



# The Advent Review and Herald Sabbath

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No. 4

## This I Know

I do not know how Thou, O Lord,  
Didst ope my eyes, and set me free;  
But this I know, as I was blind  
With dark despair, that now I see.

I do not know how Thou, my Lord,  
Didst still that storm 'on Galilee;  
But this I know, the tempest wild  
Within my heart, Thou calmst for me.

I can not see what will avail  
When I have toiled all night in vain,  
But if Thou bidst me cast my nets,  
I know it will be naught but gain.

I may not always understand  
Just why and how Thou leadest me,  
Why "darkly" through the glass we gaze;  
But this I know, that then I'll see.

So help us, Lord, to question not,  
But trust Thee, even if Thou "slay;"  
For, "we shall know as we are known,  
When all the mists have rolled away."

— C. E. Wells.

## Publishers' Page

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

### The Present Truth In Facsimile

Do any of the REVIEW readers desire to secure a facsimile copy of the first two pages of the first paper — *The Present Truth* — ever published by Seventh-day Adventists, the paper that was the beginning of the REVIEW?

The Review and Herald Publishing Association is reproducing, in facsimile form, the first two pages of Vol. I, No. 1, of that paper, and have added to these two thrilling pages of what is still present truth, a concise statement of the progress in the publishing of the third angel's message during the sixty years intervening between 1849 and 1908.

To possess these facsimile pages with their forcibly impressed truths of the early message, breathing the spirit of the 1844 movement, and revealing marked evidences of the humble means God accepted and used at the hands of men in the beginning of this great and last message to the world, together with a clear yet condensed statement of important facts with the figures and dates as results in the development of the publishing work since 1849, will doubtless be the desire of all of our present REVIEW readers. It will serve both as a relic of our humble beginning in the publishing work, and also as a compendium of facts pertaining to the development of the entire work of the denomination. Price, sample copy, five cents, post-paid; 25 copies, one address, 75 cents.

### The February Number of Life and Health

THE February number of *Life and Health* is now ready. It is essentially a "home number," being filled with valuable instruction especially applicable in the home life. It will, therefore, be appreciated by the general public, and will yield the workers liberal returns for their services.

Its general articles include one from the well-known physician, S. A. Knopf, M. D., of New York, on "Sun, Air, and Water." Dr. Kress treats the subject of "Pneumonia" in a very plain, practical way, and Dr. Leadworth sets forth the "Contagion of Health." Eminent scholars write upon "Consumption," "Fake Meat Inspection," "The Cause of Tuberculosis," "Food Poisoning," "Home Treatment of Tuberculosis," "Prevention of Grip," etc.

Dr. Prince gives an impressive contrast of the physiological methods of sanitariums and the drug practise, and shows why the drugs have a deteriorating effect.

In the Mothers' Department are good things upon the manner of spending the "Winter Evenings at Home with the Children," "The Punishing of Children," "The Regulation of the Food of Infants," etc., and Dr. Lauretta Kress prescribes a simple, yet effective, treatment for croup. Throughout the number, the children receive a good share of the attention of our writers.

Mrs. Fitch gives some new and sur-

prising revelations in connection with her talks on "Dairy Products" and "Substitutes for Butter." Mrs. E. G. White presents the power of prayer in behalf of the sick, and sets forth the principles that should guide those who pray for the sick. The entire number is filled with most practical and essential information in connection with the care of the health, and the prevention and cure of diseases most prevalent at this season of the year.

The outside cover of the February number is very attractive, being printed in colors. This number will be one of the best sellers we have ever issued. Forty thousand copies are provided for before the journal is printed. Doubtless it will have the largest circulation of any number thus far published. We invite all who are anxious to do some good, and who have the time to devote to this work, to correspond with us about the circulation of this popular health journal.

Price, single copy, 10 cents; 2 to 25 copies, to one address, 5 cents; 25 to 500 copies, 4 cents; annual subscription price, 75 cents.

### Making Home Happy and Making Home Peaceful, by Mrs. L. D. Avery-Stuttle

WE call the attention of the readers of the REVIEW to those two important little books, which have done much in times past to make home *happy* and *peaceful*.

Many homes have been wrecked because of the fact that fathers and mothers were not really acquainted with their children. They seem to have forgotten that they were once young. They have unconsciously become harsh, unreasonable, and unsympathetic with their children, and thus fail to make their home attractive,—an abode of love and refinement. The parents forget that the Lord has implanted in the hearts of the children a great love for recreation and beauty. The sad result is seen in thousands of broken and unhappy homes, a multitude of young people lost to the church, and sent wandering in the dark highways of death.

Feeling this fact deeply, the author has tried to point out a better way in the little story, "Making Home Happy," much of which is taken directly from life. The excellent sale of the book in the past testifies to the fact that it meets a long-felt want.

But there are two sides to every question, and the book "Making Home Peaceful," a sequel to the other book "Making Home Happy," was written to emphasize the other side. Having seen by experience that some easily influenced and overindulgent parents needed caution on the other side of the question, and that their children were often allowed to take liberties, and to be rude and disrespectful toward their elders, the author became deeply impressed to add to the first book the second, "Making Home Peaceful," that both parents and children might see and understand their duty toward each other, and that the hearts of the parents might be turned toward the hearts of the children.

Both books are designed to make brighter and more peaceful homes, and to lead the reader toward that immortal home which shall be quietness and peace

forever. Either book will be found very helpful to both old and young, but it will be better if the two are read close together, reading "Making Home Happy" first.

Prices: "Making Home Happy," paper cover, 25 cents; cloth bound, 50 cents. "Making Home Peaceful," 75 cents, all post-paid.

### Early Writings

"WHAT are 'Early Writings'?" "Of what are they composed?" These are questions often asked by our young people, and those who have recently connected with the denomination. For the benefit of such we explain that the book we call "Early Writings" contains a compilation and reprint of the first published Testimonies of the author, Mrs. E. G. White, with foot-notes, giving dates and explanations. It is a reprint of the old book published in 1851 under the title of "Experiences and Views," with no change of the original idea or sentiment.

Although many of the subjects treated in this book have been enlarged upon and brought out in other books by the author, they seem to be especially appreciated in condensed form as given in "Early Writings." This book sparkles with the plain principles of the third angel's message, and brings to the reader a store of information and instruction that will be especially helpful to any individual or denominational worker. It will do more to establish faith and confidence in the gift of the spirit of prophecy than any other book published.

A new edition of this work has been brought out, and is now being bound in pamphlet form at the cost of 35 cents a copy. It is also being bound in the plain cloth for 75 cents, and in the flexible leather binding for \$1.25.

### Conference Laborers' Report Book

THE Review and Herald Publishing Association is completing a Conference Laborers' Report Book, which is intended for the convenience of conference laborers who desire to keep in convenient form a permanent copy of their monthly and annual reports, together with other records for future reference.

It contains twelve blanks for monthly reports, a blank for the annual report, eight pages for cash account, eight pages ruled for recording appointments, eight pages for addresses, six pages for recording the personnel of various standing committees, and ten pages memoranda, making a very attractive and durable pocket book of eighty pages, six and one half by four inches, bound in limp leather. Price, 50 cents, post-paid.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Batlle Creek, Mich.

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

# THE REVIEW AND HERALD

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

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## Editorial

To follow Jesus is not to go ahead of him. Some take their own way, and then try to lay the responsibility upon Jesus for leading them in ways which lead to distress and trial. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

### Sufficient Grace

A DIVINE provision has been made for every need. There is no trial so heavy that divine strength is insufficient to enable us to bear it. There is no temptation so severe that divine grace is unable to make us conquerors over it. And not only is this true for the experiences of believers in general, but it is equally true of every individual and of all situations. "God adapts his grace to the peculiarities of each one's necessity. For rough, flinty paths he provides shoes of iron. He never sends any one to climb sharp, rugged mountainsides wearing silken slippers. He gives always grace sufficient. As the burdens grow heavier, the strength increases. As the difficulties thicken, the angel draws closer. As the trials become sorer, the trusting heart grows calmer. Jesus always sees his disciples when they are toiling in the waves, and at the right moment comes to deliver them. Thus it becomes possible to live a true and victorious life in any circumstances. Christ can as easily enable Joseph to remain pure and true in heathen Egypt, as Benjamin in the shelter of his father's love. The sharper the temptations, the more of divine grace is granted. There is, therefore, no en-

vironment of trial or difficulty or hardship, in which we can not live beautiful lives of Christian fidelity and approved conduct. Instead, then, of yielding to discouragement when trials multiply, and it becomes hard to live right, or of being satisfied with a broken peace and a very faulty life, it should be the settled purpose of each one to live, through the grace of God, a patient, gentle, and unspotted life in the place and amid the circumstances allotted." "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. . . . For when I am weak, then am I strong."

### "Revolution among Seventh-Day Adventists"

UNDER this title there appeared in *The Sabbath Recorder*, the church paper of the Seventh-day Baptists, of Dec. 9, 1907, an article by Dr. A. H. Lewis, the former editor of that journal, giving his views of some recent experiences in our denomination. He declares that "a brief pre-view is necessary for a proper understanding of the situation," and he accordingly sketches and interprets the history of the whole advent movement from the time of William Miller. Whether his "pre-view" is unprejudiced and his interpretation sound may be judged from some extracts:—

Mr. Miller's conclusions were based on an unscientific, unhistorical, and illogical group of notions incorrectly named an "Interpretation of the Book of Daniel." . . . When time went on as usual after April, 1844, the Millerite movement disintegrated as rapidly as it had risen. . . . After the first sad shock of disappointment had passed, various efforts were made to correct errors in the calculation of events, and in unknown factors. This was done under the name of Biblical interpretation, but much of it had no right to that name. The only effort at correction and readjustment that became of permanent value, resulted in the birth of Seventh-day Adventism. . . .

Mrs. Ellen G. White, when a young girl, fragile in health and a victim of catalepsy, became interested in the Millerite movement. She was born in Gorham, Maine, Nov. 26, 1827. Her deep religious convictions, her mental make-up, and her physical state, made mental impressions and religious experiences so vivid, that she became subject to "visions." These were made up of the thoughts, imagery, and religious conceptions with which she was impressed

by the preaching of Mr. Miller and his coworkers. . . .

Unconsciously, perhaps, but not less certainly, a controlling element of self-righteousness developed, and as the new form of organization grew, spiritual tyranny was unavoidable. It was first turned toward the world outside the denomination, but easily unfolded into tyranny over all who refused to accord with the authority represented in "the spirit of prophecy."

Meanwhile a scientific and educational element, "Health Reform," was introduced. . . . While this was made religious in some respects by the rank and file, it was an enlarging and culturing element much broader than the theological system of the denomination. . . . The great Battle Creek Sanitarium became the first and central representative of the medical movement. . . . All this has brought a breadth of culture, a scientific spirit, and a type of individuality in thought and action hitherto unknown. . . .

The scientific spirit, the progressive thought, the revival of individual consciousness, and a growing desire for higher spiritual life on the part of many, set over against spiritual tyranny in the denominational machinery, has created an impassable gulf between the two elements. . . .

The more thoughtful and broad-minded Adventists have discarded, with greater or less unanimity, the doctrine of the "inspiration" of Mrs. White. . . . Disintegration will continue. It will not stop; it can not go backward. While it is primarily a movement within the denomination, it involves tendencies and interests much larger than the denomination.

Dr. Lewis' article is interesting, and in some ways instructive, although not altogether accurate. It presents the view of one who has no sympathy with the doctrine of the near advent, and who attempts to explain the whole advent movement by applying the principles of human philosophy. To him "the results which now appear are by no means unexpected." After "wider study and riper thought" led him to discard such "opinions of the Adventists" as he had previously entertained, he has confidently expected the downfall of the whole system, and now discerns the evidences, satisfactory to him, that the fulfilment of his expectations is close at hand. To one who had decided that the interpretation of the book of Daniel, which was accepted by Adventists is merely "an unscientific, unhistorical, and illogical group of notions," the failure of Adventism was, from the standpoint of scientific thought, simply a question of time.

It may help our readers to interpret Dr. Lewis' article to know that he had

recently been in Battle Creek, presumably a guest at the Battle Creek Sanitarium, and therefore has been looking at things through the Battle Creek glasses. To one stopping at the sanitarium it would be altogether natural and easy to stigmatize our organization as "distinctly hierarchical;" to regard Mrs. White as "a victim of catalepsy;" to write of "spiritual tyranny;" to mention Health Reform as "a scientific and educational element," "an enlarging and culturing element," which brought in "a breadth of culture, a scientific spirit" hitherto unknown; and to speak of those who have made shipwreck of their faith in Mrs. White's writings as "the more thoughtful and broad-minded Adventists." To one who looks upon the lot where the Review and Herald printing plant formerly stood, and who notes a considerable decrease in the size of the congregation at the Tabernacle, and who sees the former offices of the General Conference deserted, but throngs of people at the sanitarium, the conclusion would be plain that the believers in the "hierarchy" and the apostles of "spiritual tyranny" had come to confusion, while "the more thoughtful and broad-minded Adventists" were flourishing like a green bay tree. Dr. Lewis has fallen into the not uncommon error of drawing a large conclusion from too narrow premises and from too limited observation. Because a few dissaffected Adventists formed a Seventh-day Baptist church at Battle Creek, and some who had apostatized from the truth have been disfellowshipped, he seems to have a vision of the "disintegration" of the whole denomination, and the possibility of some accessions to the Seventh-day Baptist body.

But in another particular Dr. Lewis is more accurate in his diagnosis of the situation. His reference to "the scientific spirit, the progressive thought" as having a relation to the so-called "revolution" in this denomination is quite to the point. We believe that we do Dr. Lewis no injustice when we say that he "has the scientific spirit" to that extent that he accepts the evolutionary theory both in science and in theology, and that he is "broad-minded" enough to be in sympathy with the Higher Criticism and some tendencies of the New Theology. He therefore sympathizes with that same scientific spirit and broad-mindedness wherever he meets it, and naturally regards the rejection of these evolutionary and revolutionary ideas by the leaders of this denomination, and their refusal to give them standing ground in the denomination, as evidences of "spiritual tyranny." We plead guilty to the charge that our course in this respect has not been in harmony with the liberal standards now

prevailing; but we do affirm that the gospel message for this generation which is to prepare a people for the coming of the Lord, if true to itself, must be a consistent and continual protest against apostasy from the primitive truths revealed in the Scriptures, a protest against substituting human philosophy or "science falsely so called" for revealed truth, a protest against putting the human in the place of the divine. It was the holding to these original principles and making protest against these perversions within the denomination as well as without, which precipitated what Dr. Lewis is pleased to designate a "revolution among Seventh-day Adventists."

Nearly every other denomination, the Seventh-day Baptists included, we fear, has succumbed to the demands of the "broad-minded" men imbued with "the scientific spirit," and has either repudiated the foundation truths of the gospel or is non-committal concerning them. The Seventh-day Adventists have declined to adopt principles which would set aside the whole Christian economy, and this has brought on a crisis, as the result of which Dr. Lewis prophesies the continued disintegration of this body. Time will deal with his prophecy.

We ask for the proof of "disintegration." Is it a loss in membership? Is it a decrease in tithes and offerings? Is it the collapse of our medical work? Is it a falling off in the circulation of our books and periodicals? There has been an increase in all these items during the last five years, while we have been passing through this "revolution," and in some of them the increase has been very marked. We have no disposition to boast, but we are thankful that the evidences of this "disintegration" are not apparent to us.

From the somewhat easy-going manner in which Dr. Lewis writes of what he regards as the prelude to the downfall of Seventh-day Adventism, we might expect that the Seventh-day Baptists were setting us the example of what a healthy and rapidly increasing denomination ought to accomplish in the world. The Seventh-day Baptists have stood loyally for centuries in behalf of the Sabbath truth, and we honor them for this; but having failed to accept the other truths which belong to the gospel message for this generation, they have missed the opportunity to lead in Sabbath reform, and are falling behind. This declaration that the Seventh-day Adventists are suffering from "disintegration" does not therefore seem quite becoming.

At least one reader of the *Recorder* seems to appreciate that Dr. Lewis' article is not in good taste or justified by the facts, for a letter appeared in the issue of December 30 from which we take the following:—

It is certainly a mistake for the Seventh-day Baptists to mention disintegration, Mrs. Whiteism, or the dissensions at Battle Creek, or anything that might be construed as tending to a feeling of unpleasantness between the two denominations. The Seventh-day Adventists are the only friends that the Seventh-day Baptists have on the face of the earth, and if they are of the belief they have other friends, they are laboring under delusion.

So when we come back to the original proposition that Sabbath reform is the vital question, it must be admitted that the Seventh-day Adventists have been more aggressive or have had greater success; since the statistics show that the Adventists have seven or eight times as many members, in something like one fifth of the number of years.

We wish the Seventh-day Baptists abundant success in all good undertakings, but we do not think their success will be assured by casting reflections upon the Seventh-day Adventists, or by making long arms to those who have been disfellowshipped from this body.

