done. As a result, many millions of pages of religious liberty literature have been distributed throughout the land during the last few years; hundreds of thousands of signatures have been secured to petitions against religious legislation; our religious liberty magazine, *Liberty*, is having the largest circulation any journal of this character we have published has ever had; a large share of the legislators of the country, both State and national, are receiving this publication regularly; mass meetings have been held in prominent cities, such as Washington, Boston, Willimantic, Grand Rapids, Kansas City, Topeka, and other places; hearings have been secured, movements looking toward religious oppression have been held in check, and Sunday bills defeated. And yet we feel that we are not doing a tenth of what we ought to be doing, and what must be done.

This first day of February is the day set apart by the General Conference for the annual contribution to the General Religious Liberty Department.

Among some of the expenses which have to be borne by the Department are the following:—

Office expenses; namely, stationery, postage, etc.; supplying the members of Congress annually with four hundred and ninety-two subscriptions for *Liberty*, besides furnishing as many more to other prominent officials throughout the country; assisting in supplying literature when special campaigns are going on in different localities in opposing Sunday-closing crusades; furnishing thousands of pages of literature for distribution at such places as the Jamestown Exposition; and in addition to the foregoing, the printing of an enormous number of petition blanks, as well as the document sent out with the petition blanks, showing the dangers of the proposed religious legislation. At present we are engaged in a campaign here in Washington which will require one hundred thousand copies of special tracts, which are prepared for the purpose of being placed in every home in the District of Columbia. During the past year the chairman of the Bureau has attended meetings in the interests of the religious liberty work, in a large number of States.

The outlook for the ensuing year indicates still greater demands upon the General Conference Religious Liberty Department. The tide of religious legislation is rolling in from every direction. Now is our opportunity to enlighten the people before the crisis overtakes us.

We urge that every one do his best to make this religious liberty offering proportionate in amount to the great needs of the hour, in order that the people may be enlightened concerning the dangers that threaten freedom of conscience, thus holding in check the persecution which will ultimately overtake God's remnant people.

RELIGIOUS LIBERTY BUREAU:

K. C. RUSSELL, *Chairman*;  
W. A. COLCORD, *Secretary*.

### Religious Liberty Notes

A DECISION will soon be rendered by the United States Supreme Court which will either sustain or disapprove the boycotting methods which are being so universally employed by the labor union organizations.

As the climax to an impassioned address, recently delivered by Judge Wallace in the Benton Boulevard Baptist Church, of Kansas City, Mo., on the enforcement of Sunday laws, he said: "I have twelve months and fifteen days more of office, and every hour and minute of it shall be devoted to this cause, so help me God!"

The following editorial, which appeared in the Bridgeton (N. J.) *Evening News*, of Dec. 21, 1907, shows the interest there is in that city on the Sabbath question: "Our correspondents and others will appreciate our position when we say that we have now on hand no less than fourteen letters pertaining to the Sabbath question, and this notwithstanding that we have published many on the subject. The abundance of letters received and the diversity of points from which they come, is an evidence of the deep and widespread interest in this question. During the holiday season we have been hindered to some extent in publishing them. We will do the best we can. No one can do more."

## Young People's Work

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

M. E. KERN, - - - - - Chairman  
MATILDA ERICKSON, - - - - - Secretary

### Missionary Volunteer Day

THE General Conference Committee has appointed Sabbath, March 7, as Missionary Volunteer Day, to be observed by all our churches. Let our church officers and Young People's Society leaders pray earnestly and plan definitely for this special effort in behalf of our young people's movement.

While it is difficult to get many of our young people to report work done, I am sure that every lover of this message will rejoice at the showing made in the following general summary of their work for the quarter ending Sept. 30, 1907:—

Number of Societies .....	242
Membership .....	4,756
Members in State Societies.....	260
Missionary letters written .....	2,446
Missionary letters received .....	997
Missionary visits .....	5,662
Bible readings or cottage meetings	2,248
Subscriptions for periodicals ...	1,807
Papers sold .....	41,937
Papers mailed or given away ...	72,161
Books sold .....	6,719
Books loaned .....	2,163
Pages of tracts sold .....	12,536
Pages of tracts given away .....	254,496
Hours of Christian Help work.....	115,061
Persons given food and clothing	831
Offerings for home missions..\$	633.08
Offerings for foreign missions..	1,082.77

The full summary by conferences is given in the *Instructor* of January 28. The summer quarter is in some respects the poorest in the year. We can see from this report what our youth can do when fully aroused to action.

