

The Advent
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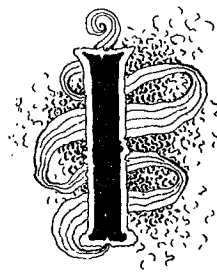
No. 50



"THY RIGHT HAND SHALL SAVE ME"



LIFE AND HEALTH



IN 1885 appeared Volume I, No. 1, of the *Pacific Health Journal*,—a 24-page bi-monthly, edited by Elder J. H. Waggoner. Volumes II and III were edited by a committee, of which no member was a physician. In 1888 the journal was issued as a monthly, and a physician acted as assistant editor from June of that year, until January, 1891, when a regular physician became editor, which plan is still followed. The present editor, Dr. G. H. Heald, began to write for the magazine about 1895, and has edited it since 1899.

Policy

The general policy of the journal in the early days was similar to that at the present time, although the common practises of the time called for a more vigorous protest against the use of drugs than is at present necessary. Doctors have learned the immense value of hygienic methods, and intelligent hygienists have learned not to disdain all internal remedies.

The circulation of the *Pacific Health Journal* fluctuated from 1,500 to 2,000. With the exception of one extraordinarily large edition of 10,000, the circulation had not passed 3,500 when it was removed from California to Washington, in July, 1904, and the name changed to—

Life and Health

The general field of its usefulness was to become national instead of local, and its policy was broadened. As in the early days, it continued to advocate the value of hygienic measures in preserving health. An article on the hygienic treatment of consumption, written by a layman, in the very first number of the magazine, would be accepted in most of its details by any advanced physician to-day. However, doctors at that time would not have received it, but with the advance of science the medical treatment of many diseases has radically changed, much less dependence being placed on drugs, and more on hygienic measures.

How It Grew

Realizing the importance of getting these principles of healthful living before as many persons as possible, the members of our churches were encouraged to take a few copies

for distribution. About this time some began to sell them instead of giving them away, and in the course of a year about one hundred persons were ordering from five to twenty-five copies of each issue.

A few had demonstrated their ability to sell sufficient copies to warrant their ordering in larger quantities, and accordingly the number of agents increased, as well as the size of their orders, until the average circulation in 1907 was about 18,000 copies.

The greatly increased circulation which was brought about in the manner described, justified an increase in the size, from thirty-two to forty-eight pages. More illustrations were added, with the result that the average circulation during the past year has more than doubled, despite the fact that it was necessary to increase the subscription price to seventy-five cents a year. The retail price was increased to ten cents a copy when sold by agents.

Plans for 1909

In order to make room for important matter which it was felt should be given a place in a magazine proving itself so practical for the common people, it has been decided to increase the size to sixty-four pages. This additional space will afford opportunity for more and better articles by special contributors, as well as larger and better illustrations.

While those features which have most fully supplied the needs of LIFE AND HEALTH readers will be strengthened, new features will be added whenever they give promise of increasing the usefulness of the magazine. No effort will be spared to make the magazine helpful.

No definite arrangements for the details of the yearly schedule are made, in order that, month by month, that which is most timely, most useful, most in accordance with the last word of science, may be given.

Terms

While the regular subscription price will be raised after Jan. 1, 1909, to \$1 a year, the publishers will receive, until that date, subscriptions at the old rate, whether from new or old subscribers, or for one, two, or more years. Agents will be pleased to know that the price for a single copy remains 10 cents; 5 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents. Special terms on larger quantities. Subscribe now, and save from 25 cents to \$1, according to the length of the subscription.

Life and Health

Takoma Park Station,

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Washington, D. C.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 10, 1908

No. 50

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

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Editorial

An Indivisible Righteousness

RIGHTEOUSNESS is the gift of God through Christ. By the acceptance of this gift we become partakers of the divine nature, and the divine character may be revealed in our flesh.

The righteous character of God was interpreted to the world in his Son, and the experience of Christ in the flesh testifies to the meaning of God's righteousness as wrought out in a perfect human life.

The gift of righteousness to cover our sins is a gift of character, and the substitution of righteousness in place of sin is an exchange of nature rather than an exchange of deeds. The righteousness of Christ is not divided into ten specific parts, corresponding to the ten commandments; and forgiveness for the violation of any specific commandment does not come by substituting Christ's keeping of that special commandment in the place of our violation of it. The righteousness of Christ is an indivisible character. No matter in what specific act sin may be revealed, it demands the righteousness of Christ as a whole to make satisfaction for it, and to render us faultless in the sight of God.

Thus it is the being of Christ rather than the doing of Christ which constitutes his righteousness, and the provision of the gospel is that we should receive Christ himself as our righteousness rather than any mere act of his.

It follows, from these considerations,

that there is no such thing as a Sabbath-keeping righteousness, or a non-stealing righteousness, or a non-killing righteousness, or a non-coveting righteousness, to be received in certain quantities corresponding to the extent to which certain commandments have been violated; and we are not justified after breaking the fourth commandment, by the mere act of Christ in keeping the fourth commandment, and so of any other commandment; but rather we are made righteous, no matter what the specific character of the sin to be repented of may be, by the acceptance of the righteousness of Christ,—an indivisible righteousness,—a righteousness which is not the sum of certain specific right acts, but which is the very essence of the divine character,—that character which the Son shared with the Father before the world was, and which he has brought within the reach of sinful men by himself being made in the likeness of sinful flesh.

A proper understanding of these principles will save us from some incorrect reasoning and some false teaching concerning that great central truth of the gospel, the gift of righteousness for the forgiveness of sins.

"A Correction" Explained

A few weeks ago there was printed on the last page of this paper a paragraph which appeared in *The Missionary Review of the World*, and which we here republish:—

The Battle Creek Sanitarium, with which this college [the American Medical Missionary College] under Dr. George D. Dowkontt is connected, has severed its connection with the Seventh-day Adventists, and Dr. Kellogg is no longer a member of that body. Last year four students were graduated, but already this year the college has begun with forty students, including Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians, and others.

The publication of this item of news caused some inquiries as to what action had been taken to bring about the change spoken of, and led the medical superintendent of the Battle Creek Sanitarium to prepare what was termed "A Correction." From this article we quote:—

1. No action whatever has been taken by the sanitarium or others referred to. No such action is necessary. The Battle Creek Sanitarium always has been a private corporation, unsectarian and undenominational. . . . The management of the Battle Creek Sanitarium remains

the same as it has been during many years past, and there has been no change either in its methods, its principles, or its policies. There have been many misrepresentations and misunderstandings in relation to this institution and its work, especially as regards its denominational connection. The institution has never been under the control of any sectarian board, committee, or body. It has always been managed by a board of trustees or directors, who are annually elected by the members. The membership consists of those who have contributed one hundred dollars or more to the funds of the institution, and have signed the Articles of Incorporation, and the assignees of the stockholders of the original stock company, for which the original institution was founded.

2. The American Medical Missionary College remains under the same management under which it has been conducted since its opening.

In view of these assertions, it seems advisable to make a brief statement of some facts bearing upon this whole question.

In the month of May, 1861, there was organized in the city of Battle Creek, Mich., a publishing association, a stock company, with shares of the value of ten dollars each. The original incorporators were James White, John N. Loughborough, Uriah Smith, John P. Kellogg, Cyrenius Smith, George W. Amadon, and William Hall. The stockholders of this corporation were the absolute owners of the property, and in the meetings of the stockholders each one was entitled to as many votes as he held shares of stock. The affairs of this corporation were managed by a board of trustees, elected annually by the stockholders.

In the year 1867 there was also organized in Battle Creek a corporation with the name Health Reform Institute. This was also a stock corporation, with shares of the value of twenty-five dollars each. The names of the incorporators were John P. Kellogg, Calvin Green, Jotham M. Aldrich, Albert Kellogg, Horatio S. Lay, John F. Byington, Uriah Smith, Orin B. Jones, Noah N. Lunt, and John N. Loughborough. The stockholders of this organization were the absolute owners of this property, and in the meetings of the association each stockholder had as many votes as he held shares of the stock. The affairs of this corporation were managed by a board of trustees, elected annually by the stockholders.

In the year 1874 there was also organized in Battle Creek an educational

society. This was also a stock corporation, with shares of the value of ten dollars each. The incorporators were George I. Butler, Harmon Lindsay, Ira Abbey, Uriah Smith, E. B. Gaskill, Orin B. Jones, and Horatio Lindsay. The ownership of the property of this association was absolutely vested in the stockholders, and in the meetings of the organization each stockholder was entitled to as many votes as he held shares of stock. The affairs of this corporation were managed by a board of trustees, elected annually by the stockholders.

It will thus be seen that these three corporations were organized upon practically the same basis. They were all three stock corporations. In each case, the stockholders were the absolute owners of the property. Each institution was always "managed by a board of trustees or directors," elected annually by the stockholders. In neither case was there any legal tie between the corporation and any denomination or religious body. An examination of the list of the incorporators of each institution, however, will show that the men named were all well-known Seventh-day Adventists, and that the names of the same persons are found in different lists of incorporators, and in at least one case the same name appears in all three lists.