### The Washington Campaign

THE campaign for the enforced observance of Sunday in the District of Columbia is now in full swing. The agitation of the matter has been growing in volume since the first of November, the first definite plans for the conduct of the campaign having been laid on the thirteenth of that month.

On the above date a meeting of the Archdeaconry of the Episcopal Church of Washington was called at St. Steven's church, Bishop Satterlee presiding. At that meeting a joint committee of the various churches reported what had been accomplished as a result of its two meetings. This committee had decided to issue a call for a mass meeting "of all the ministers of all the Christian bodies here in Washington, with the exception of the Adventists and the Jews, of course." The chairman of the committee stated that Dr. Radcliffe was to bring the matter to the attention of Cardinal Gibbons, with a view to securing the attendance and co-operation of all the Catholic clergy of the District. The chairman of the joint committee went on to say that "the main purpose of the whole thing is to get a better law passed for the observance of Sunday in the District of Columbia; and we are trying as far as it seems wise to concentrate on that one object, rather than for various objects in connection with Sunday,—to get a better law for the observance of Sunday introduced."

Thus was the campaign opened in a quasi public way, with the advocates of the only divinely ordained Sabbath excluded, and the church that has substituted a sabbath of its own for the Sabbath of Jehovah made a star member of the organization. In view of the part



Rome has played in establishing the false sabbath, it was but logical that those who are determined to enforce it by law should turn to her for the help which her experience of some hundreds of years in enforcing religious laws and decrees will enable her to give.

It is the purpose of those who are in charge of this campaign that every influence which can be used to make their efforts successful shall be employed. The committee whose recommendations inaugurated the campaign was a joint committee of the various Sunday-keeping churches of the District, and contained also the name of one Jew, Rabbi Abram Simon. However, when the committee was ready for its work, the Jew was brusquely informed that the invitation to the mass meeting did not include him.

The mass meeting was held at the Presbyterian church on New York Avenue, November 25, Rev. Wallace Radcliffe acting as chairman.

At this meeting, following a recommendation of the joint committee, the second Sunday in January was appointed as a day on which all the ministers in the District would set before their congregations the necessity for better Sunday observance and for the enactment of laws by Congress to bring it about. The various speakers deprecated the fact that there was now no civil law to which they could appeal for the enforcement of Sunday observance. It certainly did appear that with no law, either human or divine, the Sunday institution was in a bad way. But the lack of a divine command did not cause the convention as much concern as did the lack of the human command. The sentiment was well voiced by one speaker who said: "Sunday after Sunday, as I go through my parish, I see men employed. No difference between Sunday and any other day. What is the good of my preaching to the people about the keeping of Sunday? It is for the government to set the example for the country."

It need hardly be said that the religion that looks to the government for its commands and examples in matters of faith and practise is hardly an affair of the conscience, of the heart, and of serious conviction. And the preaching that is of no value when the government's example is against it is not the kind of preaching that will do any harm to the kingdom of darkness or reap any beneficial results for the kingdom of righteousness. It is not such preaching as that of Jesus, of Peter, or of Paul, of Luther, or of Wycliffe.

One speaker, in recommending the publication of a pamphlet on the better observance of Sunday, said they should be careful not to call Sunday the Sabbath, "because, if we say Sabbath, we

are up against the Second Adventists and the Jews, and we know how they thwarted our plans on the question of the Bible in the public schools."

The chairman called for remarks from Father McLane, of the Roman Catholic Church, who spoke as follows:—

I have just arrived, so did not get the first part of the meeting. All I can say is that Cardinal Gibbons is heartily in favor of any movement or any combination that will help toward the proper observance of the sabbath. He has always said so. I can say that much for him. In regard to different movements, I am trying to learn what the different movements are, and certainly you will find that the Catholic clergy will be shoulder to shoulder in any rule or order in regard to the proper observance of the Lord's day. [Applause.]

Among those who know the origin of the Sunday institution and Rome's desire for the spiritual headship of Christendom, there has never been any question but that the Roman Church could be counted on to put its blessing upon and its great influence behind a move so much to her liking. She can well afford to seem to play a secondary part in a move that is wholly for her glorification—a move that exalts her sabbath in place of God's Sabbath.

Before this convention closed, a committee was appointed to draft a pastoral letter which should be given out to the members of the various congregations on the second Sunday in January after the sermon upon Sunday observance. A committee was also appointed to make all the preliminary arrangements for a mass meeting to be held as soon as possible after the second Sunday in January. It was arranged that this committee should be composed of clergymen and laymen, in order that it might come before congressmen without the handicap from which the committee suffered last year when they came before the District Commissioners. The committee then was composed entirely of clergymen, and was much embarrassed by the commissioners' questions as to whether this movement were not wholly a ministers' movement, and if not why the committee was composed wholly of clergymen. They will obviate the difficulty this year, but it will be a ministers' movement as truly as was the other. The only difference will be that last year it stood for what it was, and this year it will stand for what it is not; for the movement is the same, the purpose is the same, and the men who are behind it are the same—a fact which the belated addition of laymen to the committee can not alter. Soon after this meeting, and due largely to its influence, four bills were introduced into Congress in behalf of the enforcement of Sunday observance.

#### A Counter Campaign

It seemed wise to the members of our

General Conference Committee, in view of this Sunday-enforcement agitation, and the demand for Sunday laws, to prepare a memorial to Congress, setting forth the true principles of religious liberty and the danger both to the government and to freedom of conscience if the proposed legislation, or legislation of a similar character, should be enacted.

At the same time two pamphlets were published, one advocating the abolition of the liquor traffic and the other protesting against the enactment of religious legislation and setting forth the binding obligation of the true Sabbath. These pamphlets were judiciously distributed over a large portion of the city just prior to the Sunday on which the various pastors were to preach on the topic of Sunday observance and Sunday laws. The people were thus given an opportunity to consider both sides of the question. All the principal papers in the city save one made reference to these pamphlets or published an epitome of their contents. In the *Washington Herald* of January 13 appeared the following setting forth of the pamphlet's contents, under the headings as there given:—

## OPPOSE SUNDAY LAW

### Adventists Disfavor Forced Observance of the Day

*Pamphlet Issued by Seventh-day Believers Sets Forth Protests Against Proposed Legislation by Congress for Sunday Restrictions in District. Means Union of Church and State.*

The Seventh-day Adventists object to the attempt on the part of the churches of Washington and other organizations to have laws passed by Congress to create a "better observance of Sunday."

In a pamphlet issued by the Seventh-day Adventists it is stated that while there is no objection on the part of the organization to prohibition, and, in fact, it favors such a movement, there is a most decided opposition felt to any measure which shall restrict the free enjoyment of personal liberty on Sunday or any other day.

The pamphlet calls upon the Constitution and upon other sources of information for backing in the protests it sets forth. It declares that the enactment of such laws will mean a union of church and state, and further says that all Protestants ought to be opposed to such a measure for this reason, if for no other. "One of the methods," says the report, "by which it is proposed to accomplish this result (a better observance of Sunday), is by inducing Congress to pass a Sunday law for the District of Columbia. We grant the right of any body of men to seek by all proper means to influence public opinion in favor of their religious views, but when they attempt to use the law-making power to compel others to act in harmony with their religious views, we enter an emphatic protest.

"We recognize civil government as of divine origin, but believe in the total

separation of church and state, as enunciated by the author of Christianity in these words: 'Render therefore to Cæsar the things which are Cæsar's, and to God the things that are God's.'

Twenty-four counts, or "protests," are used to display the reasons why the Seventh-day Adventists do not believe that such a "better observance of Sunday" may be sought through the law.

Reason No. 1 states: "Such legislation is religious legislation, and the passing of such laws is a long step toward the union of church and state." In protest No. 2 Madison is quoted as saying that "there is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be the most flagrant usurpation."

#### **Majority Has No Power Here**

Reason No. 3 states that Protestantism was the outgrowth of the feeling that "in matters of conscience the majority has no power." No. 4 says that such laws would mean enforced idleness, and consequently intemperance, and all other sorts of crimes and vices.

No. 5 says that such laws would really mean "a compulsory observance of the day;" No. 6, that such laws, while professing to be in the interest of all laboring men, really enslave such men. It goes on: "The assumption of the right to forbid honest labor on one day involves the right to forbid it on any or all days."

The seventh reason says that such laws attempt to enforce religion under the plea for physical rest. Neander is next called upon, in reason 8, to show that Sunday laws, instead of preserving the Roman Empire, contributed largely to its downfall.

Other reasons protest against such laws, because they are interfering even with those who wish to regard Sunday as the Lord's day; because they are "un-American;" because duty can be directed only by "reason and conviction;" because "no man's right is abridged by the institutions of civil society;" because every man, under the Christian religion, has "the right to believe the gospel or not to believe it."

Again, the pamphlet says that it protests because they (such Sunday laws) commit the law-making bodies to "the settlement of a religious controversy;" because Ringgold said that a church that "connives in the smallest degree at the state's intrusion upon her domain has abandoned *in toto* her claim to be a Christian church."

#### **All Protestants Should Protest**

"Every true Protestant," says the pamphlet, "ought to protest, because Sunday laws will necessarily bring matters of religious faith before the courts for adjudication." President Madison is quoted again in the next protest, in the words, "To God, therefore, not to man, must an account be rendered."

"Moderation and harmony," it is declared in the next protest, will be destroyed by Sunday laws. The church and state should be kept separate, says the next protest. The next protest says that Sunday laws "degrade the whole idea of Sabbath observance to a mere outward ceremony."

The next protest says that Sunday laws have, as their primary purpose, the protection of "a religious institution." Finally, the protest says that, in behalf

of all men, it speaks against such laws, whose adoption will mean "the melancholy spectacle of the abandonment of those principles which have distinguished this country above the other nations of the earth."

The pamphlet closes by saying that the demand that Congress pass a District Sunday law is not a mere local affair, but is of national significance. The idea, it states, is to get Congress committed to Sunday legislation. It quotes the Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

#### **Action Would Affect World**

"And such," says the pamphlet, "is her influence, should America, the land of religious liberty, enter upon a course of forcing the conscience, every other country on the globe would be led to follow her example. In the interests of peace, prosperity, pure religion, and good government, therefore, we appeal to every lover of liberty to oppose this movement."

The report is signed by K. C. Russell, chairman, and W. A. Colcord, secretary, "The Religious Liberty Bureau of the General Conference of Seventh-day Adventists."

In the *Washington Post*, of the same date appeared the following:—

### **AGAINST SUNDAY LAWS**

#### **Adventist Prohibitionists Want No Aid from Congress**

The Religious Liberty Bureau of the General Conference of Seventh-day Adventists has issued a tract favoring prohibition in the District and protesting against the passage of Sunday laws by Congress.

In advocating prohibition the Adventists say intemperance is one of the greatest foes to national life and prosperity, and undermines the foundations of civil society. They say that history fails to show where an individual or a nation has been injured by the restriction in the traffic of intoxicating liquors, while hundreds of volumes would be insufficient to record the damage done through intemperance.

The Adventists protest against the proposed Sunday laws, because they say such legislation is religious legislation, and is but a step toward the union of state and church. They say that such laws are oppressive and are not in the interests of peace, prosperity, good government, and pure religion.

#### **A Symposium Service**

Sunday, January 12, was the day appointed for all the clergymen in the District to preach on the subject of the better observance of Sunday and the necessity for national Sunday laws, and except on the part of the Baptist clergymen there was a unanimity of sentiment in favor of demanding the enforcement of the institution by the power of civil law. In some of the churches there were bitter denunciations of Seventh-day Adventists for their opposition to religious legislation. One clergyman, while holding aloft our protest against religious legislation, declared that "Seventh-day Adventism, that spawn of the devil, has built its nest at Takoma Park,

and is doing there its work of perdition."

On the following day the newspapers contained summaries of, or references to, one or more of the sermons preached on the topic of the campaign; and alongside of these appeared references to the counter campaign or extracts from the document our people had prepared, protesting against the enactment of civil laws to enforce the practices of the church. It was stated by one of the speakers that while there was little upon which they could all unite, they could join their forces upon this matter. The pastor of St. Paul's Catholic church, speaking of this combination for Sunday enforcement, said:—

They [the Protestant churches of Washington] are banded together to accomplish this grand object, and prevent as far as possible its [Sunday's] profanation. Differing from them in many things, in this we can all agree, and must make common cause against the common foe. When Sunday is destroyed, our heritage of Christianity is practically gone.

With both sides bidding for union and working in this "common cause," we have not far to look for the uniting of Protestantism and Catholicism under the one directing head, the chief of the Vatican at Rome. That such leadership is the sure culmination is evidenced by the fact that the thing upon which they are uniting is the foster-child of the papacy. In these sermons strong appeals were made for the enactment and enforcement of Sunday laws, and that the national government set the example in this matter, that its influence might be felt throughout the States and Territories. Said Dr. Radcliffe:—

The nation is made and saved by its sabbaths. The District of Columbia, by its honorable designation as the seat of government, has special influence and responsibility. The national government is much to blame. At the end of every Congress it turns back the hands of the clock, but it can not turn back the hand of God's judgment. This great government is caught in the act of stealing the sabbaths of its dependents. The District has no Sunday law. We should strike for efficient legislation. The working man needs it, humanity needs it, the republic must have it.

It can readily be seen how such utterances as the above are paving the way for the people to put upon those who keep God's law the blame for the disasters and calamities that will fall upon the world in the closing hours of the controversy.

The question of Sunday laws and the fact of the human origin of the Sunday institution were never before brought so emphatically or so generally before the people of the District of Columbia. The people are stirred, and congressmen are being importuned for legislation in behalf of Sunday enforcement. On January 13 Representative Lamar, of Mis-

souri, introduced a bill "for the observance of Sunday in the District." The *Washington Herald* in its report says:—

He said that he was impelled to take such action as the result of the pamphlet issued by Seventh-day Adventists, in which they said any such law was an attempt on the part of the state to adjudicate religious matters.

"I did not know at that time," said Mr. Lamar, "that there is no law in the District governing the closing of stores, and other Sunday observances, and at once began to investigate. I could find no law on that subject, so I asked Major Sylvester about it. The major said there was none. At once I prepared and introduced a bill, and I hope it will become a law. Every State in the Union has laws governing this subject, and the national capital certainly should have."

The bill introduced by Mr. Lamar is patterned after that of the State of Missouri, under which Governor Folk shut up the city of St. Louis, nailing thereto a "lid" that has stayed in place.

Two days later Senator Johnson of Alabama introduced a Sunday-closing bill, designed particularly to close grocery stores and meat markets in the District, and providing severe penalties for failure to obey its provisions.

If any evidence were lacking to prove that we are swiftly entering upon the final struggle in the great conflict, it is furnished by the feverish anxiety of the federated forces of this world to unite church and state in this country, and enforce upon all the distinctive mark of obedience to the papal power. Through all the persecutions that have come to our people under State Sunday laws, we have looked to the national government (free from the fault of oppressive religious legislation), and to the Constitution with its provision against church establishment, as strong and influential factors in restraining the spirit of religious tyranny and persecution in this country. Against that bulwark of defense all the guns of the present Sunday-law campaign are leveled and are doing their deadly work.

It was a union between a ritualistic church and a religio-political state that nailed our Saviour to the cross. "We have a law," said the church, "and by that law he ought to die." The state yielded to the clamor and did the work. And he will be crucified afresh in this age in the person of his followers whenever the decrees and practises of the church are backed by the pains and penalties of civil law. Into that anomalous condition—a union of church and the state—is this "land of liberty" surely drifting to-day. Indications never pointed so strongly as now to the early fulfilment of the thirteenth chapter of Revelation, and in view of that fact, duty never was calling so loudly to this people to spread swiftly and thoroughly God's last message of warning to this generation.