President Roosevelt says, "If you are going to do anything permanent for the average man, you have to begin before he is a man." Let us with zeal and patience train our youth in lines of work they can do, thus keeping alive and active in their hearts the spirit of service, and prepare them for wider fields of usefulness.

### The Morning Watch Calendar

THE way the orders for the Morning Watch Prayer Calendar are pouring into our office at College View is very encouraging to those who are praying for a deepening of spiritual life among us. Not only the young people but all classes are asking for this daily reminder of devotional Bible study.

We are very sorry that there has been a delay in getting out the calendar. It will be mailed very shortly now, but we give herewith the page for January, that all may begin at once. The cost of the calendar is six cents, and should be ordered from the conference secretary of Missionary Volunteer work, or from the General Conference Missionary Volunteer Department at College View, Neb.

#### January

##### God's Love and the Sinner's Need

Read "Steps to Christ," chapters "God's Love for Man" and "The Sinner's Need of Christ."

"Immortal love, forever full, forever flowing free;  
Forever shared, forever whole, a never-ebbing sea."

#### FULNESS OF GOD'S LOVE

- We. 1. John 3:16  
Th. 2. Exodus 34:5-7  
Fr. 3. Psalms 86:5  
Sa. 4. Ephesians 2:4-7  
Su. 5. Romans 8:37-39

#### CONSTANCY OF HIS LOVE

- Mo. 6. Isaiah 54:7-10  
Tu. 7. Jeremiah 31:3  
We. 8. Isaiah 43:1, 2  
Th. 9. Hosea 14:4  
Fr. 10. Ephesians 3:17-19

#### TENDERNESS OF HIS LOVE

- Sa. 11. Psalms 103:13, 14  
Su. 12. Deuteronomy 32:9-12  
Mo. 13. Lamentations 3:32, 33  
Tu. 14. Isaiah 49:15  
We. 15. Ephesians 5:2  
Th. 16. Deuteronomy 33:27

#### GOD'S LOVE IN US

- Fr. 17. Romans 5:5  
Sa. 18. Philippians 1:9  
Su. 19. 1 John 4:17-29  
Mo. 20. John 14:23

#### OUR HELPLESSNESS

- Tu. 21. Ephesians 2:12  
We. 22. Isaiah 59:1, 2  
Th. 23. Isaiah 53:6  
Fr. 24. Proverbs 5:22  
Sa. 25. Romans 7:14-20  
Su. 26. Jeremiah 13:23

#### OUR HELPER

- Mo. 27. Romans 5:8  
Tu. 28. Acts 4:12  
We. 29. 1 Peter 1:3-5  
Th. 30. John 3:14, 15  
Fr. 31. Isaiah 55:6, 7

SUBJECTS FOR SPECIAL PRAYER: Those for whose salvation you have a special burden. The young people of your church. Those who are persecuted for conscience' sake. The Southern field.

### Helps for Conventions

INQUIRIES have been made for the best helps in preparing for elders' meetings, young people's conventions, and such general meetings where the young people's work is discussed. The best single work is the Report of the Sabbath-school and Young People's Convention. This report contains the papers read at the convention, touching every phase of the work. It can be obtained for ten cents from the Review and Herald Publishing Assn., Takoma Park, D. C., while the edition lasts.

We shall be glad to correspond with any who need help in preparing for convention work, and will send Testimonies relative to the work and such matter as we may have.

"THE darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"

## NOTICES AND APPOINTMENTS

#### Notice!

THE annual meeting of the Indiana Medical Missionary and Benevolent Association will be held at Lafayette, Ind., in the church used by the Seventh-day Adventists on North Ninth St., at 10 A. M., Jan. 16, 1908, for the purpose of electing officers, and transacting such other business as may legally come before the Association.

W. J. STONE, *President*;  
W. W. WORSTER, *Secretary*.

#### Notice!

THE fifth annual session of the Southern Illinois Conference Association of Seventh-day Adventists is called to convene at 2 P. M., in the hall used by the Seventh-day Adventist church, on North Water St., Decatur, Ill., Monday, Jan. 27, 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 this body.

W. D. PARKHURST, *President*,  
GILBERT J. ILES, *Secretary*.

#### Southern Illinois Conference

THE fifth annual session of the Southern Illinois Conference of Seventh-day Adventists will be held in the hall used by the Seventh-day Adventist church, on North Water St., Decatur, Ill., Jan. 23-27, 1908, for the election of officers and the transaction of such other business as may be necessary. The first meeting will be held at 2 P. M., Thursday, Jan. 23, 1908.