These institutions were brought into existence in order that three great lines of work in connection with this advent movement might be carried on to better advantage; namely, the publishing work, the health work, and the educational work. This was well understood throughout the denomination, and in course of time these institutions came to be looked upon by the members of the denomination as an integral part of the denominational work. They took stock in these several corporations simply for the purpose of advancing the interests which they represented, and each one was looked upon as a legally organized agency for the purpose of disseminating the principles and truths which formed the denominational platform.

When the management of either of these institutions adopted policies and pursued methods which were out of harmony with the purpose for which it was established, and which tended to separate it in any way from the specific work of the denomination, messages of reproof were given through the spirit of prophecy; designed to point out the wrong course, and to direct the management in harmony with the spirit and work of the denomination. The propriety of giving such instruction to the board of managers of each of these institutions was not questioned, although each one was in law "a private corporation," and there was at least an outward profession of receiving and acting upon them.

This in itself is a clear indication of the fact that although each one of these institutions was in a legal sense "a private corporation," yet the trustees recognized such a relation to this denomination and its work as made it consistent that they should manage the institutions in harmony with, and in the general interests of, the whole body.

Further proof of the acknowledgment of such a relation in the case of two of the three institutions is shown by the fact that in harmony with instruction through the spirit of prophecy, and with the advice of the representatives of the denomination, the stockholders of the Battle Creek College released their claims upon their property, and permitted its transfer to another corporation. In the same way, and for the same reason, the stockholders of the publishing association relinquished their claims, permitted the property to pass into the hands of another corporation, and consented to the removal of the whole publishing work to another location.

About six years ago, when differences in religious belief and disagreement as to organization and methods of management arose between the representatives of the general body and the leaders in the medical work, the managers of the health institution apparently disregarded the messages of reproof and instruction which were sent to them, and adopted a policy which placed them out of harmony with the general body. The differences became greater, and the separation wider, until some of the former leaders in the medical work were disfellowshipped by the local church to which they belonged. No changes, however, were made in the articles of association or by-laws of the Battle Creek Sanitarium on account of this action, and none were necessary. It was legally possible for the managers of either of these three institutions to adopt a line of policy entirely out of harmony with the interests of the denomination, as they were all three, in the eyes of the law, private corporations, under the complete control of the stockholders and their trustees. The only tie that held them to the denomination was the personal loyalty of the owners and directors to the work of the denomination, and their desire to carry out the plans of the original incorporators and supporters of the institution. When this tie was broken, there would be no need of any change in the legal organization to enable the management to conduct it upon a new basis.

It is therefore technically true that "the Battle Creek Sanitarium always has been a private corporation." The same is also true concerning the other institutions, but their managers recognized the spirit and intent of those who organ-

ized the work, and were loyal to them. When some of them found themselves out of harmony with the denominational belief and the denominational work, they did not attempt to control these corporations, or to make them serve their private ends.

The editor of the REVIEW was a member of the board of trustees of the International Medical Missionary and Benevolent Association (a corporation since defunct), of which the present medical superintendent of the Battle Creek Sanitarium was the chairman and the controlling spirit, when the first action was taken looking toward establishing a medical college, and he well knows, as does every other one connected with the movement, that the original purpose was to establish an institution in which Seventh-day Adventist young people should be trained as workers in connection with the Seventh-day Adventist denomination. At the same time, however, the organization was so managed that no change in the articles of incorporation was necessary when the whole policy was changed, and the college became an institution for the training of workers of all denominations, who will be expected in their work to oppose the teachings of Seventh-day Adventists.

It will be of interest to our people in this connection to learn that the corporations formed at Washington, D. C., since the transfer of the denominational headquarters from Battle Creek, are organized upon an entirely different basis. Learning wisdom from some experiences in Battle Creek, those who had charge of the work here avoided all possibility of having these new institutions diverted from their legitimate work by their being private corporations, and they were therefore organized with a strictly denominational constituency. There are no stockholders, and no individual has any property rights in any of these institutions. There is no voting by proxy, and therefore no possibility of accumulating votes in order to control the management, and all the institutions are bound to the denomination by definite legal ties. This plan of organization will forbid the repetition of some unpleasant experiences of the past.

It will be a natural and plausible reply to the facts set forth in this article to say that the large majority of the members of the present constituency of the Battle Creek Sanitarium are Seventh-day Adventists, and that if the present management of the institution is out of harmony with their purposes, it is in their power to elect a board of trustees who will carry out their wishes.

It is therefore proper to state further that the present medical superintendent of the Battle Creek Sanitarium has declared in substance in a public

meeting, in the hearing of the editor of the REVIEW, that he could at any time take absolute control of the sanitarium, without making any change in the present articles of incorporation; and, further, it is well known that the present management of the institution has created such a situation that the members of the denomination have no desire to assert their control, and assume the present obligations and responsibility of management. Now that the institution is practically, as well as legally, "a private corporation," and conducted apart from the denomination, there is no desire to interfere with its control, the only purpose being to prevent the young people of this denomination from being influenced by it in such a way that they will either become indifferent to the specific work of this denomination or will be in active opposition to it.

We believe that this statement of facts will throw some light upon the real situation, and will enable all those who are interested in the matter to understand clearly to what extent "A Correction" is a correct representation of the facts, and how it tells only one-half the truth, and is therefore misleading.

The Facts Are the Appeal

ON Sabbath, December 19, the annual offering for missions will be taken. No mere collection will meet the situation that presses upon this people.

The facts are the appeal. They call in trumpet tone for an earnest, prayerful dedication of means to the missionary cause. The fields look to this offering as the signal for the order of battle during the next year. Here are a few of the messages that come to us, taken from letters lying this morning on the table of the Mission Board room:—

From Peru, South America: "The Lord is opening doors for us. We do not have to look for an interest. There are more calls for help than we can even hope to fill. The thing that perplexes us most is that our health and strength are not sufficient for that which ought to be done."—*Elder F. L. Perry.*

From the South American Union: "We are making so many calls that I suppose you hardly know what to do, and what is the first thing to be done. I see places for so many faithful men and women in these fields that are so important and in such urgent need of being filled, that my heart rather despairs of ever seeing the help supplied, especially when our calls can be responded to only so very slowly. Yet the Lord has the men, and they will come sometime."—*Elder J. W. Westphal.*

From the Pemba Mission, Africa, above the Zambesia: "You know I must have help. Do not wait until after the General Conference. I beg you, I entreat

you, do not do that. Send them along at once, at once, at once. It is true they could not come up here till next April, but have them on this side of the Atlantic, studying the language and people, and getting acclimated."—*Elder W. H. Anderson.*

So the calls come in. There is not a great field but must needs talk of the crying necessity for more help. The annual offering is the time when the whole people together respond to the calls. Workers must go, and money must be found to send them. It is a matter of the gravest concern to every believer in this message that we shall plan and pray to secure the largest offering ever made. W. A. S.

The Rise and Fall of Religious Liberty in America

The "Christian Nation" Decision

THE great growth in power and influence of that element which is seeking to turn this nation back to religious tyranny was pointed out last week. It was shown that from one organization in 1864, working to that end, the number had grown to four in 1888. Besides these there are numerous subsidiary organizations working toward the accomplishment of the same purpose. It is but natural to suppose that with this great growth in numbers, in power, and in influence, we should begin to see the effects of the national reform propaganda upon the legislation of the country, and upon the legislators themselves in their attitude toward church-and-state problems. And we do see that effect at the present time. Not only do we see it in legislation and legislators, but we see it in the interpretations of law, both State and national.

If the acquisition of numbers and influence has been instrumental in accomplishing much, the decision of the United States Supreme Court in the case of "The Rector, Church Wardens, and Vestrymen of the Church of the Holy Trinity vs. the United States," has opened the door for the accomplishment of much more. The decision was rendered Feb. 29, 1892, and was prepared and read by Mr. Justice Brewer. In the argument giving the reason for the decision which was to follow, Justice Brewer declared that "this is a Christian nation," basing that dictum largely upon the declared purposes of those who sent out the exploring and colonizing expeditions, and upon certain expressions in the constitutions of the several States of the United States. It will not be out of harmony with the plan of these articles to consider, briefly, Justice Brewer's reasons for such a pronouncement concerning this country.

In showing that it was not the intent of the lawmakers to prohibit an Amer-

ican church from contracting with a foreign minister for his services as pastor, the justice says:—

This is a religious people. This is historically true. From the discovery of this continent to the present hour there is a single voice making this affirmation.

For this to be true, even in *name only*, it would be necessary that every inhabitant of the country be at least a *professed* Christian; but not only is this not the case, but not even a majority of the people make such profession. That is not gold which is half copper or three-fourths silver; neither is that nation Christian or religious which is half outside the pale of the organized church, or three-fourths infidel at heart. And even if Justice Brewer's statement, as quoted above, were strictly true, so long as this nation remains true to the principles upon which it was founded, this still would not be a Christian nation; for the separation of church and state makes it impossible that the nation should be designated by the name of any religion. And this does not preclude the idea, either, of Christianity being the dominant faith in the country, at the same time, even to the extent that every heart has been converted to God, and believed in and accepted Jesus Christ as the Redeemer of the race. It could be a nation of Christians, and yet not be a Christian nation. The Christian nation must have Christ as its king in temporal or civil affairs as well as in "spiritual concerns;" and our Lord has plainly declared, "My kingdom is not of this world." The Christian nation is Christ's nation, and that will not come until after he has broken all others "with a rod of iron," scattered their fragments to the four winds, and burned the residue in the purifying fires of the last great day.