C. M. S.

## One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

### Received on the \$150,000 Fund up to Jan. 7, 1907

#### \*Atlantic Union Conference

*Central New England .....	\$ 2,772.18
Chesapeake .....	592.01
*Eastern Pennsylvania .....	2,524.80
Greater New York .....	1,488.51
*New Jersey .....	1,239.95
Maine .....	744.38
New York .....	2,288.50
*Southern New England .....	1,210.50
*Vermont .....	1,331.74
Virginia .....	862.14
West Pennsylvania .....	1,905.67
*Western New York .....	2,031.09
*West Virginia .....	558.11
Total .....	19,549.58

#### Canadian Union Conference

Maritime .....	317.43
Quebec .....	101.77
Ontario .....	778.15
Newfoundland .....	16.80
Total .....	1,214.15

#### Central Union Conference

Colorado .....	2,638.65
Kansas .....	2,850.73
Missouri .....	1,677.48
*Nebraska .....	5,730.90
*Wyoming .....	780.99
Total .....	13,678.75

#### District of Columbia

*Washington churches .....	1,374.54
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#### Lake Union Conference

East Michigan .....	2,753.51
*Indiana .....	5,214.52
North Michigan .....	1,505.22
*Northern Illinois .....	2,848.36
*Ohio .....	5,748.43
Southern Illinois .....	1,307.99
*West Michigan .....	8,325.70
Wisconsin .....	4,377.55
Total .....	32,081.28

#### North Pacific Union Conference

British Columbia .....	213.00
Montana .....	581.99
*Upper Columbia .....	2,936.43
Western Washington .....	2,378.36
Idaho .....	976.90
Western Oregon .....	2,663.46
Hawaii .....	16.05
Alaska .....	20.00
Total .....	9,786.19

#### Western Canadian Union Conference

*Alberta .....	1,200.80
Manitoba .....	305.30
Saskatchewan Mission Field..	47.60
Total .....	1,553.70

#### Northern Union Conference

Iowa .....	5,724.20
*Minnesota .....	5,620.28
*South Dakota .....	2,659.47
*North Dakota .....	2,085.43
Conference not specified .....	73.82
Total .....	16,163.20

#### Pacific Union Conference

*Arizona .....	466.79
*California-Nevada .....	10,249.03
*Utah .....	434.58
Total .....	13,143.06

#### \*Southern Union Conference

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 .....	572.54
Mississippi .....	384.88
*Georgia .....	441.47
Total .....	6,776.59

#### Southwestern Union Conference

Not specified .....	22.82
Arkansas .....	756.61
Oklahoma .....	3,282.74
Texas .....	1,950.90
Total .....	6,013.07

#### Unknown

Unknown .....	161.70
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#### Foreign

*Algeria .....	13.33
Australia .....	108.71
Bermuda .....	36.00
China .....	155.60
South Africa .....	424.47
Jamaica .....	13.41
Yukon Territory .....	20.00
England .....	274.84
*West Africa .....	50.00
Mexico .....	2.00
Costa Rica .....	6.25
India .....	187.50
South America .....	76.43
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	4.00
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
*Egypt .....	51.55
Palestine .....	3.00
Tobago, W. I. .....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	1.00
Straits Settlements .....	10.08
Pitcairn Island .....	10.00
New Zealand .....	1.52
Total .....	1,691.58

Grand Total .....\$123,187.39  
I. H. EVANS, Treasurer.

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

## General Articles

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

### Conversion

E. B. MELENDY

HOLY Bible, book divine,  
Let thy light upon me shine.  
Guide my feet from darkest night  
Safely onward into light.

Jesus, Saviour, pity me,  
Thou who died upon the tree,  
Save me from all outward sin,  
Make me clean and pure within.

Jesus, hear me, ere I die,  
Nightly, hourly, would I cry,  
Save me, Jesus, by thy blood;  
Wash me in the cleansing flood!

Jesus, thou alone art mine,  
I would be, Lord, only thine;  
Cleanse me now, O Lord, I plead,  
Cleanse me wholly and indeed!

O I thank thee, blessed Lord,  
That at last thy grace I've heard.  
Make me ever true to thee,  
I would thine, thine only, be.

Bartow, Florida.

### The Return of the Exiles—No. 11 In the Days of Queen Esther

MRS. E. G. WHITE

THE seventy years' captivity dated from the time when the Babylonian kings began to hold universal sway. God gave Nebuchadnezzar, king of Babylon, much "majesty, and glory, and honor." "All people, nations, and languages, trembled and feared before him; whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down."

This same universal sway was exercised by Nebuchadnezzar's descendants until, nearly seventy years later, in the days of Belshazzar, because of the wickedness of the nation, the kingdom was "divided, and given to the Medes and Persians." Thus arose the second universal monarchy, Medo-Persia.

It was only about two years afterward that Cyrus, king of Medo-Persia, issued the remarkable decree providing for the restoration of all the Israelites, "the children of the captivity," to their home in the land of Canaan.

Nearly fifty thousand, under the leadership of Zerubbabel and Joshua, took advantage of this providential opportunity to return. These were, however, comparatively speaking, only a few, a mere "remnant," of all the Israelites scattered throughout the provinces of Medo-Persia. Many chose to remain in the land of their captivity, rather than to accompany their brethren, and to assist in restoring the temple services.

Nearly twenty years passed by. Many of the remnant who returned to Judea, had fallen into a backslidden condition,

and were doing no more to restore the house of God than were their brethren living elsewhere in the Medo-Persian realm. But as the result of the appeals of Haggai and Zechariah, the returned exiles repented before God, and labored diligently to complete the temple. The Lord blessed them, and they were greatly prospered. Their efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as favorable as the one issued by Cyrus over twenty years before.

Thus did God, in mercy, provide another wonderful opportunity for the Jews in the Medo-Persian capital, and throughout the provinces, to return to the land whence they had been carried captive. And the Lord not only wrought a change of feeling in the hearts of men in authority, so that they favored the Jews in their realm; but he also inspired Zechariah, his prophetic messenger, to plead with them most earnestly to flee from their Babylonian surroundings, and return to Jerusalem.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon!"

How amazing is God's love, how infinite his compassion! He pleads with the wayward to return unto him. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

The Lord desired that those who had once named his name, but who now dwelt in Babylon, should become a praise in the earth, to the glory of his name. Nearly a century had passed by since, because of their sins, he had been compelled to allow them to be taken captive to Babylon. And yet their affliction was to be a means of salvation. Through the prophet Ezekiel, the Lord revealed his desire to save the transgressor, even by means of calamity. "I will bring him to Babylon," the Lord declared, "and will plead with him there for his trespass that he hath trespassed against me." In tender pity the Lord continued to plead with every suffering captive. Some chose to listen and to learn; these found salvation in the midst of affliction.

Those who listened to the pleadings of heavenly agencies, and repented with full purpose of heart, are likened by the prophet Ezekiel to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel." A remnant would return; and God gave every captive Israelite in Babylon an opportunity to form a part of this remnant.

It was those "whose spirit God had raised," who returned under the decree of Cyrus. But God ceased not to plead with the ones who voluntarily remained in the land of their exile; and, through

manifold agencies, he made it possible for them also to return. But the vast number who failed to respond at the time of the decree of Cyrus, remained unimpressible to later influences working in their behalf. When Zechariah, in unmistakable language, warned them to flee from Babylon without delay, they heeded not the gracious invitation.

Conditions in the Medo-Persian realm rapidly changed. Darius Hystaspes, under whose reign the Jews were shown marked favor, was succeeded by Xerxes the Great, the Ahasuerus of the book of Esther. It was during his reign that the Jews of Medo-Persia, those who had failed of heeding God's warning message to flee for their lives, were called to face a terrible crisis. A few years before, God had provided a way of escape; but this had been passed by, and now, all the Jews were brought face to face with death.

Haman the Agagite, an unscrupulous man high in authority in the Medo-Persian realm, was the one through whom Satan sought at this time to counterwork the purposes of God. Haman cherished bitter malice against Mordecai the Jew, a godly man who had done Haman no harm, but had simply refused to show him the reverence that belongs to God alone. Scorning "to lay hands on Mordecai alone," Haman plotted "to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai."

Misled by the false statements of Haman, Xerxes the Great was induced to issue an edict providing for the massacre of all the Jews "scattered abroad and dispersed among the people in all the provinces" of the Medo-Persian kingdom. A certain day was appointed, on which the Jews were to be destroyed and their property confiscated. Little did the king realize the far-reaching results that would have accompanied the complete carrying out of this decree. Satan himself, the hidden instigator of the scheme, was planning to rid the earth of those who preserved the knowledge of the true God.

"In every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." The decrees of the Medes and Persians could not be revoked; apparently there was no hope; all the Israelites were doomed to destruction.

But the plots of the enemy were defeated by a Power that reigns among the children of men. In the providence of God, Esther, a Jewess who feared the Most High, had been made queen of the Medo-Persian kingdom. Mordecai was a near relative of hers. In their extremity, they decided to appeal to King Xerxes in behalf of their people. Esther was to venture into his presence as an intercessor. "Who knoweth," said Mordecai, "whether thou art come to the kingdom for such a time as this?"

The crisis that Esther faced demanded earnest, quick action; but both she



and Mordecai realized that unless God should work mightily in their behalf, all their own feeble efforts would be unavailing. So Esther took time for communion with God, the source of her strength, and the One in whose hand is the heart of every earthly ruler, to turn it whithersoever he will, as he turneth the rivers of water. "Go," Esther directed Mordecai, "gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish."

The events that followed in rapid succession,—the appearance of Esther before the king, the marked favor shown her, the banquets of the king and the queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon discovery of his wicked plot against the Jewish people,—all these are parts of a familiar story. In a marvelous manner God wrought in behalf of his penitent people; and a counter-decree issued by the king, allowing them to fight for their lives, was rapidly communicated to every part of the realm by mounted couriers who were "hasted and pressed on by the king's commandment." "And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."

On the day appointed for their destruction, "the Jews gathered themselves together in their cities throughout all the provinces of King Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people." Angels that excel in strength had been commissioned by God to protect his people while they gathered themselves together, and "stood for their lives."

The trying experiences that came to God's people in the days of Esther, were not peculiar to that age alone. The Revelator, looking down the ages to the close of time, declared by inspiration, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the near future we shall see these words fulfilled, as the Protestant churches unite with the world and with the papal power against commandment-keepers. The same spirit that actuated those who persecuted the true church in ages past, will lead Protestants to pursue a similar course toward those who will maintain their loyalty to God. Church and state are now making preparations for the last great conflict.

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.

The same masterful spirit that plotted against the faithful in ages past is still seeking to rid the earth of those who fear God and obey his law. Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church-members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. Not having a "thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. Those who fear God can not accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Esther and Mordecai, the Lord will vindicate his truth and his people.

Mordecai was advanced to the position of honor formerly occupied by Haman. He was "next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren;" and he sought to promote the welfare of his people. Thus did God bring his chosen people once more into favor at the Medo-Persian court, making possible the carrying out of his purpose to restore them to their own land. But it was not until several years later, in the seventh year of Artaxerxes I, the successor of Xerxes the Great, that any considerable number returned to Jerusalem to assist their brethren in the restoration, under the leadership and spiritual watch-care of Ezra.

### Farsightedness

G. D. BALLOU

At the Friday meeting of the recent week of prayer in one of our Western institutions, the testimonies turned on the question of a preparation for foreign missionary work. Many clear, pointed testimonies were borne, but the illustration used by a young Japanese student of the institution seemed more clear and unique than any of the others. He said in substance:—

"Many people are far-sighted and have to get glasses to adjust their eyes

for near work. If these should go to a foreign field without this adjustment, they would still be far-sighted. The only way to get ready for foreign work is to have the eyes corrected for near work." Comment would spoil this.

St. Helena, Cal.

### A Personal Experience

W. H. SAXBY

WHEN starting out in this precious work, I used to read over some of the "exceeding great and precious promises" of God's Word, and they seemed far above and beyond me, or as if they were only for the great and good of Bible times. The question would often present itself to me, "How can I verify these promises in my own individual experience?" My mind finally settled on testing this promise: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10. Here the Lord throws out a definite challenge in finance. He says, in other words, Be faithful in paying your tithe and in making offerings, and *prove me*; put me to the test, and see what I will do for you; watch my prospering hand in all your temporal affairs. I felt confident that I *could* pay a tithe. I *could* make offerings and pledges, and I *would* by his assisting grace.

At the General Conference at Battle Creek, Mich., in the fall of 1885, it was decided that Mrs. Saxby and I should go to Washington, D. C., to open the work there. We were in Kentucky at the time. Now was my opportunity to carry out more fully the cherished desire. After talking the matter over with my wife, I then and there made the following vow (no credit to me, it was all the grace of God): that if the Lord would open the way before us, and would bless and prosper us in our work in Washington, at the close of the first year he should have one fifth of every dollar received. If we should remain there the second year, he should receive one fourth, in the same way. If the third year, one third; and if the fourth year, one half. We were there a little over three years and a half.

Immediately after we arrived at Washington, Jan. 13, 1886, a new, precious, larger experience opened before us than ever before. I wish to say right here, and to emphasize it, that when we take, by the grace of God, a large, liberal course toward his work, we shall not be alone in it. "The liberal deviseth liberal things; and by liberal things shall he stand." Isa. 32:8. We are informed in Mal. 3:10 what God will do for us, and in Luke 6:38 what man will do. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall *men* give into your bosom. For with the same measure that ye mete

withal it shall be measured to you again." We found these great promises, and some others, inseparably linked together in our blessed experience.

We were very kindly met at the depot by Brother Reuben Wright, and were entertained at a hotel several days until we could find a suitable building for a mission home. Brother Wright soon made the following very liberal proposition to us: "I expect to help in the finances of this enterprise, and am willing to do so in this way: I will pay the publishing house for all our periodicals, books, etc., that you may sell." The workers would receive not only what profit there was, if any, but the full amount of all their sales. If we needed means, and we certainly did, all we had to do was to get out and work. A prominent Methodist Episcopal minister of another city said, incidentally, in a sermon on finances, when speaking of the tithe and the result of its adoption among Seventh-day Adventists: "They have all the money they want." This was truly our experience from the very first. The last fall I sent, at one time, to two of our publishing houses seven hundred dollars, over and above our expenses. Brother Wright seemed to have the fullest confidence in us, for he gave us the largest freedom in the use of all money received. When more fully acquainted with him, he related to us minutely one of the brightest experiences in tithing, while a Baptist, that I ever heard.

Truly there was a breaking "forth on the right hand and on the left" (Isa. 54:3), especially in our finances. Liberality begat liberality in many ways. As we met our obligation promptly at the close of the first year, we were conscious of a definite blessing. The pledges made for the second and third years we cheerfully met. The Lord not only worked within us to will, but also to do his good pleasure. We were there a little over one half of the fourth year, and then were invited to attend a five-months' ministerial institute at the close of a General Conference at Battle Creek. Being short of funds, I was sorely tempted to use a part of the Lord's half. I reasoned, as many another student has, doubtless,—I was simply preparing to do better work for the Lord, and would, therefore, be justified in using a part of his under the circumstances. The right prevailed, however, and the last forty dollars was paid.

Shortly after the institute we went to Ohio, our new field of labor, and in a few days a detective called to see us from Wilmington, Del. He came by the way of Battle Creek. We had moved to Wilmington just a few weeks before going to the General Conference, and while there, a matter came under our observation that made us, in time, important witnesses in a lawsuit. This party promised to pay us liberally if we would go in a few days. The short of the matter is this, we were gone three days, and had left, above all our expenses, a little more than eighty dollars. Thus we see that it is a very easy mat-

ter for the Lord to place money in our hands, and in very unexpected ways.

We left Washington in August, and the April before, Elder Dan. T. Jones, who was at that time secretary of the General Conference Committee, wrote us as follows: "You have done well in the financial management of your mission at Washington. It has been less expensive than any other city mission operated by the General Conference." At the time I made the vow, I was over two hundred dollars in debt. Perhaps some will say it was reckless, but how many of us might be considered reckless indeed, in spending means in worldly enterprises. In conclusion, I would say that I have never for a moment entertained a regret for taking the step. The vow naturally led to greater consecration; and praise the Lord, the results are not confined to this short life, but I trust will be far-reaching in the world to come. The testing of this promise has greatly strengthened my faith in other promises in all the intervening years.

Boise, Idaho.

### Character of the Papacy—No. 9 The Outcome of Its Present Struggle

J. O. CORLISS

HISTORY has well demonstrated that supremacy has been the principal factor in formulating plans for the maintenance of the papacy. It still advocates that the pope is infallible, independent of the decisions of the church, or one of its councils. See decision of Vatican Council, also "Systematic Study of the Catholic Religion," pages 93-103. It is this contention that has made it so difficult to persuade a pope to convene a council in which decisions might be voted, that would contravene some papal edict of the past, and so embarrass the existing administration. More than three hundred years, therefore, intervened between the Council of Trent, which closed in 1563, and the Vatican Council of 1869-70. The former was called as a dire necessity, in an attempt to secure the return to the Roman Church of the Lutherans, Calvinists, and others who had separated from that communion. The latter council was called for the express purpose of having a universal bishopric indorse the dogma of infallibility.

Judgment against this opinion had become so pronounced in some quarters that it was fast losing its hold upon the laity, especially the intelligent class. This sentiment, which was given birth by the Reformation, had been born anew, as it were, through the work of Napoleon in supplanting absolute monarchy with constitutional governments throughout Europe. Consequently, notwithstanding the artful manipulation of the council, in various ways, official sentiment was so divided that when a semi-private vote was taken July 13, 1870, in behalf of a church constitution committed to a modified dogma of infallibility, 451 voted in its favor, while 88 re-

corded themselves against it; 62 voted that they would accept it, if it was modified to suit their notion. These, with the 70 who did not vote, constituted a company of 671 members.

This result of the ballot was so startling to the court party, and judgment was so strongly expressed against the dissentients, that immediately following the vote, the latter departed from Rome, fearing to remain longer, leaving behind them, however, a formal protest against the proceedings of the council. A public vote was taken, nevertheless, on the adoption of the new constitution, July 18, when 535 bishops indorsed the proposition, and two, one of these an American bishop, Fitzgerald of Little Rock, Ark., had the courage to oppose it.