All our churches should send a full delegation—one delegate for each organization, regardless of numbers, and one additional delegate for every fifteen members.

W. D. PARKHURST, *President*.

#### Annual Meeting of the Northern Illinois Medical Missionary and Benevolent Association

THE Northern Illinois Medical Missionary and Benevolent Association will hold its next annual session at the Seventh-day Adventist church, Forty-sixth Street, in the city of Chicago, Ill., at 9:30 A. M., Monday, Feb. 10, 1908.

The legal business to be transacted at this meeting will be the election of three directors to act for a term of three years as members of the board of the Tri-City Sanitarium, of Moline, Ill.

The legal voters of this meeting will be the accredited delegates to the Northern Illinois Conference of Seventh-day Adventists, to be held at that time and place.

WM. COVERT, *Chairman*.

#### Northern Illinois Conference

THE fifth annual session of the Northern Illinois Conference of Seventh-day Adventists is hereby appointed to be held Feb. 6-10, 1908, in Forty-sixth Street church, Chicago, Ill., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the assembled delegates.

The officers to be elected are: a president, secretary, treasurer, missionary secretary, missionary field secretary, educational superintendent, Sabbath-school secretary, religious liberty secretary, an executive committee of seven members, and a board of education to consist of five members.

The delegates to the conference will consist of the executive committee, the accredited laborers of the conference as delegates at

large, and delegates to be elected by the churches upon the basis of one delegate for each church, and one additional delegate for every fifteen members. The first meeting of this session is to be opened at 10:30, A. M., Thursday, Feb. 6, 1908.

WM. COVERT, *President*.

### Notice!

THE annual meeting of the Indiana Association of Seventh-day Adventists will be held in Lafayette, Ind., in the church used by the Seventh-day Adventists on North Ninth St., at 3 P. M., Jan. 16, 1908, for the purpose of electing officers, and transacting such other business as may legally come before the association.

W. J. STONE, *President*,  
W. A. YOUNG, *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*.

### Pacific Union Conference Biennial Meeting

THE fourth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist church at Sanitarium, Cal., Jan. 17, 1908, and continue until the 25th, for the purpose of electing the officers and executive committee of the Pacific Union Conference for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference is entitled to one delegate in the sessions of the conference, without regard to numbers, and one additional delegate for every three hundred church-members.

The conference will be organized at 9:30 A. M., Sunday, Jan. 19, 1908.

H. W. COTTRELL, *President*;  
J. J. IRELAND, *Secretary*.

### Annual Meeting of Illinois Conference Association of Seventh-Day Adventists

THE Illinois Conference Association of Seventh-day Adventists is hereby appointed to convene in annual session at 2 P. M., Friday, Feb. 7, 1908, at the Forty-sixth Street church of Seventh-day Adventists, in the city of Chicago, Ill. The legal voters of this association are the accredited delegates from the churches in the Northern Illinois Conference, the executive committee of the conference, and such other persons as may be delegates in attendance at the annual session of the Northern Illinois Conference to be convened at that time, for the purpose of electing a president, a vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transaction of such other business as may properly come before delegates in annual session.

WM. COVERT, *President*.

### Notice!

THE fourth biennial session of the Southwestern Union Conference will be held in the Seventh-day Adventist church at Keene, Tex., Feb. 4-11, 1908, for the purpose of electing officers for the ensuing two years, hearing reports from the officers and department secretaries, and for the transaction of any other business that may properly come before that body. Each organized conference is entitled to the following representation: Besides its president, one delegate for each one hundred church-members in the conference. Each recognized denominational institution within its territory is entitled to one delegate, to be elected by its managing board. A full delegation is desired.

C. N. WOODWARD,  
*Secretary*.

### Clothing for the Needy

MRS. MARIA KEELE, clerk of the Seventh-day Adventist church at Leach, Tenn. (Star Route), can use a considerable quantity of clothing among the needy. It should be sent prepaid. Clothing for both children and grown persons will be thankfully received.

### 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.—Ripe olives of quality better than usual. Reliable distributors wanted. Instructions how to handle olives. Labels, etc., sent on application. Address W. S. Ritchie, Corona, Cal.

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. Address Rapid Steam Cooker Co., Laura, Ohio.