Because there was a religious idea in the minds of those who sent out exploring parties and companies of immigrants, we are not forced to the conclusion that the new nation must be a Christian nation, any more than we are compelled to conclude that because those who financed the first expedition were monarchs, and thus imbued with the monarchical idea, the nation to be brought forth upon this continent must be a monarchy. If this nation must be a Christian nation because of the religious idea in the minds of those who sent out the exploring and colonizing expeditions, we have a right to ask, "Of what brand of Christianity shall it be?" Ferdinand and Isabella, who commissioned Columbus, and who "hoped that by God's assistance some of the continents and islands in the ocean will be discovered," were ardent Catholics. Episcopal Elizabeth, "by the grace of God, of England, Fraunce, and Ireland, queene, defender of the faith," particularly specified in her

grant to Sir Walter Raleigh that in making laws for the colony "they be not against the true Christian faith now professed in the Church of England." As it was impossible that both purposes should be carried out in the making of this nation,—that is, that it should be both Roman Catholic and Episcopal at the same time,—the argument of Justice Brewer falls by its own weight. If the purpose of European monarchs is to be woven into great governing facts for the present time, then this is not a republic, but a monarchy, and is still ruled by despots across the sea, for all that was in their purpose.

In referring to the same grant made to Sir Walter Raleigh, Justice Brewer says:—

In language more or less emphatic, is the establishment of the Christian religion declared to be one of the purposes of the grant.

But what has this nation to do with the "establishment of the Christian religion," especially since the adoption of the First Amendment to the Constitution? That amendment reads:—

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

If the religious purpose of European sovereigns concerning America makes this a Christian nation, then their purpose to establish the Christian religion here does so establish that religion as the religion of this nation. But neither is true. The religious purpose of a dead European sovereign is far from sufficient to make this a Christian nation, and the national Constitution specifically prohibits the enactment of any federal statute establishing any religion. It is the Constitution of the country, and not the obsolete purpose of a foreign ruler, that determines the character of the nation. While a large portion of the people are religiously inclined, and while the majority have some sort of respect for religion in the abstract, it is not true that the people as a people are religious, or that the nation as a nation is Christian. The prohibition against the establishment of any religion by law in this country precludes the possibility of correctly designating this nation as a Christian nation.

In further effort to prove this a Christian nation, Justice Brewer refers to the religious-test oath of Delaware found in the constitution of 1776, Article 22:—

I, A. B., do profess faith in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration.

Under that constitution no citizen, however well qualified, could hold "any office or place of trust" unless he would take the above oath; and Justice Brewer uses that as one of the proofs that this

is a Christian nation. It would have been but just to the State of Delaware for Justice Brewer to have stated that in her constitution of 1792 Delaware repudiated that provision in these words:

No religious test shall be required as a qualification to any office, or public trust, under this State.—*Constitution of 1792, Article I, Section 2.*

Delaware repeats the repudiation of that principle in her constitution of 1831, Article I, Section 2. If her organic utterance of 1776 helped to make this a Christian nation, what shall be said of her organic utterances of 1792 and 1831? Whatever the former proved, the latter disproved. It is therefore a fact, which must be patent to all, that neither the organic utterances of individual States nor the declared purpose of foreign sovereigns have anything to do in determining the character of the nation as it exists to-day. The nation must be judged by its own organic utterances; and these are to the effect that church and state are separate, religious tests abolished, no religion established, and the nation not in any sense "founded on the Christian religion." Nevertheless Justice Brewer declared:—

These, and many other matters which might be noticed, add a volume of unofficial declarations in the mass of organic utterances that this is a Christian nation.

The effect of this declaration (concurrent in by the other members of the Supreme court by virtue of their concurrence in the decision to which it led up) was immediately apparent. Within two months from the date of that Supreme Court decision, the president of the American Sabbath Union appeared before committees of the Senate and the House, and demanded the closing of the Columbian Exposition on Sunday "because this is a Christian nation," quoting the argument of Justice Brewer to prove his contention, and citing his dictum upon that point to show the necessity of closing the exposition gates on Sunday. Thus the first use to which that dictum was put was to commit the nation to a course of religious legislation subversive of the fundamental principles of the government.

The influence of this dictum, and the result of the advantage taken of it by ecclesiastical politicians, will be considered in another article. c. m. s.

The Week of Prayer

THE week of prayer for 1908 is upon us. Never have we had greater reason for devoting a week to thanksgiving and supplication to our Father in heaven than at this time. The Lord has been very gracious to his people during the year just closing.

The year 1908 will go into history as a panic year in America, and a revolu-

tionary year in many parts of the world. But amid political and commercial upheavals, God's people and cause have enjoyed a large measure of blessing and prosperity. The statistical reports now coming in from all parts of our world-wide field show the greatest progress in all features of our work that has been recorded for years.

The manifestation of such love and care and power should lead every one connected with the cause of the third angel's message to take an active part in this week of praise and prayer. While we should not forget the goodness of the Lord during the past year, we should send up earnest, united prayer for the continuance of these blessings. From a human view-point, the outlook is alarming. Complications of a most serious character are taking place in all parts of the world. The Lord alone can control affairs so that his cause can prosper. But we know from his Word, and from what we have witnessed, that he can do this. And earnest, united, unceasing prayer should be made by God's people for the triumph of his cause.

With such praying there should be a full consecration of all we are and all we have to him for service. The cause of God must have the time, the service, and the means of his people. It would be folly to pray for the advancement of this work, and refuse to give it our service and our means. All should be laid upon the altar for the Lord to use as he sees best. With such a consecration, we may confidently look for great progress.

This week of prayer should be accompanied by a large offering. One of the greatest, most pressing needs of the cause at this hour is more money. The doors to all lands are open to us. A few of our consecrated workers have entered them. They have found such great fields for service that they are sending back to the home land the most pressing appeals for more laborers. Many consecrated workers stand ready to go to their aid, but the money is lacking to take them. The gap between the small band of overworked missionaries in the field and the large band of volunteers ready to go to their aid is a pitiful sight. It should cease to exist. The strong, efficient workers ready to go should not be held back longer.

But that gap can not be closed without funds. One object of the Thanksgiving Ingathering has been to help close this gap. We praise God for the response that is being made to this call. And now our own people should come forward with the largest week-of-prayer offering we have ever made. Were we to let this offering drop, the ingathering from Thanksgiving week would not be to the cause what we have planned.

We appeal to our people not to make

such a serious and grievous mistake as to let the week-of-prayer offering fail. Let ministers and church officers give this due attention. Let the brethren and sisters who have been prospered step to the front and lift. It would be a defenseless mistake for our people to fail to join in swelling the donations to missions for 1908 to the highest point ever reached in the history of our cause.

Let us all take this to heart, and pray and give during this week of prayer as we have never done before.

A. G. DANIELLS.

Note and Comment

Exercising Arbitrary Power

REFERRING to the recent announcement that "the Holy Office has decided that Christian burial shall be refused to Catholics who are married to non-Catholics by non-Catholic clergymen," the *Christian Advocate* declares this exclusion of non-Catholic Christians from its burial-grounds to be "one of the chains invented by men, which make the Roman Catholic Church the greatest mechanism for the consolidation and exercise of power the world has ever seen." Such a "mechanism" is the product of human effort, and was never contrived by the true Head of the church.

The Mote and the Beam

ONE of our Roman Catholic exchanges makes the following comment upon the effort of the Methodists of the country to defeat Speaker J. G. Cannon:—

The esteemed Methodists are still assailing Speaker Cannon from the rising of the sun to the going down thereof. Quite obviously the brethren do not believe in a union of church and state. They only want a state ruled by the Methodist Church.

It is a pity that professed Protestants should give ground for such a criticism as this; but in view of their own history, Roman Catholics ought to be the last persons to make the criticism.

Seeking to Conquer Death

AMONG the latest manifestations of the desire to secure eternal life apart from faith in Christ is the organization of a "Live Forever Club." The founder of this movement explains it thus:—

We do not offer any "isms," creeds, or beliefs, unless our belief in nature herself can be classed as an "ism" or a belief. We, of course, find the basic principle of our idea in the proposition that mind controls matter. From this point we work forward along purely practical lines. We do not banish drugs, medicine, nor the surgeon's knife as a tenet of our plan. Some of us—in fact, most of us—believe these unnecessary, but we accord absolute individuality of action, freedom of idea and plan, to our

members. We believe that a healthy mind, directed along healthy channels, leads to a healthy body. Death, old age, disease, are all the concomitants of unhealthful conditions. We believe in the molecular theory in its fullest sense, and we believe that the mind is the creator of the molecules of the body. If the mind—the brain—be healthy, it will create healthy molecules, and healthy molecules mean healthy tissues, vigorous blood, and no wasting of vitality.

This teaching, of course, repudiates the whole experience of sin and the fall, and death as a result of sin, and is self-salvation in its baldest form.