Thus a partial victory was gained for the infallibility theory. We say a partial victory, because that while in former times, according to Bellarmine, the pope was designated in some documents as "Vice-God," and the *Civiltà Cattolica* presented him as the highest being on earth (Vol. III, page 259; Vol. XII, page 86), the Vatican Council was content to confine his infallibility to *ex cathedra* utterances; that is, official statements, or definitions of doctrine for the guidance of the faithful. This is virtually to acknowledge himself at all other times a mere "man of sin" in harmony with the description of the apostle as given in 2 Thess. 2:3, 4, 8. But viewing the situation from the standpoint of future history, the victory was intended to be more than partial. When it was voted to sustain a constitution which makes official utterances of the pope infallible, that voice placed the papal constitution, in the estimation of the Roman Church, above every other constitution, whether in a government of Europe or America. By implication that vote solemnly condemned all civil constitutions, or parts of constitutions, not in harmony with the decrees of the papacy. It matters not that some of the bishops present had perhaps sworn to observe the laws of the countries in which they resided, it became their bounden duty, upon the passage of the measure, and the duty of their loyal successors in office, to use every effort to abolish those laws, and so render void the constitutions under which such laws are administered. As before quoted in these papers, the policy of the church will of course be to "observe for a time a prudent economy" without, however, "any modification of her real principles."

But so far as public agitation of the question was concerned, the decision of the Vatican Council settled matters. Not so, however, in regard to adverse private opinion. This has strengthened from that time forward until the present agitation of Modernist sentiment within the Roman Church has called forth from the papal throne a bull condemning its advocacy, and even demanding that the services of all teachers known to be tainted with the heresy, be dispensed with.

This edict is supposed to be in the

nature of a reply to an "open letter" from a group of priests in Rome, in which they say among other things that the church has failed to understand "the living forces of the time," in consequence of which members are withdrawing from her communion, because her Christianity is but the "mere cold observance of traditional formulas and precepts." This letter protests that the disintegration brought to their notice is not because church duties are too onerous, but because "the church has adopted an attitude toward democracy and science which has made her justly suspected by both these forces." The insistence is, that if the church retains the respect of the masses, she must "transform and purify the form of her own government, so tenaciously monarchical and absolute, abandon or alleviate her ancient coercive methods," and "recognize more freely the religious action of the laity."

(To be concluded)

Mountain View, Cal.

### Items That Mean Much

R. M. KILGORE

AERIAL navigation is no longer of doubtful practicability. The recent contest between several air ships created confidence in the public mind that soon success will crown the efforts of these aerial navigators. Germany carries off the prize, but an ambitious American says she shall not win in the next contest. It is now recommended to the government that a large fleet of air ships be immediately built, if we would cope successfully with other nations, in the event of war.

Aerial communication for long distances is now a well-attested fact. Without the aid of wire, press dispatches are sent from continent to continent, and rulers receive congratulations from one another across the great waters. Hundreds of stations are established in different parts of the world, from which messages by wireless telegraphy are sent with the same ease and accuracy as by the metallic connections.

The electrical writing machine, capable of writing one thousand words a minute, is already announced. This ingenious contribution to the wonders of this electrical age is received with more credit than was the launching of Robert Fulton's steamboat.

Within the past few weeks the finances of our country have been shaken, as by an earthquake. A panic was threatened, confidence shaken, credit impaired; depositors ran for their treasures, banks were alarmed. Some closed their doors, and some of the officers, rather than meet the "run" shot themselves; but the tide for the time is turned, and the commercial world moves on as before.

While the commercial world is in commotion, the physical world is agitated

by earthquakes and seaquakes in various parts of the earth, destroying hundreds of lives. It is officially reported that twenty-eight towns and villages are badly damaged, and thirty-two less seriously damaged, while a landslide which followed the earthquake at Karatagh, buried alive a large portion of its inhabitants.

The assassination of a high official in Russia, by a tender and delicate young lady causes terror in imperial circles. One investigation leads to the discovery of several accomplices, and a plot for the destruction of the czar himself.

The New Orleans *Times Democrat*, commenting on this state of affairs, says: "A body politic must be corrupt to the marrow, when women of gentle breeding use the revolver, the knife, or the dynamite bomb. No despotism on earth can hope to withstand forces so vital, except for the moment. . . . So far as Russia is concerned, there seems to be but one question, How long can the lid be kept on the huge caldron? Sooner or later, there must be an upheaval that will shake Russia and the whole of Continental Europe besides."

Graysville, Tenn.

### The Large Books

ARTHUR L. MANOUS

"If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us—we should be prepared to unite with Christ, and to work in his lines."—*Mrs. E. G. White, in Watchman, Jan. 16, 1906.*

"Let more time be given to the publication and circulation of books containing present truth. Call attention to books dwelling on practical faith and godliness, and to those that treat on the prophetic word. The people are to be educated to read the sure word of prophecy in the light of the living oracles. They need to know that the signs of the time are fulfilling."—"Testimonies for the Church," Vol. VII, page 158.

"The larger books should be sold everywhere. These books contain present truth for this time,—truth that is to be proclaimed in all parts of the world. Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed 'The Commandments of God and the Faith of Jesus.'"—*Special Testimony, Dec. 6, 1902.*

"Our large books could be sold if our canvassers would take up this work earnestly, filled with the realization that these books contain precious instruction that God has intrusted to us that we may give it to the world. . . . Do not allow anything to keep you from the work of saving souls. Will you not try it? Will you not do what you can to

circulate the books that the Lord has said should be sown broadcast through the world? Will you not place them in the homes of as many as possible? Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has committed to us to be given them."—*Words of Encouragement to Workers, pages 5, 8, 9.*

"The important books containing the light that God has given regarding Satan's apostasy in heaven, should be given wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill been shown in the sale of these books, the Sunday law would not be where it is to-day."—*Mrs. E. G. White, in Review, June 1, 1905.*

"A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work, helping where there is opportunity."—"Manual for Canvassers," page 67.

"Young men and young women who should be engaged in the ministry, in the Bible work, and in the canvassing work, should not be bound down to mechanical employment."—"Testimonies for the Church," Vol. VIII, pages 229, 230.

Our whole State, the great Empire State of the South, with its millions, is almost wholly unworked for the large books above mentioned,—the very books which contain the special light for this time, and the very books which God has said should be sold everywhere just now. There is also plenty of good territory here for other good books.

We have a great work before us, and not many workers, but we are of good courage because the Lord has blessed, and is blessing, the efforts that have been, and are being, put forth. Now if you, dear reader, should, through the Spirit of God working upon your heart, hear the Macedonian cry, saying, "Come over into Macedonia [Georgia], and help us," "harden not your hearts," but send back the answer clear and distinct, saying, "Here am I; send me."

In closing allow me to ask that Elder Spicer's article in the Review of Sept. 26, 1907, regarding the work in the South, be re-read. He has not at all overstated the matter. It is just as true as can be in all particulars. May God impress hearts to enter these fields.

Atlanta, Ga.

## 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

(Concluded)

DANIEL'S account of his vision of the four beasts thus proceeds: "The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it." Verse 4. The lion and the eagle, chief among beasts and birds, correspond to the gold of the image, chief among metals; and thus the first beast, like the first portion of the metallic image, aptly symbolizes the autocratic Babylonian Empire. By the wings of the eagle seem to be meant the soaring ambition and swift conquests of the Babylonian monarchy. In the further description,—that the wings were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it,—there seems a reference, as is very generally admitted, to the punishment inflicted on Nebuchadnezzar in the zenith of Babylonian power, as narrated in the fourth chapter of Daniel, when the wings of the outrageous pride of the monarch were clipped by the judgment of insanity visited upon him, as we read in the sixteenth verse of that chapter: "Let his heart be changed from man's, and let a beast's heart be given unto him,"—after which he was restored from his degraded bestial condition, "lifted up from the earth," etc., and brought to a sane appreciation of his humble position as a man in relation to Almighty God, as alluded to in the words, "A man's heart was given to it."

We next read: "And behold another beast, a second, like to a bear, and it was raised up on one side, and three ribs were in his mouth between his teeth: and they said unto it, Arise, devour much flesh." Verse 5. This is well explained in Bishop Ellicott's Commentary: "The second beast corresponds to the silver portion of the image of chapter 2. . . . The raising up on one side implies that one part of the kingdom would come into greater prominence than the other. Such was the case in the Medo-Persian Empire, in which the Persian element surpassed the Median. . . . The three ribs have been understood from the time of Hippolytus to mean three nations subdued by it—the Babylonians, the Lydians, and the Egyptians. . . . By the command, 'Arise and devour,' the second empire is permitted to make further conquests before its disappearance."

Next, of the third beast, we read: "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6. This third beast cor-

responds to the third or brazen portion of the image, and denotes the Grecian Empire. Swiftly, indicated by the well-known activity of the leopard, and also by the four wings of a bird, was a striking characteristic of the conquests made by that power, especially under Alexander. . . .

We now come to the fourth beast, that which most interested Daniel, and a right understanding of which is of the deepest interest to ourselves, seeing that we are involved in the fulfilment of the vision. We read (verse 7): "After this I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly, and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had ten horns."

There can be no reasonable doubt that here is portrayed the same iron rule of Rome, which was symbolized by the iron portion of the image, and that the "ten horns" correspond to the "ten toes." These, as we have already shown, indicate the separate powers, or kingdoms, into which the old Western Roman Empire was to become subdivided, after the Gothic invasions. These separate kingdoms were still component parts of the Roman Empire; but the old headship of the Cæsars, after being removed to Constantinople, was gradually supplanted in influence by the rising power of the popes,—a power that began to come into prominence at Rome at this very juncture of history, as we have already shown, and shall prove yet further as we proceed.

The chief interest of the vision of this fourth beast centers around the "little horn." The previous vision of the image, given to a heathen despot, had simply to do with the question of political power, which was the idol of Nebuchadnezzar's heart. It foretold to him the succession of world-empires up to the advent of the world-empire of Christ, before whom all earthly empires and kingdoms would fall. But to Daniel, the child of God, in the vision of the fourth beast, a revelation was given concerning that which would be of the deepest interest to God's children. To him it was given to foretell, under the mysterious symbolism of the "little horn," that in the course of the fourth, or Roman, world-empire, there would rise to the head of it, when it would have entered upon its subdivided stage, symbolized by the ten "horns," or kingdoms, a terrible ruling power, not only political but also spiritual,—that of the antichrist. The career of this "little horn" forms the chief subject of Daniel's vision of the four beasts. It was to spring up among the "ten horns," or kingdoms, and attain to supremacy over them all,—"whose look was more stout than his fellows." Verse 20. A long line of the most able expositors, from the time of the Reformation to the present day, including such names as Sir. I. Newton, Bishop Newton, Bishop Wordsworth, Birks, Elliott, Guinness, etc., have

shown that the little horn was a symbolic prediction of the rise of the papacy. The little horn was "diverse" from the others, a characteristic which obviously applies to the papacy. As regards its actual temporal domains it has always been "little;" but, for all that, its political influence has been tremendous, and its pretensions unbounded, "whose look was more stout than his fellows." In order that it might rise into eminence, it is said that before it "three of the first horns were plucked up by the roots." . . .

Moreover it is said of the little horn that it had a "mouth" which uttered great blasphemies; it cruelly persecuted the saints of the Most High; and it had "eyes like the eyes of a man." Of this latter characteristic Sir. I. Newton well says: "By its eyes it was a seer," to use the expression of the Old Testament, or, as he adds, in that of the New Testament, an *episkopos*; i. e., an overseer, or bishop. Also it claimed absolute power, and to be above all law. We have already shown how these characteristics of the antichrist have been fulfilled in the papacy, and the proof will come out yet more fully as we further examine the New Testament prophecies on the same subject.—"*Daniel and the Revelation*," by Joseph Tanner, London, Hodder, and Stoughton, 1898, pages 160-171.

### Note on Luke 23: 43

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Luke 23: 42, 43.

It is left for the reader to determine whether the words "this day" should be joined (a) with the former part of the sentence, or (b) with the latter. In favor of (a) may be urged (1) the fact that *semeron*, "this day," does not always stand first in the clause to which it belongs (see Luke 2: 11; 5: 26; 22: 34; Acts 20: 26; 22: 3; 24: 21; 26: 29); (2) that being essentially a demonstrative word, it will bear any reasonable stress that may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of assertion ("Thou dost ask to be remembered then: verily thou art assured now. As on this day of my weakness and shame, thou hast faith to ask, I this day have authority to answer"); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ("Thou dost ask to be remembered when I come in my kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in my kingdom; shalt be with me in the very paradise of my kingdom, in the garden of the Lord—Isa. 51: 3 [Septuagint *paradeisos*]; Rev. 2: 11—in that most central and blessed part of the coming kingdom, of which thou dost believe me to be the destined king").—*Note in Rotherham's "Translation of the New Testament."*





### Let Me but Live

LET me but live my life from year to year,  
With forward face and unreluctant soul,  
Not hastening to, nor turning from, the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils, but with a whole  
And happy heart, that pays its toll  
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,  
Though rough or smooth, the journey will be joy;  
Still seeking what I sought when but a boy,—  
New friendship, high adventure, and a crown.  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.

—Henry Van Dyke, D. D.

### Becoming Attire

MRS. D. A. FITCH

THE master of fashions will never consent that its votaries be attired in modest garb, for should such be the case, much of his power over them would be ineffectual or lost entirely. Appetite has a strong hold on all, yet there are many who are willing to eat simply and inexpensively, if by so doing some means may be retained with which to purchase a few more ornaments to adorn the person.

Since the character must shine out through face and action, how much more important the forming of right character than the spending of time in needless adornment and ornamentation. "Beauty unadorned is most adorned."

One who had recently found the Saviour, as he reveals himself to the children of men in these later times, was asked what had become of her jewelry. The answer came, sweetly, "I have no need for it since I put on the Lord Jesus; he is ornament enough." When the heart is really in love with the Saviour, the joy of dispensing dimes and dollars to help others to become acquainted with him, will greatly overbalance the satisfaction of appearing like the world, and therefore showing who is king of the life and soul.

Do we feel as great burden for the welfare of souls, and as much willingness to work for them when we are fashionably attired, as when we are consistently dressed? In the days gone by, when many yards of cloth were cut into ruffling, a pastor asked a dress-making

member, "Do you feel as much like talking the truth when putting twenty yards of goods into a dress as when you were using only half as much?" The answer was frankly given: "No." If this is true of the seamstress, what about the wearer?

A father said: "Daughter, if you are as careful of your character as you are of your house, you will be a noble woman." As character is more important than house or dress, shall we not devote our time to its formation, and permit furnishings and adornments to be incidental and secondary? "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but . . . with good works." 1 Tim. 2:9, 10.

Glendale, Cal.

### The Widow's Cow

"I've been over to Widow Dillman's this afternoon, and brought home that cow," said Farmer Merrion, as he sat down to supper.

"Why, papa!" exclaimed Daisy, "what will the poor widow do now?" "I had never thought of that," laughed the farmer.

"Well, I call that real mean," spoke up Joe. "We've got a whole barnyard full of cows, while that poor woman had but just one."

"The widow has been buying provisions of me all along. The bargain was that as soon as the bill amounted to thirty dollars, if she had not the money to pay me, I was to have the cow. So, you see, the cow is bought and paid for."

"O papa, it's a shame! for she's half their living. Poor Mrs. Dillman has been sick so long, you know, and now that she is getting about again, I know that she must feel almost lost without poor old Whitey." And there were tears in Eva's eyes.

At last, pushing back her food untasted, she sprang up and went around to her father, and pleaded with him to take back the cow.

"I would, father," said his wife. "You know what the Bible says about being good to the poor."

"Tut, tut!" said the farmer. "You can all be very free with other people's money. How many of you. I wonder, would give anything out of your own pockets?"

"Papa, dear, you shall have my bank, and every dollar in it," said Eva.

"And you needn't buy me a new overcoat this winter, father. I'll wear my old one," said Joe.

"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.

"Well, I declare," laughed the farmer. "Tell me where you all learn so much generosity."

"I have tried to instil it into them, my dear," said Mrs. Merrion, "as Jesus has taught it to us through his Word. 'He that hath pity upon the poor,' you know, 'lendeth unto the Lord; and that which he hath given will he pay him again.' God's Word is sure."

The result was that the next morning the farmer sold the cow to his children; and what fun they had driving her home!

As they drew near the cottage, they became so boisterous that the widow and one of her sons came out to the gate, and there stood old Whitey patiently by the fence, with the children around her.

"Good morning, Mrs. Dillman; we've brought your cow back," cried Joe.

"For the land's sake!" cried she, holding up both hands. "Don't you want her?"

"You want her worse," said Joe; "and so papa sold her to us children, and we've brought her back a present to you."

"You blessed children! God be praised!" exclaimed the widow, bursting into tears; and little Mark threw both arms around the cow's neck.

Farmer Merrion's children declared, as they were returning home, "that they never felt so happy in their lives." They had learned that it is indeed "more blessed to give than to receive."—A. E. C. Haskell, in *Our Young Folks*.

### A Silencer

WHEN Whitelock was about to embark as Cromwell's envoy to Sweden, in 1655, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. A confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said: "Pray, sir, may I ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think that he will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you are in it?"