WANTED.—By man and wife (Sabbath-keepers), the management of treatment rooms or small sanitarium in a city. Are nurses. Can give good treatments, and have business ability. Would purchase part interest in an established paying business. Address R. A. De Butte, Auburn, Ind.

WANTED.—An experienced girl for general housework, one who understands hygienic cooking. German girl who speaks German well preferred. Good wages; every home privilege. If necessary will defray traveling expenses out here. Address Mrs. Katherine Schlee, Cottage Grove, Ore.

NOTICE.—I have found a nice body of rich farming land in New Mexico. It is unoccupied and unsurveyed, but at a small cost can be surveyed. This is free government land, and will make excellent homes. Any one desiring information write, enclosing stamp for reply, to Prof. H. E. Giddings, Kenna, N. M.

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; 1/4-

bbl. or bbl. lots at 60 cents a gal. We pay the freight on can lots to all points east of the Mississippi at the following rates: 5 gal., 80 cts. gal.; 10 gal., 75 cts. gal.; crate of 8 one-gal. cans, 80 cts. gal. Twenty-five cents extra on above to New England States; 90 cts. to Western States; and \$1.90 to Gulf States. This is the original sanitarium cooking oil. Write for prices and freight rates on bbl. and 1/2-bbl. lots. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

## Obituaries

HENDERSON.—Died at Santa Ana, Cal., Dec. 2, 1907, of quick consumption, Anna May Henderson, aged 34 years. Sister Henderson was baptized June 16, 1888, and labored twelve years in the Review Office, at Battle Creek, Mich. She died as she had lived—full of faith and confidence in God. Her life had been devoted to her parents, who are left to finish the journey childless, but not hopeless.

W. M. HEALEY.

RAVEY.—Died at Newburg, Wis., Nov. 12, 1907, of lockjaw, the result of a gunshot wound, Andrew Ravey, aged 53 years, 9 months, and 13 days. He had been a member of the Seventh-day Adventist Church for a number of years, and was elder of the church near Royalton, Wis., at the time of his death. He leaves a wife, six sons, and five daughters to mourn their loss. Words of comfort were spoken by the writer, at the home of the deceased.

THEO. G. LEWIS.

GALVIN.—Died at her home near Rum-mells, Iowa, of meningitis, Mrs. Bertha May Galvin, aged 24 years, 8 months, and 18 days. Last May Brother and Sister Galvin were baptized, and united with the Des Moines church. She died in the faith, with the blessed assurance of a part in the first resurrection. Her remains were taken to Woodburn, Iowa, where the funeral service was conducted. Words of comfort were spoken by the writer from Rev. 14:13.

T. GODFREY.

TIBBETS.—Died at Tell City, Ind., Nov. 23, 1907, James O. Tibbets. He was born Jan. 19, 1852, and was a member of the Christian Church until 1899, when he accepted present truth under the labors of Elder J. S. Shrock, and became a faithful member of the Seventh-day Adventist Church. He was the father of six children, five of whom still survive; also his wife, mother, and two sisters are left to mourn his death. Words of comfort were spoken by the writer to a large congregation.

U. S. ANDERSON.

DAVIDSON.—Died at her home near Wapakoneta, Ohio, Nov. 18, 1907, of tuberculosis, Ada Maude Davidson, aged 23 years, 8 months, and fourteen days. When about thirteen years old, she was baptized by Elder E. J. Van Horn, and united with the Walnut Grove church, of which she was still a member at the time of her death. She was very patient and resigned to God's will. She leaves a father, mother, two sisters, one brother, and many friends to mourn their loss. We laid her to rest in Elm Grove Cemetery at St. Mary's, to await the call of the Life-giver.

LILLIAN LUTZ.

JOHNSTON.—Died suddenly at her home in Boggstown, Ind., Nov. 25, 1907, of apoplexy, Sarah E. Carson Johnston. She was born in 1840, and became a charter member of the Seventh-day Adventist church at Boggstown in 1886. She was well known for her kindness of heart, and was in a Bible sense "given to hospitality." We laid her to rest in the narrow chamber of the dead with the blessed hope of soon meeting her again in the first resurrection. A large number of relatives and friends gathered at the funeral in the church, where words of comfort were spoken by the writer.

ARTHUR W. BARTLETT.



WASHINGTON, D. C., JANUARY 16, 1908

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

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THE new rate for *Life and Health* is 75 cents a year, from this time on. The price of 25 to 500 copies of any one issue, to one address, is 4 cents a copy. Special rates on 500 to 1,000 copies, and also on 1,000 or more copies.