Another Dred-Scott Decision

THE legislature of the State of Kentucky passed a law in 1904 forbidding the education of blacks and whites within twenty-five miles of one another by the same institution. The college against which this legislation was especially aimed, brought suit in the Kentucky courts to prevent its enforcement. The case was decided against the college, and the appeal was then taken to the United States Supreme Court, which has recently decided, with two dissenting voices, that the Kentucky statute is constitutional. The conclusion reached by the court has been regarded in some quarters "as a latter-day Dred-Scott decision." Mr. Justice Harlan dissented from the decision, and pointed out the far-reaching consequences which might follow it. He said in part:—

Have we become so inoculated with prejudice of race that an American government, professedly based on the principles of freedom and charged with the protection of all citizens alike, can make distinctions between such citizens in the matter of their association for innocent purposes simply because of their respective races? Further, if the lower court be right, then a State may make it a crime for white and colored persons to frequent the same market-places at the same time, or appear in an assemblage of citizens convened to consider questions of a public or political nature in which all citizens, without regard to race, are equally interested. Many other illustrations might be given to show the mischievous, not to say cruel, character of the statute in question, and how inconsistent such legislation is with the great principle of the equality of citizens before the law.

Those who are observant of the increasing race prejudice throughout the South will see in this decision one more step toward depriving the colored man of his rights, and toward making a distinction between citizens merely on the ground of racial differences. In its comment upon this decision of the Supreme Court, the *New York Post* declared:—

If a citizen can be discriminated against because of color, why not because of faith? Some of our Northern universities are receiving so many Catholics, Jews, and foreign-born students as to become extremely uneasy over the situation. Will students of this type be

excluded some day in the endeavor to protect the right of a State to control its corporate creatures? We fail to see why not. It would not be more contrary to the spirit of our institutions than the Berea decision, and would be no more serious a blow to our whole democratic experiment.

It may be only a coincidence that Mr. Justice Brewer, who wrote the so-called Christian nation decision, prepared the opinion of the court in this case. Both of these decisions will be appealed to in the effort to deprive certain classes of citizens of their rights.

No Such Legislation Needed

IN their efforts to defend legal enactments in behalf of the Sunday Sabbath, some of the modern reformers become hopelessly mixed in their arguments. Dr. W. F. Crafts furnishes a good illustration of this:—

Let us use an allegory. We are building a city. It is to consist of three hundred sixty-five squares. We decide to leave fifty-two squares vacant, one here and one there throughout the city. These vacant squares are to be little parks, where the tired mother may bring her babe for fresh air in the afternoon of a summer day; where the father may come and rest after his day's labor. But no law exists, let us imagine, to prevent building upon these vacant squares. Soon a manufactory will pre-empt one corner, a warehouse will stand upon another; while a saloon will settle upon a third. What is needed? Not a law to compel men and women to come thither and rest, but a law to protect these parks from the encroachments of business and greed. The fifty-two squares are our sabbath days. We need legislation, not to compel any one to attend the sanctuary, but to give him the liberty to rest from weekly toil, and to be present in God's house, if he desires to be there.

To the careless thinker, this argument by illustration might seem quite plausible, but as a matter of fact there is no parallel between the two cases. Legislation is required to prevent unprincipled persons from seizing vacant property of which there is no owner; but no legislation is necessary to make it possible for any person to rest on any day which he may choose. Many thousands of Jews, Seventh-day Baptists, and Seventh-day Adventists rest on the seventh day of the week without any law compelling their employers to grant them the day, and without any demand on their part for such legislation. Why do not these reformers feel the same solicitude for those who observe the seventh day of the week as the Sabbath as for those who observe the first day of the week? The answer is evident. The effort is really in behalf of the day rather than in behalf of the people. The real purpose of Sunday laws is to prevent the desecration of the day, and not simply to give "the liberty to rest from weekly toil." Every one has that liberty now, if he is willing to exercise it.

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.

Christian Work

J. F. OLMSTED

THE blessed hope of Christ's return
To this dark world of woe
Should give us hope and joy and peace
To labor here below,
That souls may hear and ready be
For that momentous day,
When earth shall yield God's chosen few
Whose sins are washed away.

What nobler aim or greater work
Could man devise to do,
Than warn the world of coming doom,
And help the faithful, too?
Like Jonah bold in Nineveh
Proclaiming truth with power,
Let us awake to speak the truth,
And not in weakness cower.

The autumn days of earthly life
Can not mistaken be:
The time is short for you to work,
And short it is for me.
So we should work as ne'er before,
While it is called To-day;
O labor now for souls in sin,
And garner sheaves away!
Kenilworth, Cape, South Africa.

The Mutual Obligations of Husband and Wife

MRS. E. G. WHITE

CONCERNING the obligations resting upon husbands and wives, and the attitude they should sustain to each other, the apostle Paul writes: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives."

Like every other one of God's good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New Testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and his people, the redeemed ones whom he has purchased at the cost of Calvary. "Fear not," he says; "thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel." "Turn, O backsliding children,

saith the Lord; for I am married unto you."

Paul, writing to the Ephesian Christians, declares that the Lord has constituted the husband the head of the wife, to be her protector, the house-band, binding the members of the family together, even as Christ is the head of the church, and the savior of the mystical body. Therefore he says: "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church."

The grace of Christ, and this alone, can make this institution what God designed it should be,—an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven. The condition of society presents a sad comment upon heaven's ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace. The patience and gentleness which his Spirit can impart, will sweeten the bitter lot. The heart in which Christ dwells will be so filled, so satisfied, with his love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, his wisdom can accomplish what human wisdom fails to do. Through the revelation of his grace, hearts that were once indifferent or estranged may be united in bonds that are firmer and more enduring than those of earth,—the golden bonds of a love that will bear the test of trial.

However carefully and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after-years.

As life, with its burden of perplexity and care, meets the newly wedded pair, the romance with which imagination so often invests marriage disappears. Husband and wife learn each other's character as it was impossible to learn it in their previous association. This is a most critical period in their experience. The happiness and usefulness of their whole future life depend upon their taking a right course now. Often they discover in each other unsuspected weaknesses and defects; but the hearts that love has united will discern excellences also heretofore unknown. Let all seek to discover the excellences rather than the defects. Often it is our own attitude, the atmosphere that surrounds ourselves, which determines what will be revealed to us in another. There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love can not long exist without expression. Let not the

heart of one connected with you starve for the want of kindness and sympathy.

Though difficulties, perplexities, and discouragements may arise, let neither husband nor wife harbor the thought that their union is a mistake or a disappointment. Determine to be all that it is possible to be to each other. Continue the early attentions. In every way encourage each other in fighting the battles of life. Study to advance the happiness of each other. Let there be mutual love, mutual forbearance. Then marriage, instead of being the end of love, will be as it were the very beginning of love. The warmth of true friendship, the love that binds heart to heart, is a foretaste of the joys of heaven.

Let each give love, rather than exact it. Cultivate that which is noblest in yourselves, and be quick to recognize the good qualities in each other. The consciousness of being appreciated is a wonderful stimulus and satisfaction. Sympathy and respect encourage the striving after excellence, and love itself increases as it stimulates to nobler aims.

Neither the husband nor the wife should merge his or her individuality in that of the other. Each has a personal relation to God. Of him each is to ask, "What is right?" "What is wrong?" "How may I best fulfil life's purpose?" Let the wealth of your affection flow forth to him who gave his life for you. Make Christ first and last and best in everything. As your love for him becomes deeper and stronger, your love for each other will be purified and strengthened.

The spirit that Christ manifests toward us is the spirit that husband and wife are to manifest toward each other. "As Christ also hath loved us," "walk in love." "As the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You can not do this and retain each other's love. Be kind, patient and forbearing, considerate and courteous. By the grace of God you can succeed in making each other happy, as in your marriage vow you promised to do.

Forbearance and unselfishness mark the words and acts of all who live the new life in Christ. As you seek to live his life, striving to conquer self and selfishness, and to minister to the needs of others, you will gain victory after victory. Thus your influence will bless the world.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom can not do, his grace will accomplish for those who give themselves to him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of

soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.

Beyond the Border-Line of Life —No. 1

G. B. THOMPSON

"MAN that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down." A few brief years constitute the span of the longest life, and man is gathered in by the grim reaper. What lies beyond the grave has always been of interest to man.

Beyond the portals of the tomb, no footsteps have ever passed to explore its dark and mysterious regions. The veil of the future never swings outward, to permit even a glance into this unknown realm. No traveler has ever returned from the regions of this mysterious bourne to unfold to curious ears its secrets.

It is quite true that the Deity, before whom the present and the future are outspread, has made a revelation concerning the future of man. He has pulled aside, as it were, the veil which separates between the present and the future, and which has thus far effectually repelled the most persistent scrutiny of man, and opened, to the gaze of those who believe, what is beyond the border-line, not only for the righteous, but for the wicked as well. One would suppose that a revelation of such absorbing interest would have been welcomed, and the knowledge imparted gladly received. But, no; blinded through unbelief, men have set aside the knowledge of the most high God, closed their eyes, and continued to grope in darkness. And, strange to say, while seeking through worldly wisdom to find the door, they boast of their ignorance.