To this question Whitelock had nothing to reply, and turning about, soon fell asleep.—*Selected*.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—*Sir. Humphrey Davy*.

# THE WORLD-WIDE FIELD

## West Africa

L. W. BROWNE

ABOUT seven weeks ago a native worker and I came to Waterloo, a village having a population of three thousand, twenty-one miles southeast of Freetown. As its inhabitants are the most intelligent among the people of the villages in this vicinity, we immediately began to canvass for our literature. Sales were slow, but a lively interest was manifested by all, many requesting that the truths found in the books be explained to the public.

Before the first week closed, we visited the district commissioner, who purchased "Great Controversy." In course of conversation, he suggested that we should ask the Church Missionary Society for permission to use an old church building which they have vacated, in which we could give our lectures, and then promised to be responsible for the obtaining of the same. He was so sure that we could have it, that he advised us to write our placards to that effect. Knowing the antipathy that other denominations have for our work, I hinted that his plan did not seem feasible; but he reassured us that it was a settled matter, because his word was authority.

On returning to Waterloo the following week with our placards, we learned that the Society had positively refused to grant our request. In order that we should not be disappointed, he consented for us to use the public market, a building twenty-five by sixty feet, which was erected about five years ago, but was used only a few months, and then vacated. It was thought that it would be useless to invite the people to come here, inasmuch as they had sworn never to return to it for vending purposes, and had even declined to attend a social entertainment held in it some time ago, at which music and dancing were prominent. But the Lord's ways are not the ways of man, and he overrules all prejudices when his truth has to be proclaimed.

At our first meeting, about two hundred were present. Since then we have had an average attendance of two hundred fifty. The commissioner came to the opening meeting, and at its close highly commended the people for the interest they had exhibited, also exhorted them to attend regularly, so that no opportunity might be lost by which they might be benefited.

There lived in this village, two years ago, a man who preached on the prophecies to some extent. As he was not well informed, he told the people that he could not tell them much, but the time was not far distant when God's true messengers would come to clearly expound these things to them. Many

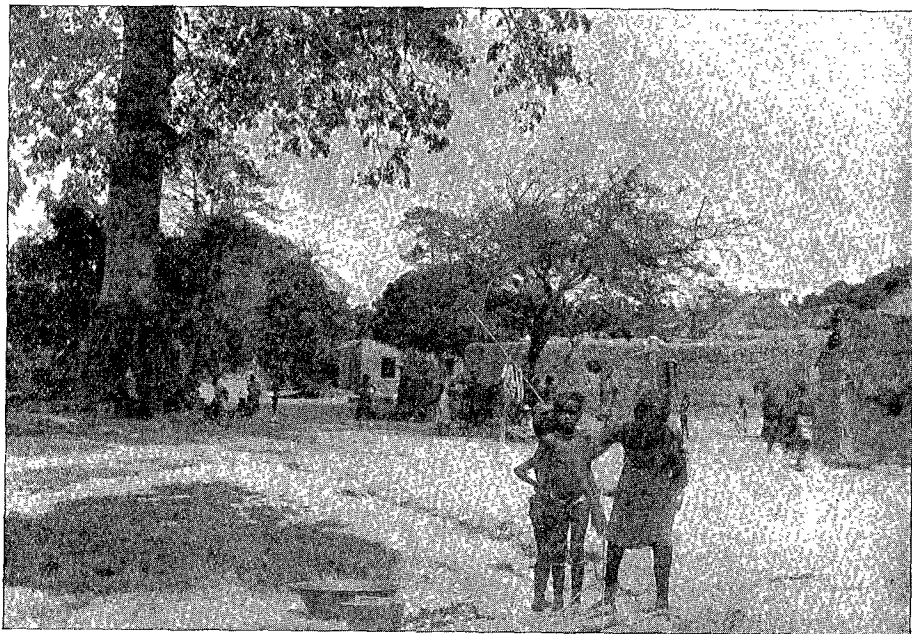
believe that we are the ones to whom he referred.

Among the obstacles Satan has placed in the way of the truth of God we might mention necromancy in all its forms—transmigration of souls, ancestral worship, spiritism in a crude form, and witchcraft—the outgrowth of their superstitious fears. For example, when a child is born, it is conspicuously marked on its face, the marks remaining through life, and even after death, in the spirit world, they believe. And when that child reappears in the flesh, as they claim it invariably does, if it should visit the neighborhood through birth, it can be readily recognized; but generally it is born some distance away. Witnesses are abundant on every hand to

nature of man, stating that he could not agree with us, because it was one of the essential doctrines of Methodism. Having discussed with him "hades," "Abraham's bosom," etc., we left him, promising to lend him "Here and Hereafter," which he consented to read. This minister has been attending regularly, but so far has not accepted the light.

Last Friday evening we extended a cordial invitation to all to come to our home for Sabbath services. Six responded. On Sunday as we visited among the people, we discovered that others were on the point of decision, so the next Sabbath we expect a larger number.

The experience of a Methodist class-leader is very remarkable, as related by himself yesterday. He states that after listening to the presentation of the Sabbath question for the first time, he went home, and retired, but not to sleep; for he could not. "The seventh day is the Sabbath," kept ringing in his ears, and before morning dawned he had decided



A WEST AFRICAN VILLAGE

prove the truthfulness of these statements, claiming to have seen and handled such transmigrated children.

Ministers and lay members of Christian denominations frequent the homes of Mohammedans, in order to solicit their aid in times of distress and financial failure, and the heathen so cunningly bewitch them that large sums of money are continually spent in this manner. Note the result: When the Mohammedans are invited to become Christians, they refuse, on the ground that their religion is superior to the Christian faith; for were it not so, Christians would not seek their help in time of trouble.

As might be expected, our views concerning the immortality of the soul met with great opposition, the ministers being in the vanguard. We visited the pastors of the Anglican and Methodist denominations, and presented the truth to both. The Methodist pastor quite stubbornly resisted our position on the

to obey. His pastor has threatened to take his class from him, but he is fixed in his purpose. Pray that the Lord may help him and the others who are now venturing out.

Day after day the merits of our literature are being discussed. This morning a justice of the peace came to purchase "Thoughts on Daniel and the Revelation;" but as we have no more at present, we could not sell it to him. To scatter our publications as the leaves of autumn, is an injunction that it will pay us in a twofold sense to carry out: first, with respect to the people; for they become acquainted with the solemn truths for this time; and, secondly, with regard to the workers, as we are thus brought into close contact with the people for whom we labor, and they become friendly, and learn to place confidence in us and the truth we represent, when they see our straightforward, business principles in obtaining sales. Canvassing is really an entering wedge, and

should be neglected by no one who aspires to be a successful worker.

The "great awakening" is being felt in Africa; and as a child awakening from sleep cries for food, so is there a general demand here for spiritual bread. Who will voluntarily join the ranks, and assist in feeding these starving, benighted souls, with the pure, unadulterated word of truth?

The fever still troubles me, there seldom being a week when I am not affected. But my motto is, "Faint, yet pursuing."

*Waterloo, Sierra Leone.*

## Guatemala

E. L. CARDEY

It has been with great interest that we all, workers and lay members, have looked forward to the opening of our work in this country. I do not wish to infer in this report that we have opened work there, but the first steps have been taken toward such a move.

The night of November 4 found me on board the steamship "Mobila," on my way from Belize to Puerto Barrios. I had some misgivings for a time about going so far in a strange country, and among a strange people and language; but there was no alternative. However, I met with very little trouble.

The next morning our boat pulled up to the large wharf at Puerto Barrios where a train was waiting to carry us on toward the city. We arrived at the half-way place, Zacapa, in the evening at seven.

The ride during the day was very interesting as well as enjoyable. I was surprised at the service and accommodation of this railroad. The roadbed is very good, and the trains run smoothly, and make good time, all things considered.

The country is very thinly settled for the first hundred miles, or as far as Zacapa. Nevertheless the ground is good, and where plantations are made crops grow well.

The United Fruit Company has a number of banana plantations here; however, the country is open to any one, and land can be obtained very reasonably. For the most part of the way our road lay along a beautiful river, at times going within a few feet of the water; then, with the river, rushing between two mountains barely wide enough to pass through. Zacapa is but 650 feet above sea-level. Here our train stopped for the night, and the next morning at an early hour we were on our way again. The country around and west of this city is very beautiful; and especially along the river bottom the country is well cultivated. The road rises gradually until one gets to the capital, it being five thousand feet above the sea.

At one o'clock we arrived at Agua Caliente, the end of the present railroad. The road will be finished on to the city in a few weeks. Here we took a carriage drawn by four mules; from this point to the city it is twenty-five miles.

In this distance we had to climb three thousand feet; thus it will be seen that we must go up-hill most of the way. This part of the journey proved to be the most interesting by far in a number of ways. Our driver seemed to be in a great hurry, especially on going down hill, when he would put the mules on the run; over the rocks, around the curves, we would go at a break-neck speed, at times going within a few inches of the edge of the precipice, two or three hundred feet straight down.

I can't say that it just struck my fancy as to what a carriage ride should be, yet one feels like putting a great deal of confidence in the driver at such places and times.

The scenery was extremely beautiful as we climbed the mountainside. The well-cultivated valleys with their many shades of green (caused by the variation of crops grown) lying one thousand feet or more below us, was truly a scene of beauty. Twelve miles from the city we came to the end of the railroad coming out from it, where another train was waiting to take us on. What was my surprise to step into an apartment car as fine as any I was ever in. In another hour we were in the city. The contractor of the railroad, who was on the train, kindly showed me to a hotel where I stayed while there.

Already I had been forcibly impressed with the change in the atmosphere; my tropical clothing was altogether too light for such an altitude, and I was glad to stir around to keep warm. The city is well lighted with electricity, and the streets are well paved. On either side of the street is a good sidewalk—a luxury rarely found in Spanish towns.

I tried to study the country, its people, and the conditions from every side, that we might know how best to enter it. It seemed to me that the population of the city was nearly half German, but all speak Spanish, and many speak English. In the city and on the west coast I found a very fine class of people as a whole. In this section the country is in a high state of cultivation. All kinds of tropical plants, as well as plants grown in the temperate zone, are grown in abundance. Living is thus very cheap, as very little is imported to eat. The larger cities on the west side are connected by rail with the capital, thus it will be easy to work these cities from the standpoint of travel. Despite these natural advantages it will mean some hard work to get a foothold in this country.

The power of Catholicism has complete sway in religious matters. Guatemala City—which is a sample of all the cities—has twenty large churches and cathedrals. One I measured, roughly, to be 500 feet long and 250 feet wide. The walls of the larger ones are from twelve to eighteen feet thick, solid stone. I was told that some of them are over three hundred years old. I visited a number of the cathedrals, and watched the almost continuous train of worshipers coming to bow before the many images.

It was enough to impress one with the need of the people, and with our duty to carry to them the light of the gospel which says, "Now the just shall live by faith."

I stayed one Sabbath in the city, spending the day largely in the beautiful parks, with which the city abounds, as well as making a few calls on some American families.

Conditions are fair for opening medical work in the city. The government is very free toward schools, and I was told by the American minister that we would be welcomed in such an enterprise. There are two small Protestant missions in the country. Some priests told me, through the American consul, that no more missionaries would be allowed to enter the country, and the governor at Barrios said we could pass no more of our books through the customs. But I was told to go ahead and try it at any rate. This we shall do. There were three earthquake shocks while I was there. I am sure the time has come for us to enter this needy field with the message for this generation. This gospel must be heard by all these people that now sit in darkness and the shadow of death. Pray that the way may speedily be opened for such a step.

## Reminiscences of the Days of Our Imprisonment—No. 4

*How the Truth Made Its Way in Russia*

H. J. LOEBACK

WHILE imprisoned in Bessarabia, new accusations were brought against us,—in Crimea, on account of the baptism of a family, and also in Volhynia we were accused. In 1898, Brother Jurickson, one of our Bible workers in Estland, was in prison three times for holding services, and at Lodz, in Russian Poland, the prison furnished a means of introducing the truth. Three of our ministers, who had worked in the Caucasus among the Russians, were in prison about six months; but having soon gained the confidence of their guards, they were placed by them as wardens over the prisoners of the different divisions. All members of the parishes of Holstein and Warenburg, "took joyfully the spoiling of their goods," being compelled to pay fines for attending meetings. Brother John Perk and others have often escaped death only through the use of the rustic costume of the Russians.

Under such circumstances the Lord has blessed his work, and spread the truth throughout the whole of European Russia. Now, even in Siberia and in Tashkent, on the Chinese frontier, parishes have been organized by Elder H. K. Loeback. In six fields, our number of members reaches three thousand, with about seventy parishes and nearly sixty preachers, Bible workers, nurses, and canvassers. This fall, a Russian union conference, including three conferences and three mission fields, has been organized. The religious freedom, assured us by law, is to be used for the propagation of this last message of warn-

ing. We do not want to regard lightly those days of small beginnings, but remember that in the future as well, any mountain can become a plain before God in the onward progress of his truth and work.

All our brethren and sisters, who suffered with the bound ones, or who "took joyfully the spoiling of their goods," know, "that they have in heaven a better and an enduring substance." Some have already passed away, but many are still living. All these experience will make up a part of the song of Moses and the Lamb. Those who wrote the Scriptures, those who printed them, those who sent them out, and those who taught them, all these will have a reward, and all will shine as bright stars in our Father's kingdom forever and ever.

Brethren and sisters, "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 35-39.

*Caucasus.*

### The Argentine Annual Conference

N. Z. TOWN

Two years ago at the close of our general meeting there came a very heavy rain which washed out the railway in some places, and compelled several of our workers to remain for some time in the vicinity where the meeting was held. Three young ladies who were to go to Buenos Ayres to canvass during vacation with *La Verdad Presente* went to Gualeguay, the only town to be reached on account of the floods. They met with remarkable success selling the paper and taking subscriptions, and were also able to interest several persons in the truth.

Later, other workers were sent there, and a few began to keep the Sabbath. As there still seemed to be considerable interest to hear, this year we held the annual meeting in that place. An Italian brother who recently began to keep the Sabbath gave us the free use of a beautiful place for the tents just on the outskirts of the town. We pitched our tents in a nice grove of tala trees, the shade of which added much to the comfort of the meeting. Not only did this grove serve as a protection from the sun and winds, but it also served as a sanctuary where those assembled could go and pour out their souls to God and seek his blessing upon the meeting. The Lord heard these supplications. From the very beginning of the meeting there came in a spirit of heart searching and consecration which brought rich blessings to us, and we had one of the best meetings ever held in Argentina.

The attendance from the town was

good. Some evenings our large forty-by-sixty foot tent was filled to overflowing with orderly, attentive listeners. The cash book sales during the meeting amounted to about two hundred dollars paper.

Aside from the regular laborers of the Argentine Conference, Brother J. V. Maas and Brother Schimpf from the Uruguay Mission, and Brother Luis Ernst, from Alta Parana, were present throughout the meeting.

Recommendations were unanimously passed in favor of increasing our tent fund, of finishing at once the new school building which is already begun, and also the building in which are the offices of the conference, and the printing office. It was also voted that steps be taken toward the erection of a small sanitarium in connection with our school in Entre Rios. The brethren supported

tina during the past year has not been large, but there has been a substantial increase in the tithe. During the first nine months of this year the tithe received has been three thousand dollars paper more than during the entire year of 1906.

We have now entered upon another year's campaign. What its record will be we do not know, but we ask the readers of the REVIEW to unite their prayers with ours to the end that it may be a year of progress.

*Buenos Ayres.*

### Mission Notes

A PATIENT at the Wahroonga Sanitarium, Australia, recently paid for seven hundred twenty copies of the Smoker's Number of the Australasian



GROUP OF BELIEVERS ATTENDING ARGENTINE CONFERENCE

these measures not only with words, but with liberal donations and pledges. The pledges made to help the sanitarium enterprise amounted to about four thousand dollars paper. Neither was the \$150,000 fund forgotten. About fifty dollars gold were given and promised for this fund.

The following recommendation was freely discussed and heartily indorsed by all present:—

"In view of the present movement in different parts of the world, against our organized work and against the Testimonies,—

"We recommend, That we as a conference, as workers, and as individuals, declare our loyalty to the General Conference and to the Testimonies, and that we pledge ourselves to uphold the General Conference by our prayers, and to put in practise the precious light that the Lord gives us by means of the Testimonies."


In the discussion of this and other recommendations it was cheering to see the loyalty of the brethren to the message.

The increase in members in Argen-


*Good Health*, the sanitarium workers promising to place these in the hands of smokers. A good temperance work, surely.

RECENTLY a missionary in South China, who labored earnestly for women, wrote a touching article entitled "Is It Worth While?" Soon after this she died. A collaborer, in relating the circumstances of her sudden death, writes: "Perhaps some would even now still ask, 'Is it worth while?' and add, 'When you have to lay down your life in so short a time;' but let us remember that all the great wonders that have been accomplished in missions have been through God's using of these broken bits, it may seem, of many consecrated lives. It is estimated that the average missionary life is only six years. Some live on for forty, fifty, and sixty years, but many die after only a few years' service, and some even with a few months' service. But God uses it all, and it is this united missionary effort that has brought about such wonders for the salvation of the lost all over the heathen world."