WILL those who have ordered, or wish to order, the Morning Watch Calendar, issued by the Missionary Volunteer Department of the General Conference, please note that all orders for it should be sent to the Young People's Department, College View, Neb. Please read announcement on page 22 of this paper. This Office does not carry these Calendars in stock, and all orders sent us are forwarded to College View.

WE call attention to the new rate of \$1 a year for the *Instructor*, beginning with Jan. 1, 1908. All subscriptions, both old and new, are now one dollar a year. In clubs, the rate is 65 cents a copy for clubs of five or more to one address. Less than five copies, \$1 a year.

A REPRODUCTION of the striking first-page design of the *Watchman* special will be found on page 2 of this issue, together with a setting forth of the great theme of that issue — "The Morning Cometh." Those who have seen this number of the *Watchman* declare it to be the best issue of that paper ever published.

OUR first-page illustration is a picture of the famous statue of Moses, wrought by Michael Angelo. This statue stands in the Church of St. Peter-in-the-Chains in Rome, surrounded by other statuary which in itself would be considered of great excellence, but which is here used merely as the setting for this statue. It is considered to be the crowning work of the famous sculptor.

THE Religious Liberty program for Sabbath, February 1, will be found on pages 20 and 21 of this issue. In view of the wide-spread and rapidly increasing agitation for oppressive religious legislation, we hope our people will carry out the program prepared for that day, and also that a liberal contribution may be given for carrying on the work of the Religious Liberty Department.

THE following letter received at the General Conference Office from Elder D. C. Babcock, of Sierra Leone, West Africa, shows that the true love of this message brings with it a glad willingness to share in all its burdens. He says: "After the general missionary meeting closed, we considered the \$150,000 fund, and found that there remained only £1 9s. 4d. [\$7.15] to make up the full quota for our membership. In less than five minutes this was made up. So that away over in West Africa we, too, can sing the jubilee. It was a time of rejoicing and thanksgiving. As our membership was twenty, our full quota would be just fifty dollars. Amount reported formerly, \$14.06. Balance, \$35.94. This amount we have on hand, so you may charge to this field \$35.94, and credit same to West African Mission on the fund. I assure you it is very encouraging to us as workers, while we are pulling so hard to finish our church building, that our little company would undertake their part of the \$150,000 fund. Most of it was raised by selling books and papers.

ELDER F. C. GILBERT, superintendent of our Boston mission to the Jews, called at this Office with his wife last week on his way to the Pacific Coast in the interests of his mission work. Brother Gilbert gave an inspiring talk to the Takoma Park church Sabbath morning, and another at the young people's meeting in the afternoon. Contributions of means to assist in providing a home of refuge and an industrial school for converted Jews were taken up at both these services.

THERE is going on at the present time in the District of Columbia a campaign in behalf of temperance and the enactment of laws to enforce the better observance of Sunday. It has seemed wise to those in charge of our work here to inaugurate a campaign in behalf of temperance and religious liberty. Accordingly suitable matter has been prepared dealing with these two important interests, and the whole city has been distracted with a view to its systematic distribution. The distribution of this literature has already begun, and it is our belief that much good will be accomplished thereby. The literature consists of a pamphlet of sixteen pages entitled "Prohibition and Sunday Legislation," and a tract of four pages entitled "The Liquor Traffic and Prohibition." These present in clear, forcible language our position regarding the liquor traffic and our unalterable opposition to religious legislation of any kind whatsoever. The first order for these publications called for twenty thousand of each; and the agitation of the Sunday-law proposition throughout the District will insure more of a consideration of the principles contained in these pamphlets than they would otherwise have received. Whether the enactment of Sunday laws during the present session of Congress will be forestalled or not, the people of the District and the members of Congress will have had an opportunity to study the principles involved in the matter.

## Forty Thousand Life and Health

THANKS to the earnest workers who, during the last few months, have made such a splendid record in selling and taking subscriptions for *Life and Health*, three editions aggregating thirty-five thousand copies have been printed for January, and the first printing order for February is forty thousand copies.

During the last few weeks hundreds of nurses, students, and others have been selling this magazine with good success. It is a most excellent journal for pioneer work in behalf of a sanitarium or treatment rooms.

Those who have time to devote to the sale of *Life and Health* can accomplish much good while making more than ordinary wages, if they are near some city or village where large numbers of people can be easily reached. Full information and terms gladly furnished. Address Life and Health, Takoma Park, Washington, D. C.