But for years science has been seeking in various ways to fathom the depths of the unknowable, and of late has sought to drop the plummet into the dark abyss of futurity, and find, if possible, the bottom. Under the title of "Beyond the Border-Line of Life," in the September and October issues of *Van Norden's Magazine*, Mr. Gustavus Myers gives to the world what he claims to be the latest explorations and conclusive deductions of science. The articles are intended to show that science has established, by a "mass of absolutely verified facts," the claims of modern Spiritualism that the dead are conscious, and have been materialized, handled, talked with, and even photographed.

The editor prefaces these articles with the information that "while science has reversed itself as regards its attitude toward metaphysical phenomena, its new position is taken as the most reasonable hypothesis — which subsequent empirical

knowledge must substantiate — by which to explain certain happenings not explainable on natural grounds."

Many eminent scientific luminaries are mentioned, who have been making research upon this question. Among these are Professor Schiaparelli, who discovered canals on Mars; Prof. Pierre Janet, a French writer on criminology; Gaellotti, professor of pathology in the University of Naples; and numerous other writers of note. "This," the author of these articles says, "is a scientific age, when none but absolutely authentic facts are held worthy of consideration. That science has been able by infinite patience to explore into a domain far removed from our customary senses, is its greatest triumph so far." He further states, however, that "all these men do not agree as to absolute conclusions," but that "they are a unit on one point, which is that they no longer believe, as they had thought and taught for years, that physical death ends our life."

From this we learn that science has reversed its former conclusions, and taken an entirely new position. Then who knows that this new position is correct, and that further scientific investigation may not lead to other "absolute conclusions," and the position of science again be shifted? But upon this movable and sandy foundation we are asked to build our hopes and plans concerning our eternal future. Their positions remind us of the story of the Irish barrister who soberly told his lordship that if he was wrong in this hypothesis, he had another equally conclusive. For centuries science has guessed its way in this matter, and now, in the light of more recent research, reverses its verdict of the past. Scientists have arrived through experiments and investigations to the conclusion that "physical death" does not end life. Formerly "no scientific proof was adduced that the spirit, which guides the body, did not die with the body; to all appearance it flickered out with the passing of physical life. Since no evidence to the contrary was presented, science regarded this religious belief as a superstition."

By "physical death" not ending life, science means "a continuation of consciousness, a survival of that mysterious thing which we call intelligence, spirit, or soul." Through what they call a "mass of absolutely verified facts" of "occult phenomena," proof has been furnished concerning "corporeal persons" and "disembodied beings" who communicate with the living, and thus demonstrate the uninterrupted consciousness of man beyond the border-line.

But the fact that there are "disembodied beings" is the point at issue, for which we desire some other evidence than the "facts" of what is called "occult phenomena." This is a vague and undefined term. To the savage, thunder and lightning may be "occult phenomena," while to the more enlightened they may be perfectly understood. The Bible says, "The dead know not anything." Eccl. 9: 5, 6. We prefer to believe this

statement from the infallible Word, which will "stand fast forever and ever," rather than the "facts" of a science which "has reversed itself" after more careful investigation.

It is by such teaching that modern Spiritualism will be able to ensnare the world in its terrible web of deception, and lead men to perdition at last. That there is life beyond the tomb by means of the resurrection, we firmly believe; but that "physical death" does not interrupt consciousness, in the face of all the so-called facts of scientific investigation, we most positively deny.

Takoma Park, D. C.

Events at the Close of the 2300 Year-Days

GEORGE I. BUTLER

THIS prophetic period is not only much the longest period of the Bible, but by far the most important and all-embracing. It covers the years between the height of the world-empire of the Medo-Persians, embracing the world-wide Grecian and Roman empires, till the beginning of the investigative judgment in heaven, preceding the second advent of our Lord Jesus Christ.

It gives us, as explained by Gabriel, the exact time when the city of Jerusalem and the civil polity of the Jewish nation would be restored, and the year when Jesus would go forth in his work as the Messiah, proclaiming the gospel; the time when he would be put to death by the Jews and Romans; the time when the Jews would lose their special privileges as a nation, which they had enjoyed for fifteen centuries, and the Gentiles would be offered the gospel on terms of perfect equality with that favored nation. The period closes with the announcement, "The hour of his judgment is come." Who can contemplate the importance of such a prophetic prediction without wonder and astonishment?

At the risk of being accused of repetition, the writer will briefly rehearse the angel's explanation to Daniel of the meaning of this great prophetic period, because of the importance of an understanding of this subject. The beginning of this prophetic chain was the "going forth" of the decree to restore and build Jerusalem. It was the well-established historical date of 457 B. C., in the autumn of the year, when Ezra the prophet, and his large company, reached Jerusalem to carry forward the work of repairing the temple and city. From this point, it was to be seven weeks of years — that is, forty-nine years — till the city, wall, temple, and Jewish polity should be fully restored. The reliable historian, Dean Prideaux, in his important historical record of the events between the close of the canon of the Old Testament and the beginning of the New Testament, clearly states that it was precisely forty-nine years till these were fully restored. The angel declared that seven weeks and threescore and two weeks, that is, sixty-nine weeks (or four

hundred eighty-three years), would bring us to Messiah the Prince. *Messiah*, in the Hebrew, and *Christos*, in the Greek, mean the same thing,—Christ, “the Anointed One.” Four hundred eighty-three years from B. C. 457, when the commandment went forth, brings us to the fall of A. D. 27, when Christ was baptized, and the Spirit of God in the form of a dove descended upon him, and the voice of God proclaimed, “This is my beloved Son, in whom I am well pleased.” He became the Anointed One when he was thus anointed by the Holy Spirit. Acts 10:38. Then Jesus went forth preaching, “The time is fulfilled.” Mark 1:15; Luke 4:18-20. The angel’s words were thus fulfilled to the letter. One week of the seventy allotted to the Jewish people remained. After Jesus had taught three and one-half years, that is, in the spring, when the passover was held, in the year A. D. 31, he was crucified. He was thus “cut off.” The whole typical system of the Jewish priesthood, sacrifices, etc., then ceased, in the plan of God, to be of any account. Type gave place to the antitype, the shadow to the substance, the offering of lambs and other creatures to the one offering, the only true sacrifice. Their blood never could take away sin. Christ’s blood could do this. Then the temple veil was rent from top to bottom, and the temple house became “desolate.” Matt. 27:51; 23:38. This all occurred in the “midst,” that is, the middle, of the last prophetic week of the seventy, A. D. 31, in the spring of the year. Three and one-half years remained of the period which was cut off upon the Jewish people. The close of that period occurred A. D. 34.

In close connection with that date occurred several important events. At that time, because of the persecution, the Christians were driven out of Jerusalem, and went everywhere preaching the gospel. Peter was miraculously sent to preach to Cornelius, who was the first Gentile convert of the gospel record. Saul, the persecutor, was miraculously converted, and became Paul the apostle of the Gentiles. And the gospel soon went to all lands. Surely all these occurrences mark conspicuously a change at the close of the seventy weeks.

We have thus noticed each and every point in the wonderful prophetic chain, except its close. The four hundred ninety years, as we see, reach to A. D. 34. Four hundred ninety deducted from the whole period of twenty-three hundred years, leaves eighteen hundred ten. Eighteen hundred ten, added to A. D. 34, brings us to the fall of the year 1844. Did anything remarkable occur then? — Indeed there did. A little before the close of that period the nearness of Christ’s coming began to be preached in various parts of the world. The signs of Christ’s coming, as given in the Bible, were proclaimed in many lands. This proclamation was no obscure matter. It was not “done in a corner.” Earnest, devoted reformers, themselves students of prophecy, looked forward to this very period

in which we live, for Christ to come. Martin Luther in his writings stated that he thought the Lord would come in about three hundred years, or in our times. John Wesley thought it would not be far from the year 1836. It is most remarkable that at this point the advent proclamation was rising to great prominence. William Miller in this country, with others, was already proclaiming it. Are we not justified, then, in claiming that these godly men, had they lived in our times, would have been Adventists?

It is said upon good authority, that in Great Britain about seven hundred ministers were proclaiming the soon coming of Christ. Some three hundred in the United States were also thus engaged. It is probable that in our own country the message was proclaimed with more definiteness and power than in other lands. Good evidence could be given that there were a hundred thousand persons in the United States alone who fully took their stand as believers in the soon coming of Christ. Here the very message we are considering was preached in mighty power and with the demonstration of the Spirit.

The close of this great prophetic period of twenty-three hundred year-days was marked with wonderful power in the preaching of that time. “The hour of his judgment is come,” was the glad announcement made in multitudes of pulpits in those days. Those ministers claimed to be giving this message; they believed that the time was fulfilled when it must be proclaimed. The writer well remembers it. Multitudes were spell-bound, and were most deeply affected by this proclamation. Thousands upon thousands of unbelievers were converted, baptized, and united with the various Protestant churches. Infidels, whom nothing else could reach, were converted by scores and hundreds, and became devoted Christians. If ever God’s blessing accompanied any preaching, it accompanied the proclamation, “The hour of his judgment is come.” It went to every mission station on the globe. It claimed to be the fulfilment of the prophecy of Rev. 14:6, 7.