# THE FIELD WORK



## Canadian Union Conference

IN closing the work for the past year and making up the reports, we find that some progress has been made in all departments, and we enter upon the new year with hope and courage.

In reviewing the work of the year, we are pleased to note the blessing of the Lord in the efforts to spread the truth and to warn the people of the judgment-hour. The blessing of the Lord has been with the ministry, and while we have not realized all we had hoped for, yet we are thankful for what has been accomplished by the preaching of the Word.

Near the close of the year we made some changes in our laborers which we believe for the good of the work in general. Elder J. G. Hanna of the Maritime Conference was transferred to the Quebec Conference and located in Montreal. Elder F. A. Tracy of New Brunswick was transferred to the Ontario Conference and stationed in Ottawa. These brethren need the prayers of our people as they take up the work in these important cities. A few young men and women have entered the various departments of the work during the year, and they give promise of success.

Our educational work is making gradual progress, and our schools are being better equipped for successful work. There are thirty students in the Williamsdale Academy this year, and the most of them show evidence that they are there for the purpose of better knowing the Lord and his will concerning them, and of receiving a preparation to labor in the Master's vineyard. The new building at Lornedale was not quite finished when school opened January 6, but will soon be ready for occupancy. It is gratifying to see so many of our young people attending and planning to attend these schools to fit themselves for a part in this closing work.

A good record was made in the publishing work, compared with past years. Brother I. S. Jones has labored faithfully, encouraging the canvassing work and getting others to enter the field with our books. Over seven thousand dollars' worth of books were put out by these workers, not including the large number of "Christ's Object Lessons" that were sold. Time only will tell the full result of the faithful labors of our young men and women in placing these books, laden with present truth, in the hands of so many people. We expect a larger number will enter the field this year with our publications, and that a greater work will be done.

The medical work is moving on with very good results and those who are engaged directly in this work feel much encouraged. Since Dr. R. M. Clarke took the work at the Knowlton Sanitarium, the patronage has gradually increased. There being no doctor there for so long, the patronage had fallen off. There is a good work started, and had we a doctor qualified in Quebec who could take full charge of the work, there would be no question as to the success

of the institution. Our treatment rooms conducted in Ottawa by Brother and Sister W. J. Hurdon, and in Lindsay, Ontario, by Brother and Sister Henderson, are doing successful work with good results. Our people as a whole throughout the conference are, as far as we know, of good courage, and are helping on the work as far as they are able, being anxious to see the message advance at home and abroad.

Some general meetings are being held, and our ministers are laboring mostly in the cities during the winter season. The Lord has preserved the health and lives of our workers, and we all have much to be thankful for. We reconsecrate ourselves to the Lord as we take up the work of the new year, and hope and pray for more of the Holy Spirit and for greater results in spreading the message. Our tithes and offerings have gradually increased, and we hope the time is not far distant when every one professing this truth will feel it a duty, as well as a privilege, to return to the Lord his own,—one tenth of all. It is the finishing of the work in which we are engaged, and as we all take hold, under God, we shall see of his salvation. Some of our people are doing good work with our papers, and it is hoped that many more will take up this work. Our papers grow better every year, and the message for this time is being proclaimed to thousands through their instrumentality.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." As we do this we shall triumph with the message and finally receive crowns of righteousness.

W. H. THURSTON.

## Ecuador

MONTECRISTI.—Since writing my last letter from Chone we have had some interesting experiences. We stayed a little longer than we expected at Chone to attend the yearly church festival which came on October 30. For two days we had a stand on the street with our books and papers on exhibition. This was a new thing for us both, but it worked very well. As the crowd passed by, we were calling their attention from morning until night to our literature, and were able to sell a good number of small books and papers, besides taking a number of yearly subscriptions for our Spanish paper, *Las Señales de los Tiempos*. From there we secured four mules to take us to Portoviejo, the capital of the province of Manavi. The trip occupied two days and part of a night. The first day I took twenty orders for "Patriarchs and Prophets," besides selling small books and papers.

At Portoviejo I was able to secure some very good orders, such as the governor's and his secretary's. I also secured a number of orders from the leading officers of the army, and the director of the high school.

At Portoviejo we met the first Prot-

estant missionary (a native), who has a small congregation. Here in Montecristi, the birthplace of Alfaro, the present president, I took fifteen orders and sold ten copies of "His Glorious Appearing," the first day. I was surprised to see the advancement along educational lines here in Montecristi. Young men come from different parts of the provinces to be educated. At Mr. Chrisman's gospel meeting, one evening, I saw the hall filled with young people, among them a great many students. There is an excellent opening for us here in Manavi just now. This is one of the richest provinces of Ecuador, producing a great quantity of cocoa, coffee, rubber, and more ivorynuts than any other part of the world.

Elder Casebeer left me at Portoviejo, going to Ambato. I can see the hand of the Lord manifested in my behalf, so am of good courage. May the Lord of the harvest send a worker for this wide-open province, is my prayer.

THOS. H. DAVIS.

Ambato, Ecuador.

## Report from Elder Loughborough

THE whole month of January, 1907, I suffered with the grip, and this was followed by soreness in my left lung, lasting until August 10. After the death of Mrs. Loughborough (May 31), I decided to sell my home in Mountain View, and reside with the family of my daughter, in Healdsburg, believing that it was the Lord's will that I should again do some work in the gospel field, and that if so, he would strengthen me for the work.

On August 7 we completed our sale of the place and furniture. On the eighth a letter came from Colorado, inviting me to attend their yearly conference camp-meeting at Denver, from August 22 to September 2. My daughter was certain that my condition would prevent my going. I said, "We will make this a subject of prayer. If the Lord wants me to go, he can cure the lung difficulty. I will not send a reply until evening after the Sabbath, the tenth." We sought the Lord earnestly for light. I awoke at three o'clock on the morning of the tenth. The rich blessing of the Lord was resting upon me, and I was praising the Lord. The soreness was all gone from the lung, and I said, "Lord, in thy name I will go." While I slept, the Lord had healed me.

I went to Colorado, and for nine days spoke to crowds of people once a day in their great pavilion, and returned to California in much better health than when I left for Colorado. Then I was able to take part in the dedication services of the new Pacific Press building, the St. Helena hospital, and the Oakland church.

I have just returned from spending the whole month of December in the States of Oregon and Washington. First I was in the ministers' institute at Salem, Ore. Then I visited the Laurelwood Intermediate School, near Gaston, Ore. Next I was with the church at Portland, and the Mt. Tabor Sanitarium. For one day I was with the intermediate school at Meadowglade, Wash., some sixteen miles from Vancouver. Then for nine days I spoke to the church and college students at College Place, Wash. On

Sabbath, December 28; I gave two discourses to a crowded house at Seattle, thus completing twenty-eight discourses in the month. The Lord gave much of his blessing to both speaker and hearers in all of these places, while we were considering his dealings with his people in the rise and progress of the great second advent movement.

After the Sabbath, the twenty-eighth, I made a three days' trip to Healdsburg, arriving at home on the evening of the last day of the year, in much better health and strength than when I left home. To the Lord be all the praise.

J. N. LOUGHBOROUGH.

### Maryland

BALTIMORE.—Sabbath, December 21, the two churches in Baltimore met at the Christian church, where, through the courtesy of the pastor, the writer had the privilege of baptizing nine precious souls. Four of these united with church No. 1, and five with church No. 2.

Others are keeping the Sabbath, making about forty that have accepted the message as a result of the work carried on in this city last summer.

Since the tent was taken down in September, Brother Prener and the writer have held Sunday night meetings; but when we consider the fact that the greater part of those who have accepted the truth, did so as a result of the readings held around the fireside, the importance and blessed results of personal work are seen. Brother Prener has done excellent work along this line. We trust the number of new believers may soon reach fifty.

MORRIS LUKENS.

### Italy

In a town not far from Sicily, Brother Fant met a colporteur of the Bible Society, not long ago, to whom he taught our truth. The man embraced it with joy, and is ready to spread our literature, by engaging directly in selling our papers and tracts. I have heard that he is one of the best canvassers in Italy, and has done excellent work in raising up Protestant churches and groups of believers while in the employ of the Bible Society. It is said that he and an evangelist of the Methodist Church have been instrumental in raising up about thirty churches in the province where he lives. Under Brother Fant's preaching and the reading of our literature, this evangelist has come out very strongly in favor of the truth. He is an ex-priest. He has been in England, and knows English very well, so I can send him our literature in that language.

The school work at Rome is making good progress. We have now over eighty students, and new ones are coming every day, so that I am sure we shall have one hundred students by the end of this month [December]. Our school is becoming well known, and is acquiring a good reputation, which is quite essential for both moral and financial success. I am endeavoring to push this work that it may come to the place where it will be self-supporting, and we thus have a strong center of influence for our work here, without its being a drag on the conference. Things move slowly in these old nations. However, we have reason to be thankful to God for the progress made thus far.

Of the first edition of forty-five hundred copies printed of our Italian paper, we have already sent out nearly three thousand. We are getting subscriptions, and words of favorable comment. I am now working on the next number. Brother Fant helps greatly in writing and translating.

CHAS. T. EVERSON.

### The Week of Prayer at Walla Walla College

THE week of prayer at Walla Walla College is now in the past, but it will not soon be forgotten because of the very manifest presence of the Lord in the school at different times. Last year's season of seeking the Lord was a great benefit to the school, and seemed the best we had ever enjoyed, but the season we have just spent has been even richer with the blessings of God than that of last year.

The readings were given in the evening, the church and the school uniting in the services. Usually the reading was followed by an earnest testimony and prayer-meeting, which showed a willing response to the instruction contained in the readings.

On two occasions when all the students were assembled in the chapel, the Spirit of the Lord came in in a marked manner, and nearly every heart was yielded to God. The presence and power of the Lord, so manifest on these occasions, indicated plainly that our regular work should be laid aside, and that the Great Teacher had lessons of instruction for us which would be more profitable than the carrying on of the regular class work. A deep interest was manifest in the meetings from the very beginning. On the last Sabbath of the week of prayer twenty-five went forward in baptism. Most of these were persons who are attending school. There are a number of others who expect to go forward in the ordinance at the first opportunity.

The conviction seemed almost universal among the teachers and students as well as the members of the College Place church, that the time has come for the people of the Lord to have a deeper experience in the things of God, and to walk upon a higher plane of Christian activity than ever before. I have never seen a deeper spirit of consecration and earnestness manifested on the part of the students, and their highest aim seems to be to prepare themselves quickly for efficient service in this closing message.

Elders W. B. White and A. J. Breed were with us during the week of prayer, and gave much valuable instruction. Elder J. N. Loughborough came the last half of the week, and spoke each evening. The Lord greatly blessed and sustained his aged servant, and the instruction was very much appreciated by all. It seemed to blend with the spirit of consecration that came in during the week of prayer, and resulted in settling and establishing the hearts of the youth more firmly in the faith than ever before. Despite the rainy weather and muddy roads the chapel was filled every evening.

A new feature of the week-of-prayer service was the holding of cottage meetings in the homes of our people here in the village. Several of the older students gained a blessed experience as

they assisted in these meetings. They were well attended, and the Lord blessed greatly. It was felt by all that the holding of these small division meetings was a great blessing to the College Place church.

We believe that this special prayer season has enabled the brethren and sisters in the church, and the teachers and students in the school, to take a firmer stand for truth and place themselves on vantage-ground where they can be of greater service in their work for the Master.

M. E. CADY.

### New Jersey

BRIDGETON.—Great interest has been aroused in this place since the tent effort held there this past summer, by an article which appeared in the Bridgeton *Evening News*, from the pen of the pastor of the First Baptist church, about the time of the Atlantic Union Conference in Philadelphia. It contained the usual arguments concerning the abolition of the law. Evidently the plan was to present this article to the people while those who had publicly represented the truth here were out of the way. My attention was called to the article, and I immediately replied to it, and out of this beginning has grown a newspaper discussion, stretching over a period of several weeks, and even now it shows no signs of closing.

No sooner had my reply appeared, than a great number of articles came to the editor upon the Sabbath question, and the remarkable part of it is that the majority have been in favor of the seventh-day Sabbath, though who the writers are no one seems to know.

One or two of these articles appeared daily in the *News* up to the time of the holidays, when suddenly they ceased, without apparent cause. The reason was forthcoming a day or two later, however, when the following editorial appeared:—

"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 wide-spread 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."

There is indeed a "wide-spread interest in this question." The *News* has quite an extensive circulation not only in Bridgeton, but also in Millville, and a large number of smaller towns and villages in Cumberland County, and we hear continually that many of the inhabitants of these places are inquiring about the Sabbath.

During the past year we have baptized twenty-nine persons here, and there are a number more to follow in the rite. And still others are taking hold of the truth right along. Only last week a woman came to me, saying she was keeping the Sabbath and was paying tithe, and wished to unite with the church. On inquiry I found that she was a member of the First Baptist Church, the pastor of which had started the above newspaper discussion by writing

against the Sabbath. She had been led to accept the truth by reading her own pastor's opposition to it. May there be many others like her.

And so we see many evidences that God is working mightily for his truth here. As the time approaches for us to separate from the work here and go to another field of labor (Baltimore), our earnest prayers ascend to God that he may continue to prosper his work in this place, and that many more precious souls may be born into the kingdom.

CARL B. HAYNES.

### **The Week of Prayer in Britain**

IN a personal letter, Brother E. E. Andross, president of the British Union Conference, writes:—

"I spent the latter portion of the week of prayer with the church here at Watford; and I can say that it was the most precious season that we have ever experienced. Friday evening I met the students at the college, and we certainly experienced a large measure of God's Holy Spirit. Before we closed the meeting, which lasted three hours and a quarter, every person present had definitely given himself to God. As we separated, every heart, with scarcely an exception, was given to God for service, wherever he might send, even though it be to the darkest parts of the earth. All were filled with the peace and joy of forgiveness.

"I never saw a better spirit than prevails in our college this year, and I believe that it will mean much for the advancement of our work in the future. In the morning and afternoon of the Sabbath the students met with the church, and we had a most precious season; the Lord came very near in both these services.

"I believe that our offerings will be the largest this year that we have ever had in this field. The reports that have come in from the various parts of the field on the progress of the week of prayer have been most encouraging. Truly the Lord is beginning to pour out his Spirit in the latter rain, and we are experiencing the loud cry of the third angel's message. Our people are definitely preparing for the closing of this message as I never saw them prepare before. We are all of good courage, and expect soon to see the triumph of the message."

### **The Canvassers' Institute in Atlanta, Ga.**

A CANVASSERS' institute is now being planned for the State of Georgia, to be held in Atlanta, beginning Feb. 26, 1908, and continuing two weeks. Long ago the Lord said the canvassing work was to be revived, and we believe the time has fully come when this work that has been so "strangely neglected," is being revived in this State. The rapid fulfillment of prophecy clearly indicates to us that the end of all things earthly is fast approaching, and what we do in the way of getting our literature before the public must be done quickly. We have every reason to believe a good, strong, and aggressive company of canvassers should be continually working in Georgia. The past few months the few agents we have have fully demonstrated that books can be sold here. The records

they have made compare favorably with those of other fields.

A mighty work is before us,—a work that calls for consecrated men and women, those with an unconquerable determination to succeed. I most earnestly appeal to our brethren and sisters to look with favor on this important work, and see if you can not arrange your work so as to attend this institute, and give your lives to the spreading of this great advent message.

The institute will be held in the church at 507 East Fair Street, and we are expecting to care for all free, who arrange to spend some months with us in the field canvassing. We fully expect great blessings and a better fitting up to do valiant service during the year 1908. We expect the best help obtainable in this field, and we shall carefully study the various books to be used, and instruction both by precept and example will be given. Those planning to come may inform our field missionary agent, A. L. Manous, 602 Capitol Ave., Atlanta, Ga., or the writer, 77 Beecher St., Atlanta, Ga.

If there are those who are interested in this glorious work, and can not enter it at the present time, they may feel it a privilege to render some financial aid. Such should send contributions to our conference treasurer, M. L. Woodall, 16 White Hall Terrace, Atlanta, Ga.

Keep the matter in mind, and pray for the success of the work.

GEO. W. WELLS, *President.*

### **British Guiana Conference Meeting**

THE second annual session of the British Guiana Conference convened at Georgetown, from Nov. 29, 1907, to December 3. Owing to unusually hard times in the colony, the attendance from the different churches and companies was small, but a deep interest was manifested in the deliberations by all the members present. The evening meetings were well attended by the people of the city. The president's address giving the conditions and the progress of the work showed a general improvement throughout the colony. The reports of the workers were noted with interest as all showed success and prosperity during the past year and bright prospects for greater success the year to come.

The work for the native Indians was presented by Brother T. J. Kennedy, who has charge of the mission and school. This report shows an increase in church-membership, and a fair attendance at school. Since Elder J. B. Beckner came to the colony, land has been purchased, and this work placed on a permanent basis. A mission house is now being constructed, and it is hoped that soon the work will be fully established.

The work among the East Indian people was presented by Brother R. Hyder, our native worker, and while the present results are not all we could hope for, still we believe the seed is being sown that will bring forth a harvest of souls from among this people.

The school for the children is prospering, and the roll shows an increase of scholars. Many of these are bright and quick to learn, and we hope, if time should last, that some may become efficient workers in God's cause. This gives us a school for both classes of Indians,

but we have no school for the colored children; these must all, as yet, attend the schools of other churches or the public schools. We hope soon to have a school in the city for our Sabbath-keeping children.

The financial report showed an increase in the tithe, and notwithstanding the hard times the value of books sold by the canvassers has far surpassed that of the preceding year.

The Sabbath-school, educational, and Missionary Volunteer work received special attention, and good results are anticipated.

The visiting brethren who attended the meetings were Elders U. Bender, president of the West Indian Union Conference; Elder W. G. Kneeland, president of the Jamaica Conference; Elder W. Jay Tanner, superintendent of the Hayti Mission Field; and Brother H. H. Cobban. These brethren rendered valuable assistance and instruction in placing the work in this new conference on a more thorough and systematic basis.

Officers for the ensuing year were elected as follows: President, to be supplied by the West Indian Union Conference; vice-president and treasurer, O. E. Davis; secretary of tract society and Sabbath-school work, Mrs. A. Sampson. Owing to long service in the tropics, and to repeated attacks of fever in this colony, Elder Beckner was obliged to leave this field. All regret the loss of his fatherly counsel. His ardent labors for the time he was with us have been an inspiration to us all, and we earnestly pray God's blessing of health on him in his future labors. As the meetings closed, all felt it was good to have been present as the Spirit of the Lord was in our midst, and unity prevailed in the deliberations. Resolutions were passed expressing gratitude to God for his blessings on the work in this conference.

O. E. DAVIS.

### **General Meeting of the Alta Parana Mission**

THE first general meeting of the Alta Parana Mission was held at Santa Ana, Misiones, a few hours by boat above Posadas. In plain view from our tent across a creek was the ancient flourishing Jesuit mission of the same name, a forest of orange and other trees marking the spot. Leading to it was a bridge of solid stone, the ruins of which still serve to dam the stream. In this stream I had the privilege of baptizing five precious souls. It is probable that, with few exceptions, the country does not look very different from what it did when inhabited by the Indians, before the entrance of the Jesuit missionaries. The population is much less than it was then. Thousands were taken to the slave markets of Sao Paulo and other points in Brazil, while others have fled from the face of the white man. In the dusky face of the native, his physiognomy, and in his language, his descent is easily traceable to the ancient red monarch of the Americas. The average native hut may not be very different from those occupied by his ancestors. They are a simple, kind-hearted people among whom one seldom fails to find a welcome. The vices brought by the "pale faces" of Europe have served to lower their moral condition.

The attendance of our brethren at the meeting ranged from thirty to sixty.

about equally divided between natives and German-speaking people. The laborers present were the superintendent, Elder Luis Ernst; Elder John Lipke, president of the neighboring Rio Grande do Sul (Brazil) Conference, and the writer. As all but the evening services had to be translated, we were kept very busy. At the close of the meeting the brethren heartily and unanimously voted that such a meeting should be held annually in this field. Owing to the scattered condition of our people and the consequent difficulty in instructing them and developing in them other ideas and principles, this is a most desirable arrangement. It will also serve to unite more closely the brethren in the Alta Parana Mission in the great work before us, and will be the means of bringing rich blessings to God's people.

The best evidence of the blessings received was the way the brethren took hold to raise means for the purchase of a tent for these annual meetings. For the present occasion they had borrowed a tent from the Argentine Conference. In a few minutes, and without any urging whatever, nearly two hundred dollars was either pledged or promised. The brethren are all very poor. Some had but recently come from Brazil, and are still passing through the hardships of a pioneer experience. The result was a complete but happy surprise. At least three hundred dollars will be needed to place a forty-foot tent in the field. It is hoped that brethren who were not present will materially augment the sum raised.

The brethren went home with glad hearts. I greatly enjoyed this privilege with the brethren in Missiones. Elder Lipke rendered valuable help in preaching to the people.

J. W. WESTPHAL.

### Alabama

ELIZA.—The "Old Paths" Industrial School is located in Sand Mountain, about twenty-four miles from Chattanooga. Dr. and Mrs. O. M. Hayward were moved a year or so ago to start a little school here in the mountains for the benefit of those who had few if any educational privileges. This school was carried on for a time in a building that was not suited to the work; but as they saw the needs of this people, their hearts were enlarged to build a two-story house with a good basement. This was done during the past summer. Circulars were sent out, and over fifty pupils united with the school in September; but after running two months, typhoid fever broke out; Mrs. Hayward, the principal, was stricken with the disease, and the school was closed.

About three weeks ago the writer received word of the situation, and was urged to come here and take charge of the school. School began again two weeks ago, with fifteen pupils in two departments and three in the night school. Miss Alice Light has charge of the primary pupils.

The idea of the founders of this school is that every one in the mountains within available distance shall have an opportunity to obtain an education, if he is willing to work for it. The farm contains about two hundred acres with fifty acres cleared. About thirteen acres have been set out to peach- and apple-trees.

A small cannery has been built, and although there were no apples or peaches the past year, yet enough tomatoes were canned to last the home during the winter. Vegetables of nearly all kinds that grow in the valley do well here; and it is intended to raise a good supply for home consumption and for market the coming summer.

A Sabbath-school and some kind of religious service has been going on ever since Dr. Hayward came here. Last year he accepted an invitation to teach in the Sunday-school. This was closed in the early autumn because the place where it was held was uncomfortable for winter. The people were notified that they were welcome to hold their Sunday-school in the nice warm room of the school building. About thirty persons assembled four weeks ago and organized a Sunday-school. They chose me for their Bible teacher.

The people are peculiar in this respect: they do not want any lesson pamphlet, but prefer to take just the Bible. Dr. Hayward persuaded them last summer to begin in their Bible study with the book of Acts. They have studied the first twelve chapters and are now beginning the thirteenth chapter. We trust that the Lord has a people in these mountains who will be called out to help make up the one hundred forty-four thousand.

H. F. COURTER.

### Field Notes and Gleanings

As the result of meetings held at Galena, Kan., by Brethren J. W. Lair and F. L. Limerick, assisted by Sister Mary Edwards, seven united with the church.

BRETHREN V. L. Piepmeier and H. C. Tarr who put in four months of earnest labor at Belle, Kan., have been encouraged by having twenty persons promise to obey the Lord.

FROM Hiwasse, Ark., Brother H. Clay Griffin reports the baptism of three persons, and the organization of a company of nine who have signed the covenant to keep all the commandments of God.

ON Sabbath, December 28, fifteen persons, who gladly received the word of the Lord, were baptized by Brother Lee S. Wheeler in Boston, Mass., many besides our own people attending the service.

THIS word comes from Brother C. A. Hansen, at Traverse City, Mich.: "At this place the message is making rapid progress. Three were baptized here at Christmas time, and others are getting ready for the same rite a little later on. Pray for our work here."

DURING the third week of the meetings that Brother and Sister R. E. Burke are holding at Hawleyville, Iowa, they wrote that they were "giving the testing truths of the message. The house is full every night, and the people have a desire to hear. It seems as if the Lord went before and prepared hearts to receive the truth. One lady, the third to accept the message during the meetings, made her decision to keep the Sabbath while listening to a sermon on the mark of the beast. Brother C. V. Starr has joined these workers."

Of a recent two-days' visit to the church at Corpus Christi, Tex., Brother Clarence Santee says: "I found this recently organized church full of courage and alive to the times. Six united with them and three or four more expected to do so, but were hindered from being present."

BROTHER CHARLES A. SCHOLL, who is at work among the German population of Pittsburg, Pa., reports the organization of a German Sabbath-school of twelve members. The first Sabbath of the week of prayer four were baptized, and they expect soon to organize a German church.

WRITING from Duluth, Minn., Brother C. M. Babcock says: "Our work here is onward. Four persons have recently signified their intention to obey the truth, and we hope to see them fully established. One of these is in Superior, Wis., and will connect with the company there. Two kept their first Sabbath last week. Others are interested, and we hope to see quite a number taking their stand for the truth. Our courage is good, and we are determined to press the battle."

A FEW weeks ago a revival meeting was conducted at Stuart, Iowa, by Brother L. F. Starr, assisted by Sister Minnie Syp. Of the results he says: "With the exception of three or four, all the students in the school made a start for the kingdom. The same deep work of grace was seen in the hearts of the people in the church, and we had the privilege of baptizing twenty persons who had given themselves to the Lord. Some who had wholly given up the truth renewed their consecration, and some who had never professed to live the truth before started in the good way."

ABOUT September 20, Brethren B. W. Brown and D. E. Huffman began a tent-meeting at Kincaid, Kan., which continued until November 15. By the blessing of the Lord, a number of honest souls were led to accept the truth; and they now have a church building twenty-eight by forty feet nearing completion. Of the experience at the time of organization, Brother Charles Thompson writes: "According to previous arrangement we assisted Brethren Brown and Huffman in the organization of a church on Sabbath, December 28. As the meeting-house was in an unfinished condition, we met in a private house. The meeting was largely attended considering the condition of the roads and weather. The writer presented some thoughts in regard to the church, its work and organization, after which thirty-seven precious souls presented themselves as ready to become members. Seven of this number were converts to the faith previous to the tent effort. There were several converts who were not present at the organization who will come into the church as soon as an opportunity presents itself. This will raise the membership to at least forty. Quite a number of this membership is as fine a class of young people as it was ever my privilege to meet. After all were accepted as members, a full set of officers was elected. The meeting closed with a spiritual, soul-stirring social meeting."



## Current Mention

— News from the Caucasus reports the opening of a mammoth oil gusher at Baku, flowing at the rate of 120,000 barrels a day.

— Sixteen children were trampled to death, and forty others were injured, several fatally, in a mad rush for better seats at an entertainment given in the public hall at Barnsley, England, January 11.

— Henry Farman, the French aeronaut, January 13, won at Paris a prize of \$10,000, by making a circular kilometer in an air-ship heavier than air. The time was one minute and twenty-eight seconds.

— On January 13 the United States Supreme Court upheld the anti-liquor law of Kansas, by affirming the decisions of the Supreme Court of that State in a number of cases in which the law was involved.

— Nearly 200 persons, mostly women and children, were burned or trampled to death in a fire and panic in the opera-house at Boyertown, Pa., January 13. The performance was a benefit concert given for a Lutheran church.

— The Dutch troops, after a severe fight on the island of Flores, Malay Archipelago, have captured the stronghold, the native loss being 130, while the Dutch loss was slight. The most of the chiefs have surrendered.

— The United States battle-ship fleet arrived at Rio de Janeiro, Brazil, January 12, and was escorted to anchorage in the bay by a Brazilian cruiser. Elaborate entertainments were provided by the Brazilian government and local authorities.

— A revolutionary expedition composed of Haytians who have been in exile, effected a landing at Gonaives and occupied the place, and is marching against the capital Port au Prince, Hayti. The government has dispatched a large body of troops to meet the revolutionists.

— Mulai Hafid was proclaimed sultan of Morocco at Fez, January 4, and the former sultan formally deposed, and a holy war proclaimed. Much uneasiness is felt in France over this new turn of affairs. Report comes of a fierce ten hours' engagement near Serrat, January 15, between the French column under General d'Amade and the forces of one of Mulai Hafid's chiefs. The French were victorious.

— The Italian possessions in Somaliland, East Africa, have for a few weeks past suffered from raids by Abyssinians from over the border. The Italian representative at Lugh went to the aid of the people with a force of armed natives; but was defeated, and withdrew to Lugh, which was captured, with heavy loss on both sides. The Italian minister to Abyssinia presented a protest to King Menelik against the violation of the existing treaty between Italy and Abyssinia. Representatives of France, Great Britain, and Germany supported Italy in this protest. The king, expressing his sorrow, has ordered the recall of the Abyssinians from Lugh, the punishment of the guilty, and the payment of an indemnity.

— January 15 the Manitoba provincial government assumed possession of the Bell system of telephones. The purchase price is \$3,300,000. The system will be administered by a commission of three men of long experience with the Bell company.

— The electoral census now being taken in Cuba will probably not be completed before April or May. If completed, municipal elections will be held in June, and the general election six months later. In transmitting to the Senate, on January 14, the report of Governor Magoon, of Cuba, President Roosevelt says that "we can now definitely announce that one year hence, by or before Feb. 1, 1909, we shall have turned over the island to the president and congress to be elected next December by the people of Cuba."

— The Transvaal government has passed an Immigration act, which practically prohibits the immigration of Orientals into the Transvaal, and requires the Hindus already in the country to register and identify themselves by a system of finger prints before their licenses expiring December 31 would be renewed. This new regulation was approved by the colonial secretary, because, as he says, he was threatened with a rebellion if he refused. Already the courts of Pretoria and Johannesburg have imposed sentences of two or three months' imprisonment upon several prominent natives of India for refusing to submit to the humiliating personal requirements of the law. Thousands of Indians in both cities have by mass meetings and public processions protested against the laws, which they claim are applicable only to criminals and slaves. Six thousand Indians have already left the Transvaal, rather than submit to imposed conditions of residence. Grave fears are entertained for the effect the application of this law will have upon the populace of India, where public feeling against the British is already at a dangerous tension.

— An effort is being made in Prussia to abolish the old system of voting, and to substitute in the kingdom universal manhood suffrage, and the secret ballot. On January 10 a liberal member of the Landtag interpellated the government on the subject, and many speeches in favor of such a move were made. Prince von Bülow, the imperial chancellor, replied that such a change would not be for the good of the state, and would not be permitted in Prussia. The Landtag supported the government. Outside the parliament building large crowds shouted for universal suffrage and denounced the chancellor until dispersed by the police. The following Sunday the demonstrations were renewed throughout Berlin. The socialists met in their 600 local organizations, and organized street processions numbering some 40,000, which were increased by nearly as many more sympathizers. They marched through the streets, attempting to reach the emperor's palace, the chancellor's palace, and the parliament buildings. The police who had been massed in public buildings, dispersed the mobs, using the flat of their swords. Some clubs and stones were thrown. No one was killed, but one hundred or more were injured by being struck or trampled upon.

## 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

### Maryland Blue Law

Charge of Working on Sunday Under Statute of 1723

UNDER the above caption and subhead, the following appeared in the Washington, D. C., *Evening Star*, of July 30, 1907:—

"Charged with working Sunday, Charles Robinson, a driver for J. H. Houser, the District contractor, will be arraigned in the police court to-morrow morning. His attorney says he will ask for a jury trial.

"Robinson is charged in an information filed to-day, under an act of the Maryland legislature, passed in 1723, known as the blue laws, which forbids working Sunday. The information sets forth that Charles Robinson, on the 21st day of July, 1907, in the District of Columbia aforesaid, and in the city of Washington, did then and there work on said day, the said day being Sunday, contrary to, and in violation of, an act of the Maryland legislature approved 1723, Chapter 16, Section 10, and constituting a law of the District of Columbia." Attorney E. S. Duvall, Jr., appears for the defendant.

"Should the law be upheld, it is declared all work must be stopped in the District of Columbia on Sunday, or else each person must pay two hundred pounds of tobacco for each time he is caught working.

"LAW IS VERY STRICT

"The law is very strict against Sunday labor. It is as follows:—

"No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants, or slaves shall command, or wittingly or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted); nor shall suffer or permit any children, servants, or slaves to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient witness, or confession of the party before a single magistrate shall forfeit 200 pounds of tobacco to be levied and applied as aforesaid."

"In the case in question the government expects to prove that Robinson was employed as a dirt-wagon driver, and that he worked in that capacity Sunday, in hauling dirt for Mr. Houser on Massachusetts Avenue. The case was taken up because of complaint made by Gen. John M. Wilson, who protested to the District Commissioners against the hauling of dirt along Massachusetts Avenue Sunday. The complaint was referred to Corporation Counsel Thomas for an opinion as to whether prosecution could be brought, and that official, after delving into the books on his shelves, suggested the old Maryland blue law.

"The police then investigated, and after Policeman T. D. Walsh of the third precinct had obtained the proof necessary under the law, he presented the case to Prosecuting Attorney James L. Pugh, at the police court. The information was filed to-day, and next October, when the case is set for a jury trial, Judge Kimball will be called upon to decide whether the law is now valid in the District of Columbia."

We shall watch the development and await with interest the decision of this case. By an act of Congress, passed, we believe, over one hundred years ago, all the laws of the State of Maryland then in force were adopted as the laws of the District of Columbia. By this means, it seems, this antiquated Sunday law of Maryland was made a law of the District of Columbia. Along with this, another law, a law against blasphemy, was also adopted, though, like the Sunday law, it has remained a dead letter. This law reads as follows:—

"That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme, or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three Persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the Persons thereof, and shall be thereof convict by verdict, or confession, shall, for the first offense, be bored through the tongue and fined twenty pounds sterling; . . . and that for the second offense, the offender being thereof convict as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling; . . . and that for the third offense, the offender being convict as aforesaid, shall suffer death without the benefit of the clergy."