In this respect there was a striking parallel between the work of John the Baptist and this message. He was the forerunner of Christ’s first advent, as the preaching of this message was the announcement of the nearness of his second coming. John stirred the back-slidden Jews mightily. It is stated that “Jerusalem, and all Judea, and all the region round about Jordan,” went out to hear him. They were all mightily stirred. The Pharisees and leading men sent messengers to ask John who he was. At that time there was much expectancy of the coming of the Messiah, as the prophecy of the seventy weeks was nearly fulfilled. When the messengers asked John, “Who art thou?” John said, “I am not the Christ.” Then they said, “Art thou Elias?” And he saith, I am not. Art thou that prophet [referring doubtless to Moses’ prediction. Deut. 18:18]? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?” Thus interrogated, John told them just who he was, and what prediction of prophecy he was fulfilling. He then quoted the prophecy of Isa. 40:3: “I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.” John knew who he was, and the work he was given to do. God was with him in mighty power, thus witnessing to his work. The great men of the nation never accepted his mission. John was beheaded in prison.

So it was when the first angel’s message was preached. The believers knew what they were doing: they were giving the glad announcement that Christ was about to make his second advent to the world. They knew the message that was to go forth at the beginning of the judgment period, which must necessarily precede the coming of Christ. It must be decided by the grand assize, the supreme court of the universe, who were to be saved, and who were not. Then Christ would come to give each his due reward. The grandest prophetic period of all the Bible closed in 1844. Its close has been proclaimed all over our earth. It is still being proclaimed, and will be till Christ shall come in glory.

Bowling Green, Fla.

Mormonism—No. 1

D. A. PARSONS

THE sect known as Mormons was founded by Joseph Smith in the year 1830, and received from him its official title of “The Church of Jesus Christ of Latter-day Saints.” Twelve apostles were chosen to take their place in the church, as in primitive times, and the priesthood system was re-established. But a more exalted position was reserved for Joseph Smith. He claimed to be the oracle of God to the denomination and to the world, and to possess more than human authority among men.

Soon after Joseph Smith was murdered in 1844, Brigham Young was “elected” prophet, seer, and revelator, and thus became, they say, the channel through whom the Lord continued to speak, and to give “the choicest fruit that can be culled from the tree of knowledge, suited to the taste of all who can appreciate such delicious food.”—“*Journal of Discourses*,” Vol. II (Preface).¹

The almost unlimited power that these

¹ All quotations except two sworn statements are taken directly from Mormon books. The “*Journal of Discourses*” is a work compiled and published by the “Latter-day Saints,” and contains the sermons of their prophets and leading men. Therefore the work gives the Mormon interpretation of Mormon theology. The “*Book of Mormon*” and the “*Doctrine and Covenants*” rank in the Mormon Church above the Bible. The “*Compendium*” is a compendium of their doctrines for use among missionaries, and “*The Rays of Living Light*” is a pamphlet widely circulated by their emissaries.

priest-leaders have in the Mormon Church, is clearly set forth in the following language:—

"Those holding the fulness of the Melchizedek priesthood are kings and priests of the most high God, holding the keys of power and blessings! In fact, that priesthood is a perfect law of theocracy, and stands as God to give laws to the people."—*"Compendium,"* page 279. "Men who hold the priesthood possess divine authority thus to act for God."—*"New Witness for God,"* page 187.

That Joseph Smith and Brigham Young were thought to possess this "priesthood" and "divine authority," is evident from the following words:—

"That was the grit Joseph Smith had; and when he spoke, he spoke by the power of an endless priesthood which was upon him, and that is the power by which Brigham speaks."—*"Journal of Discourses,"* Vol. I, page 348.

Any man in any church who is believed to possess such remarkable powers as are here claimed for Joseph Smith and Brigham Young, must stand there as supreme authority in spiritual matters, and such is the authority of these men in Mormon theology. Mormon literature claims that "to the saints their words [and the words of their twelve apostles] are as the words of God, their teachings fraught with heavenly wisdom, and their directions leading to salvation and eternal lives."—*"Journal of Discourses,"* Vol. IV (Preface).

As they assert that these men "possessed divine authority thus to act for God," and their words were "as the words of God," we therefore appeal to their sermons officially published by the Mormon Church; for they rightly represent her doctrines both secretly and publicly taught. Two of the following quotations are sworn statements; the others are taken directly from Mormon publications as they lie before us. None are garbled, nor does the context change their meaning in the least.

Baptism for the Dead

A very prominent but not secret feature of Mormon theology is baptism for the dead. It is a curious fact that not less than nine tenths of their converts are first deceived, bewildered, and then caught by this specious deception. As authority for the doctrine they quote Paul's words in 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

There are several interpretations of this passage. Some say that it refers to immersion into the death of Christ, and thus becomes a pledge of the resurrection. Others contend that the apostle identified those apostates who rejected the resurrection (verse 12) with those who practised the rite; hence his pointed question, "If the dead rise not at all, why are they then baptized for the dead?" Paul's failure to rebuke the doctrine there and then would not prove

that he favored it; for it may have been one of those things left to be "set in order" when he came. 1 Cor. 11:34.

One thing is certain,—if the rite was ever practised, there is no mention of it, except in the possible example of a few Corinthian apostates. Such guides are not a law unto God's people. Nevertheless the Mormon Church says, "If those who die unbaptized are to obtain salvation, the necessary ordinances will have to be attended to by proxy."—*"Rays of Living Light,"* No. 11. But unfortunately for Mormon theology, Joseph Smith unwittingly exposed the fallacy of this idea by relating the following vision:—

"The heavens were opened upon us, and I beheld the celestial kingdom of God. . . . I saw the transcended beauty of the gate through which the heirs of that kingdom will enter. . . . I saw . . . my father and my mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins. Thus the voice of the Lord came unto me, saying, 'All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts.'"—*"Compendium,"* page 267.

Of course this is diametrically opposed to what Smith taught elsewhere, but contradictions are not uncommon in his writings. His surprise, together with the explanation of the "voice," is proof that his brother had not been baptized by proxy. As his parents were alive when the "vision" was given, it describes a future condition of affairs. He saw what will be. He saw his brother as he will be in heaven, and expressly states that he "obtained an inheritance in that kingdom, . . . and had not been baptized." If Alvin can get there under such conditions, it follows that others may, and this is exactly what the voice said.

God Responsible for Sin

One of the most wicked doctrines taught by Mormonism is that God gave a command, according to their interpretation of which sin became compulsory. In proof of this we appeal to the "Book of Mormon," 2 Nephi 2:23, 25, and to the "Compendium of Their Doctrines," pages 5, 119. These say:—

"And now if Adam had not transgressed, he would not have fallen, . . . and they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. . . . Adam fell that men might be." "She, being deceived, forced upon him the necessity of partaking of the forbidden fruit with her, or of remaining in a condition where

it would have been impossible to fulfil the first great commandment of the Father." "Here Adam tells the Lord, by way of apology, that in order to keep his commandment that he and the woman should remain together, he was compelled to partake of the forbidden fruit after her."

Perish the impious thought that in order to obey God's commandments, the sinless Adam was "compelled" to sin! But these statements do more than to affirm that he was forced to disobey. They claim it was necessary for Adam and Eve to experience "misery" and "sin," or they could have "no children," "no joy," and could do "no good." This is blasphemy. They try to shift the responsibility of sin on God, and thus make him the author of sin and death. Therefore Mormonism is not to be chosen; for its god is the god of evil.

Not content with these charges, they lower the divine Being to the level of "an exalted man," and declare that he died a natural death. They say: "The Father hath some day laid down his life, and taken it again." "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret."—*"Compendium,"* page 278; *"Journal of Discourses,"* Vol. VI, page 3.

It seems to us hardly possible to show more dishonor to Jehovah, or more contempt for his holy name. It is written, "I am God, and not man." Hosea 11:9.

More Idolatry

A sermon in which Brigham Young repeatedly denies the divinity of Christ, by asserting that he had two human parents, leaves no doubt who this man-god is. Invested with all his "divine authority," Brigham Young declared:—

"Now hear it, O inhabitants of earth, Jew and Gentile, saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken. HE is our FATHER and our GOD, and the only God with whom we have to do. Every man upon the earth, professing Christian or non-professing, must hear it, and will know it sooner or later."—*"Journal of Discourses,"* Vol. I, page 50. (Italics and capitals theirs.)

No comment is necessary to show the blasphemous nature of this statement. The vital bearing it has on the Mormon religion is patent to all. Brigham Young expressed it thus:—

"Now let all who may hear these doctrines pause before they make light of them, or treat them with indifference; for they will prove their salvation or damnation."—*"Journal of Discourses,"* Vol. I, page 51.

Joseph Smith was the first to teach these ideas to his people. He frequently said that Adam is the being mentioned by Daniel as "the Ancient of days" be-

fore whom the books were opened, and the judgment was set. And as the Scriptures say these events will take place "before God," the unavoidable conclusion is that Joseph Smith believed and taught the Adam-God theory. Compare "Doctrine and Covenants," Sections 27, 11, 116, with Dan. 7: 9, 10; Rev. 20: 12.