Such laws, standing, as they do, on the statute books of that territory which, above all other, is owned and under the direct control of the government of the United States,—the District of Columbia,—and which is situated at the very heart of the nation, give a rather dark picture to this land of far-famed liberty, and lend significance to the prophecy of Rev. 13: 11-18. That such laws exist and are actually in force at the very capital of this nation, will doubtless be a surprise to many. And that they are being searched out and put into operation here in an effort to enforce Sunday observance, is truly significant as to the time in which we are living, and of intense interest to us. We shall doubtless have more to say upon this subject in the future.

W. A. C.

### Remember the First of February

THE time is drawing near for the annual offering which is to be used in behalf of the religious liberty work.

Never was there a time when the Sunday question was being agitated more than at the present.

Do we realize what this means to us? Are we prepared to meet the persecution which is sure to follow the establishment of these Sunday laws, or do we want a little time of peace in which to prepare for the conflict closing in so fast?

I hope all have read the articles re-

cently published in our papers about the great movement now on in Washington for the better observance of Sunday, and concerning the bills which have been introduced in the Senate and House for Sunday laws at the capital of our nation. When such legislation is enacted at Washington, it will give great momentum to the movement for a world-wide Sunday law, with all that is to follow in its wake.

In "Series B, No. 8," page 6, Sister White says: "To those who desire to be baptized with the Holy Ghost, I would say, Take up the work where you are, and with your gifts help the work in places nigh and far off." Let us show by our gifts on this occasion that we do desire to be baptized with the Holy Ghost, and make this a little surprise party to the Religious Liberty Department by filling the treasury so that the work may not be hindered.

T. B. WESTBROOK.

## NOTICES AND APPOINTMENTS

### Change of Address

THE address of the office of the Utah Conference and the Utah Tract Society is changed from 553 East Third South St., to Room 53 Hooper Building, Salt Lake City, Utah.

### Notice!

THE fourth biennial session of the Lake Union Conference of Seventh-day Adventists will be held in the city of Chicago, March 17-29, 1908, inclusive.

Lake Union Conference Committee;  
ALLEN MOON, 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.

### 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 sixth annual session of the New Jersey Conference of Seventh-day Adventists will be held in Trenton, N. J., Jan. 29 to Feb. 2, 1908. Each church is entitled to one delegate without respect to numbers, and one additional delegate for every ten members. The credentials of delegates should be forwarded to the secretary of the conference.

B. F. KNEELAND, President;  
ANNA E. RAMBO, Secretary.

### 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.

### 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!

A LARGE number of the REVIEW readers know of the successful work that was done by our lamented brother, Evangelist William W. Simpson, up to the time of his death which occurred a few months ago. He always had a large attendance at his meetings, and there is no doubt but his peculiar methods of advertising had largely to do with bringing the crowds to hear him. While he lived, he was constantly receiving requests for outlines of his advertising methods. When he died he had quite a stock of revolving charts that he had left from one of his evangelistic efforts. These charts give quite a good idea of some of the methods he employed. Any one interested may secure one of these charts by addressing the widow, Mrs. Nellie B. Simpson, Box 7, Tropico, Cal., inclosing ten cents to pay for the same. The chart will not only be suggestive to the one receiving it, but the money received will be a help to the widow and children of our late brother.

**Business Notices**

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

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

**Conditions**

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

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

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

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

No discount for several insertions.

WANTED.—An all-round blacksmith or a handy man who has had some experience in the work. Must be a Sabbath-keeper. For particulars, write to David Hartley, Newark, Ill.

WANTED.—Work by man and wife. Have no children. Have had experience in sanitarium, and in food and flake factory. Are willing to do almost anything. Are Seventh-day Adventists. Can go on short notice. Address D. O. Babcock, R. F. D. 1, Degraff, Ohio.

WANTED.—A boy aged between twelve and fifteen, to do chores on farm. Sabbath and public school privileges. Climate healthful. Away from worldly temptations. Our children are married. Would like some one with us. Address Solomon Brown, R. F. D. 1, Fleetwood, Pa.

FOR SALE.—Royal Peanut Butter, 11 cents a lb. We also prepare Royal Salted Peanuts, Royal Celery Salt, and we make a specialty of Pure Extracted Honey. Our products are guaranteed under the Food and Drug Act, June 30, 1906. Write us. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Fine new house and two corner lots at Berrien Springs, Mich.; 1¼ mile from the Emmanuel Missionary College. Interurban cars to college every hour. Just the property for some Seventh-day Adventist family having children to attend the school. Address, Box 247, Berrien Springs, Mich.

**Publications Wanted**

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

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

Mrs. James F. Woods, 322 South Detroit St., Warsaw, Ind., *Watchman* and *Signs*.

Mrs. Lelia Ray, Laurens, S. C., *Signs*, *Watchman*, *Liberty*, *Life* and *Health*, and tracts on present truth.

Tom Hege, Charlotte, N. C., *Signs*, *Watchman*, and tracts. Can use a large number of special *Signs* and *Watchman*, and *Liberty*.

F. S. Bailey, Dunkirk, N. Y., intends to place literature in every home in his township, and can use large quantities of *Signs*, *Watchman*, *Liberty*, and *Life* and *Health*.

Ethel Halfrich, 1823 Dorr St., Toledo, Ohio, thanks those who have been sending her literature for distribution, and desires a continuous supply of our periodicals, and of tracts on the Sabbath question and on Christ's second coming.

Brother John F. E. Anderson, of Jiminez, Costa Rica, Central America, desires tracts in the Spanish language bearing on the message, for distribution among the Spanish-speaking natives of Costa Rica. Prepay postage at the rate of one cent for each two ounces.

Brother C. H. Keslake, who has charge of our work in the Newfoundland Mission Field, desires a large supply of our literature for use on the fleet of sealing vessels that will leave St. John's for the seal fisheries on March 10. Thousands of men from all parts of Newfoundland will be in St. John's at that time. This will present an excellent opportunity for distributing our reading-matter to good advantage. Only literature in the English language can be used, and this should be sent prepaid at the rate of one cent for each two ounces. Those who respond to this call should do so without delay. Address C. H. Keslake, Box 217, St. John's, Newfoundland.

**Obituaries**

SIMPSON.—Died at Red Lodge, Mont., Dec. 21, 1907, John Lewis, youngest child of Mr. and Mrs. Frank Simpson. The little one suffered much, but it is now at rest awaiting the call of the Life-giver. Words of comfort were spoken by the writer. J. C. FOSTER.

MCGLOUGHLIN.—Died at Seattle, Wash., B. McGloughlin, only child of Brother and Sister Alva McGloughlin. After an illness of five weeks the child fell asleep, we believe to awake when Jesus returns to gather his children unto himself. E. W. CATLIN.

BARMORE.—Died at the home of her son and daughter, in New York City, Dec. 26, 1907, of gastritis and congestion of the lungs, our beloved sister, S. M. Barmore. Sister Barmore was an earnest Christian. Jesus was all in all to her and she delighted to tell others of his soon coming.

LOUIS KLEBAHN.

WEBBER.—Died at Berrien Springs, Mich., Oct. 29, 1907, of membranous croup, Royal A. Webber, aged 4 years, 5 months, and 28 days. Words can not express the deep grief we feel over the loss of our dear child, but we mourn not as those who have no hope. Little Royal was a great sufferer during his short illness, but he was very patient. The funeral was conducted by Brother J. G. Lamson, and we laid him to rest in Rose Hill Cemetery, to wait until the Saviour comes.

MRS. B. S. WEBBER.

FLOWERS.—Died at Battle Creek, Mich., Dec. 31, 1907, Mrs. Mary C. Flowers, aged 69 years. Not long previous to her demise she expressed her faith in the atoning blood of Christ, and died in hope of a part in the first resurrection. A husband, three sons, a daughter, and six grandchildren remain to mourn. The funeral was held on the fifty-fourth anniversary of her marriage. Interment took place at Merrimac, Wis. Words of consolation were offered by the writer.

M. N. CAMPBELL.

BUTZER.—Died at the home of his brother, Wm. A. Butzer, of Rothbury, Mich., Nov. 20, 1907, of pleura pneumonia and heart trouble, John L. Butzer, son of John A. and Christina C. Butzer, aged 68 years, 7 months, and 10 days. In his twenty-seventh year Brother Butzer accepted his dear Saviour and united with the Baptist Church, of which he was a faithful member until fourteen years ago, when he heard and accepted the third angel's message, and changed his church connection. He served as elder in Pennsylvania, and later at Rothbury, where he was a member at the time of his death. His counsel and exhortations will be missed by the church. The deceased was a loving and devoted companion, and he leaves a faithful wife, three sons, and many relatives to mourn their loss. The remains were taken to Pennsylvania by the two sons, accompanied by the mother, for interment. Words of comfort were spoken to

a large congregation of sympathizing neighbors and friends, from Ps. 115:16, by the writer.

W. C. HEBNER.

MAYCOCK.—Died in Oakland, Cal., Nov. 25 and 28, 1907, after a few days' illness, Gracie Jean and Dorothy Minerva Maycock, beloved daughters of W. E. and L. M. Maycock, aged 6 years, 7 months, and 21 days; 4 years, 1 month, and 28 days, respectively. They had been taught the gospel of Christ at home and also in the Sabbath-school. We laid them away with the blessed hope of meeting them when Jesus comes. The funeral service was conducted by the writer.

ANDREW BRORSEN.

JOHNSON.—Died in Fresno, Cal., Nov. 21, 1907, Sister Sarah C. Johnson, aged 74 years, 10 months, and 11 days. She accepted present truth at an early age, being baptized in Greenville, Mich., by Elder Joseph Bates. In 1886, accompanied by her son Edward, she moved to Florida. She came to California six years ago. At the time of her death she was a member of the Redland church. We believe she will hear the voice of the Archangel at the first resurrection. Comforting words were spoken from 2 Cor. 1:3 by the writer.

C. L. TAGGART.

WHITE.—Died at Battle Creek, Mich., Dec. 14, 1907, Ambrose White, at the advanced age of 83 years. Brother White was born in Lewis County, N. Y. He was married in 1848 to Caroline Byington, daughter of Elder John Byington. At the age of fifteen he gave his heart to God and united with the Methodist Church. In 1851 he heard and accepted the third angel's message, and united with the Seventh-day Adventist Church, of which he has since been a faithful member. Of his seven children, five are still living, and one of them, Elder W. B. White, occupies a prominent and responsible position in connection with this cause, as president of the North Pacific Union Conference. The funeral service, which was largely attended, was conducted by the writer.

M. N. CAMPBELL.

TUTTLE.—Died at Defiance, Ohio, Nov. 22, 1907, Julia H. Tuttle nee House, aged 27 years, 2 months, and 2 days. She was united in marriage to Percy J. Tuttle, Dec. 25, 1906. She united with the Seventh-day Adventist Church in August, 1902, and remained a faithful member to the day of her death. During the twelve days of the sickness preceding her death, her suffering was intense, but she bore it all with Christian fortitude, being resigned to the will of God. She was a woman of the highest Christian virtues, a faithful, devoted wife. Sister Tuttle closed her short and useful life with bright hopes of immortality when the Life-giver shall come. She leaves a husband, father, mother, five brothers, and three sisters to mourn their loss. Words of comfort were spoken by the writer from John 11:25.

F. H. HENDERSON.

ROBINSON.—Died at the home of his daughter, Mrs. Emma Raymond, near Fernwood, N. Y., Nov. 10, 1907, Albert H. Robinson, aged 84 years, 11 months, and 2 days. He was born in Vermont, but early in life came to Oswego County, N. Y., where the greater part of his life was passed. Fifty-six years ago he accepted the truths of the third angel's message through reading. At the organization of the Mannsville church he connected with it, and was its elder for fifteen years, when he, with others, united with the Pulaski church, of Oswego County, at its organization, with which he remained till his death. In his early life in the message his home was a place of glad welcome to Elder James White and wife, J. N. Andrews, Joseph Bates, J. N. Loughborough, C. W. Sperry, S. W. Rhodes, and to others. His unswerving fidelity to the message and to the Testimonies of the spirit of prophecy are well known to those acquainted with him. He sweetly sleeps in Jesus. He was the father of five children, three of whom survive him. The funeral service was conducted by the writer.

J. W. RAYMOND.



WASHINGTON, D. C., JANUARY 23, 1908

W. W. PRESCOTT                      EDITOR  
C. M. SNOW                      ASSOCIATE EDITORS  
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WE learn that the new Columbia Union Conference has decided to make Cumberland, Md., its headquarters.

THE editor left Washington last week for California, where he is attending the Pacific Union Conference, and may possibly attend some other meetings before returning. He will be absent from the Office about a month.

WE acknowledge the receipt of the printed announcement of the Third Biennial Session of the Central Union Conference, which is to be held at Boulder, Colo., from January 23 to February 2. While the purpose of the session is chiefly the transaction of business, it is the desire of the committee that it shall be also educational. Topics of general interest have therefore been given a place on the program. An educational convention will precede the conference proper, the date of the convention being January 20-22.

LAST week Elders G. A. Irwin and K. C. Russell, of the General Conference office, left Washington to attend the meetings of the Southern Union Conference in Nashville.

ABOUT forty of the students in attendance at the Foreign Mission Seminary spent the greater portion of one day recently in distributing religious liberty and temperance literature in the city of Washington. They report very interesting experiences in connection with this work.

AFTER reading Sister White's article and studying the latter portion of it in particular, our readers will find it profitable to study in that connection the article in the Editorial department dealing with the Sunday campaign in Washington. It is more than a coincidence that these conditions have been so clearly depicted beforehand. Those who have followed the course of the Sunday campaign in this city and have noted the spirit of those behind the movement, can testify to the truthfulness of these words: "The Protestant churches unite with the world and with the papal power against commandment-keepers." They are doing it here. Again: "The Protestant world to-day see, in the little company keeping the Sabbath, a Mordecai in the gate; . . . the unwelcome intruder must by some means be put out of the way." The language used against our people during this campaign proves the truthfulness of this statement.

THE following words are from a sermon by the Rev. Wallace Radcliffe of the New York Avenue Presbyterian church, Washington, D. C.:—

The Sabbath was made for man, not for money making, not for pleasure, not for ease, not for sloth, not for a third of the man, not for the Jew or Gentile alone, but for the race, for humanity, for the whole physical, intellectual, social, moral, spiritual man. It was not ordained by Moses nor abrogated by Christ. Its principle is as broad as the race and as deep as human nature. It was not *instituted* at Sinai. The command was not to do something untried, but to "remember" something already experienced. Christ did not abrogate it. He came not to destroy, but to fulfil. It continues with the same authority as does the seventh or eighth commandment. The decalogue in its entirety is perpetual.

This strong argument for the perpetuity of the Sabbath and the immutability of the law of God—strange inconsistency—was not made in support of God's Sabbath at all, but in support of that institution which has done more than anything else to trample under foot the Sabbath of the Almighty. It was made in support of the Sunday sabbath,

and to give force to a demand for legislation that will compel the keeping of that rival sabbath in opposition to the Sabbath of the "perpetual" decalogue. It was not made in support of the law graven on stone on Sinai, but in support of a perverted interpretation of that law, which robs it of the intent of the Lawgiver, and makes it seem to stand for the thing that subverts it.

## Uniting Against a Common Foe

AT all the various churches in Washington, D. C. (except the Seventh-day Adventist churches), there was given out on Sunday, January 12, a four-page tract entitled, "A Christian Appeal in Behalf of Sunday Observance." This appeal was signed by the pastors of those churches, and officially indorsed by the "Interdenominational Committee on Sunday Observance in the Capital." The churches represented are: Presbyterian, Lutheran, Methodist Episcopal, Friend, United Brethren, Zion Baptist, Methodist Episcopal South, Roman Catholic, Disciples, Protestant Episcopal, Reformed, Universalist, Swedenborgian, Baptist, and Congregationalist. It was not a striking document. The most striking thing about it was the fact that it stood for a great movement, a confederacy for the exaltation of Sunday. The appeal opens with the declaration that though "belonging to different religious bodies," they address the people "upon a subject in which there is no difference among us." In its second paragraph occurs this sentence:—

Believers in Christ, of almost every name, among many other points of agreement, unite in these two things: First, in holding that the Bible is God's Word, and second in observing Sunday as the Lord's day.

For a long time we have known, through the spirit of prophecy, that Sunday would be the great standard to which would flock, in the last days, all who would not heed the warning contained in the third angel's message. The above list of denominations shows how faithfully that prediction is being fulfilled. The agitation for Sunday laws is fast bringing into the various denominations a spirit of combining forces. As the pastor of the Catholic church puts it: "Differing from them in many things, in this we can all agree, and must make common cause against the common foe." Those who know this truth know who that "common foe" will be against whom all Christendom will soon unite. It is that little company who "keep the commandments of God, and the faith of Jesus." This is no mere fancy or "figment of the imagination;" God's Word is fulfilling, and the hour of the final struggle in the long controversy is fast approaching.