Mormon leaders are now striving hard to evade or hide from the public view this idolatrous thing; but they can not truthfully deny their own words. The church must either acknowledge that Adam is her "only god," and the judge of the world, or denounce Smith and Young as false teachers. Either course would be equally fatal to Mormonism. A good sample of the various methods resorted to by their leaders to cover up their most objectionable doctrines is found on page 293 of a recently published work entitled, "Scientific Aspects of Mormonism." The book was written by a professor in Brigham Young University, and the foot-note of that same page quotes Brigham Young's statement thus:—

"Adam is our Father and our God, and the only God with whom we shall have [immediately] to do."

But the quotation is garbled, twisted, interpolated. Why, we ask, was the word "shall" inserted, with nothing to indicate that it did not belong there? The answer is obvious. It was to prepare the way for the explanatory word "immediately." Such are the unscrupulous methods that help to make up the "Scientific Aspects of Mormonism"!

Asheville, N. C.

What Will Make You Glad?

WHEN the years have slipped by, and memory runs back over the path you have come, you will be glad you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

And you will be glad that you were happy when doing the small, every-day things of life; that you served the best you could in earth's lowly round.

You will be glad there have been some rainy days in your life. Clouds and storms are not the worst things in life. If there were no storms, the fountains would dry up, the sky be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to those he loves.

You will be glad you shut your ears tight against all the evil things men said about one another, and tried the best you could to stay these words winged with poison.

You will be glad that you brought smiles to men, and not sorrow.

You will be glad that you have met all the hard things which have come to you with a hearty hand-shake, never dodging one of them, but turning all to the best possible account.— *Selected.*



Where's Mother?

BURSTING in from school or play,
This is what the children say,
Trooping, crowding, big and small,
On the threshold, in the hall —
Joining in the constant cry,
Ever as the days go by,—
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy, with sparkling eyes
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past, and honors won,—
"Where's mother?"

Burdened with a lonely task,
One day he may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may!
Well for us that we can say,
"Where's mother?"

Mother with untiring hands
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by,
"Where's mother?"

— *Selected.*

Work Resumed

MRS. EDITH E. BRUCE

THE first Thursday afternoon after the successful hygienic dinner and picnic, the members of the Good Housekeeping and Cooking Club came together, with renewed enthusiasm and zeal, to make themselves more proficient in the art of home-making. No longer did they look upon their work as mere drudgery, but with love and joy they sought to make their little home-nests the brightest and happiest spots on earth for their own families. And what a decided change there was, in some of the homes, too! The husband and children caught the spirit, and all worked together to lighten one another's burdens, and to make one another happy. It is needless to say that this influence reached far beyond the home circle, and was felt by neighbors and friends.

This afternoon a score of happy, neatly attired women crowded into Aunt Mary's cozy dining-room, note-book and pencil in hand, eager to take up the work, and make note of the important things that they might learn.

The new members who had joined the club as the result of the effort made at the "dinner" were there; and as they had obtained a copy of the notes previously given to the rest of the club, they were ready to begin with the others.

"I am glad," said Aunt Mary, "that you are all so faithful in bringing your note-books. To-day we will take up the subject of desserts. Desserts are really not a necessity; and if they add anything to digestion, it is because they sweeten the temper, and give one a sort of satisfied feeling. However, *every* dessert should be very simple, and should combine well with the rest of the meal. For instance, when a cream soup is served for dinner, I would by all means avoid an acid dessert. Many persons make the mistake of using pie as their chief dessert. Pie crust, even when made with cream or butter, is not the easiest thing to digest, and should be used sparingly. I wish to give you a few simple, easily prepared recipes, which I am sure you will find useful in your every-day bills of fare:—

Fruit and Rice Mold

"This can be made with almost any kind of stewed or fresh fruit. It is especially good when made of equal quantities of oranges and bananas, cut in small pieces, and almost any kind of fresh or stewed berries. Line the bottom of your fruit dish (the glass ones look the prettiest for this) with a generous layer of fruit, which has been sweetened, then spread a layer of rice an inch and a half thick, then another layer of fruit, and one more of rice. Over this may be poured a boiled custard made with the yolks of the eggs, the whites being reserved for the top of the mold.

Boiled Custard

"Put one quart of milk and one scant half-cup of sugar into the inner vessel of a double boiler, heat to boiling, then stir in slowly three eggs, well beaten, and one tablespoonful of corn-starch rubbed smooth in a little cold milk. Add any flavoring desired. Stir thoroughly, and when well set, turn into a dish to cool. This is more easily digested than the baked custard.

Floating Island

"Put a pint of milk into a double boiler; heat to boiling, then add the well-beaten yolks of three eggs mixed with three tablespoonfuls of sugar. Stir well, and when done, turn into the dish from which it is to be served. Beat the whites of the eggs to a stiff froth, drop by spoonfuls into a pan of hot water, and after a moment, turn over, but do not allow to harden. Remove with a skimmer or spoon, and place as islands on the top of the custard. When in season, a ripe strawberry may be pressed gently into the top of the island, or a bit of jelly may be used.

Prune Pudding

"Cook three cups of prunes, drain off

the juice, remove the stones, and sprinkle the prunes with lemon-juice. Take two cups of fine bread-crumbs, two cups of milk, one-half cup of sugar, one teaspoonful of butter, one-half teaspoonful of grated lemon rind, and one beaten egg; mix and pour into a pudding-dish. Then drop the prunes in evenly, and bake until set. Serve hot or cold, with or without sauce. The juice from the prunes may be heated, thickened slightly, and used as a sauce.

Fruit and Grains

"Now I will give you one more plain recipe, but one which I think is good: Put a quart of well-sweetened fruit-juice (red raspberry or cherry is excellent) into the inner cup of a double boiler; heat to boiling, and stir in four heaping tablespoonfuls of farina or cream of wheat, first moistened in a little of the juice. Boil until thickened, then set into the outer boiler, the water in which should be boiling, and cook for one hour. Pour into molds previously wet with cold water, and cool. Serve with whipped cream or with mock cream.

"Next week," said Aunt Mary, "we shall take up some other recipes. You notice that I have mentioned the use of the double boiler. A double boiler is an indispensable article in my kitchen for the morning grains, boiled custards, sauces, etc. It is not very expensive, and if you have none, I advise you to get one immediately. You will soon save the price of it in time, and your foods will not get burned while cooking."

The afternoon closed very pleasantly, and was helpful, both in the actual knowledge gained and in the feeling of sympathy with one another in the duties and experiences of home life.

Mussoorie, India.

The Wreck of the Home

UNDER the title, "The Wreck of the Home," *Hampton's Broadway Magazine* for November contains a most important article by Rheta Childe Dorr. The article explains why and how one third of the women in America are being driven from home into the ranks of the bread-winners. The number of women wage-earners is growing faster than the birth-rate. Increasing thousands of homes, says the article, are wrecked because woman, the home-maker, has neither the time, means, nor domestic knowledge to manage a home. The writer believes that our whole social fabric is resting on a crumbling foundation when five million women are toiling by day in a factory and shop or elsewhere with no time to learn to cook or keep house. Nearly one hundred thousand of these women are the sole support of their families. What becomes of their children is an important question, in the answer to which every citizen is interested. Tens of thousands of these children are in eleemosynary institutions, and other thousands are in reformatories.—*Selected.*

THE WORLD-WIDE FIELD

The Eighth Annual Session of the Caucasian Conference

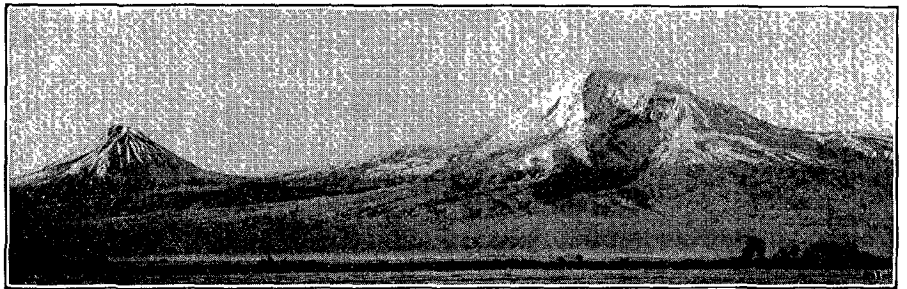
GUY DAIL

THIS conference, with its forty nationalities and its eleven million inhabitants, is one of the most fascinating fields; and because of its historical bearing on the Caucasian race, it is of universal interest to the nations of Europe and America; while the fact that Noah's ark rested on the mountains of Ararat gives this part of the Russian Union Conference a peculiar attraction to all peoples and tribes throughout the world.

A strong effort seems to have been put forth by the enemy of truth to prevent our coming together this season in the Caucasian field. Our meeting had been appointed for Fürstenort, but the authorities refused us permission. Ignorant of this, Elder J. T. Boettcher and the writer arrived at the place in the forenoon of October 6; and as we were assembled

in this field. Of the twenty-eight churches and companies here, eighteen were represented by thirty-eight delegates; but on Sabbath morning about one hundred Germans and eighty-five Russians were at the Sabbath-school and meeting held in the open air, for the small chapel could not accommodate the people. There are now two companies of believers on the Black and Caspian seas, and one German-Russian church in the Chalmuck steppes. Our work is represented here among the Germans, the Russians, the Lettonians, the Poles, the Estonians, and the Armenians, but this still leaves thirty-four nationalities untouched in the Caucasian district.

Brother H. J. Loeb sack was again elected president. He is to be assisted by one ordained minister, two licentiates, two Bible workers, and three colporteurs. These workers were greatly blessed at the meeting, and God helped



THE GREATER AND THE LESSER ARARAT, TAKEN FROM THE NORTH

The great crevice in the side of the mountain was caused by an earthquake, in which 10,000 Armenians perished. The dark streak below is the Gihon River

with the Fürstenort brethren that evening, the authorities came, evidently intending to arrest us. Having examined Brother Boettcher's papers and the passports of Brother C. Schamkow (a native worker) and of myself, the officials left, seeing there were no reasons for trying to molest us, as we were not holding the general meeting which they had forbidden, but were only breaking the bread of life to our local church.

The conference and the workers' meetings were held in Alexander, October 7-11. Here, also, trouble threatened us, as there was smallpox in the adjoining colony, and the authorities feared the spread of the disease and the introduction of cholera by the presence of so many strangers. Therefore we were obliged to shorten our meeting as much as possible, getting all the business of the conference out of the way in three sessions.

We were much pleased that it was possible to receive into the conference six new companies, with a combined membership of eighty-six, and to learn that during the last three quarters one hundred thirty-five persons had been taken into our Caucasian churches, giving us now about eight hundred members

his servants from abroad — Elders Boettcher, D. P. Gaede, and C. Schamkow — in their efforts to preach the truth to the people.

While at this place, we were pleased to meet our sister who had formerly been treasurer of a socialist society. She was sent into banishment for a time, and while thus exiled, learned the truth, and is now one of our most earnest missionary members. We were also rejoiced to learn of the great interest among the "Molokaner," hundreds of whom keep the Sabbath, and many of whom seem to be anxiously seeking for truth. Recently we have baptized thirty among them in one village, and we hope to have baptism there again soon. The Lord is also blessing our efforts to present the message to the Armenians. One Armenian brother has been bitterly persecuted, and compelled to leave his village. Two new publications have been issued recently in this tongue — "Prophetic Lights" and "Is the End Near?" We expect soon to have another Russian book — "His Glorious Appearing." At this meeting there was a collection amounting to one hundred twenty-two rubles, for the proposed institutions of the Russian Union Conference.

The outlook in this field is very promising, and we feel sure all will remember to pray for the cause and workers here.

Alexandrodar.

A Plea for the Inca Indians of Peru—No. 5

ED. F. FORGA

THE sympathies of the Seventh-day Adventist people are being drawn out in behalf of this race, as is shown in the following extract from an article entitled "A New Undertaking," written by Elder F. L. Perry, of Peru, in the South American church paper:—

"Since we began to preach the gospel in this country, a few Indians have accepted the truth, and these have proved to be true, faithful Seventh-day Adventists.

"Approximately, half of the population of the said republics [Bolivia, Peru, and Ecuador] are Indians; and as our work has progressed, a great desire has grown up in the hearts of the workers to establish an active and concrete work among that unfortunate race.

"Elder J. W. Westphal, in his last visit to this field, was very much interested in this matter. Consequently he and the delegates of these fields presented in the South American Union

of jars, vases, etc., that had been found among the Inca ruins of Peru, and which were supposed to be five hundred years old. Nearly all the brethren bought some, in this way adding sixty dollars to the fund for the Inca Indian mission.

"This message must be preached to all nations, tribes, tongues, and peoples; therefore before the end we must give the good news of our Lord's coming to the neglected Quechua Indians. We make an appeal for the interest and help of all our people, that this work may soon begin."

In a private letter written from Peru, April 28, 1908, the day following his return from the union conference in Argentina, Elder Perry says further regarding this movement:—

"For some months I have been burdened with a desire to see something definite started among the Indians of this land. At the conference I brought the matter before the brethren, and it met with much sympathy and a hearty response. It was resolved to begin at once plans for an active, definite work among the Indians of Peru, Ecuador, and Bolivia. The idea presented was the founding of an industrial school farm, similar to our mission stations in Africa. Here we can gather in the young who desire helpful influences, and prepare those who may seem adapted for a part in the work.

"I am acquainted now with a number of youth who would avail themselves of such an opportunity; and as I have studied the matter, I am confident that the undertaking is right, and will be successful. We can locate where the soil is productive, and the produce can be marketed. I think the best place would be in the interior from Lima, perhaps in the neighborhood of Tarma.

"The initial expense would be three thousand or four thousand dollars, according to the size and location of the property. A start, of course, could be made with much less if necessary. We intend to raise all we can in South America. Already I have raised in my journey about six hundred fifty soles (three hundred twenty-five dollars). I hear that about three hundred fifty dollars has been sent to Washington for work among the Indians of Peru. Perhaps this could go into the same fund. I am rejoicing at these growing evidences of interest in our work here. May God bless those who give, and those who must plan and execute, that his holy will may be done."

Will not those who read this ask themselves, What would God have me do in the rescue of those who can be saved from among these people, ignorant of the love of Jesus, and of his soon coming? Will you not remember this needy field in your prayers? If your hearts are stirred to give of your means

to this enterprise, any money forwarded to Elder I. H. Evans, treasurer of the Mission Board, Takoma Park, Washington, D. C., will be used for this purpose, if so specified.

In the name of my country, and in the name of six million unhappy Quechua Indians who live scattered along the Andes chain of South America, I make an appeal that they be helped, and that speedily.



"O HEAR OUR HUMBLE CRY . . . SEND US THY LIGHT"

Perhaps no other people so enslaved in the awful darkness of Roman Catholicism are more earnestly looking and longing for salvation. How greatly would they appreciate the message of the third angel!

O that we may hear the cry of these unfortunate "Children of the Sun," and, hearing, pass not by unheeding!

"O Spirit God! if such a God there be, We know thee not, yet grope our souls for thee.

If thou dost hear, O hear our humble cry!

With thy compassionate heart draw to us nigh.

Send us thy light,

That clear and bright

Our star may rise, our shackles broken be,

That we may know thy wondrous liberty—

Show us thy grace, and we will worship thee."

General Meeting in Japan

F. W. FIELD

At the general meeting held in Kobe last year, it was voted to hold a similar meeting every year. This meeting for the present year was held at Kozu, August 13-23. Kozu is a small town on Sagami Bay, about fifteen miles by rail from Tokyo, toward Kobe. The meetings were held in our twenty-four-by-thirty-six-foot tent, which was pitched but a short distance from the waters of the bay, within sound of the waves. As we have no small tents, our people lodged in Japanese hotels and lodging-houses. By actual count there were just fifty who came to attend the meetings, including children. Nearly all our workers were present, and there were members in attendance from each of our four organized churches. One worker came from Nagasaki, far to the south, and another from Hokkaido, in the ex-



A CONVERTED INCA INDIAN

Conference, held last March in the Seventh-day Adventist school of El Plata, in Argentina, the conditions now existing, and the opportunities open before us; and the following resolution was adopted:—

"Considering the thousands of Indians in Bolivia, Peru, and Ecuador, and their great need, we recommend, That a fund be raised to begin a definite missionary work among them, and that this should be the special object of the liberality of our youth."

"The committee that presented the resolution had already assigned one hundred dollars to this work, and as soon as the resolution was accepted, two hundred seventy-five dollars in cash and fifty dollars in pledges were received. After the meeting the writer showed a number

treme north. Thus our work, though still very small, is extending to all parts of the country.

The daily program of the meeting was as follows: Prayer and testimony meeting at six o'clock in the morning; Bible study from half-past eight to ten. From half-past ten to twelve o'clock, various practical topics and lines of work were considered, including Sabbath-school work, duties of church officers, health and temperance topics, the canvassing work, etc. At four in the afternoon a children's meeting was held, to which the children of Kozu were invited; and at half-past seven such subjects were presented as would be of interest to those who do not know of our work.

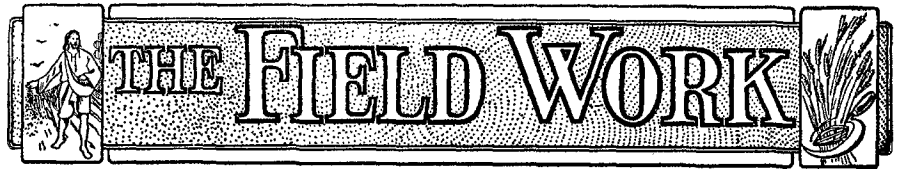
The weather throughout was especially favorable. During the first few days it rained often, and there were several wind-storms at night; but not a service was interrupted by wind or rain. By far the larger number of our people in attendance were present throughout the meetings. The instruction given was practical, and was designed to bring our people up to a higher standard of Christian living, and fit them for service in this cause. The interest was good, and the instruction was appreciated.

The outside interest was excellent. At first many came out of curiosity, and there was quite a crowd at the tent at every service. Later many of these dropped off, but a considerable number continued to attend till the close. Special efforts were made to awaken an interest in Christianity among the people. There is no Christian church of any denomination at Kozu, and only a few scattered believers. Our workers were free during the afternoons to visit the people at their homes, invite them to the meetings, and interest them in our publications. Over two hundred copies of these were sold, and about a thousand copies of our Japanese paper were distributed. The workers enjoyed some interesting experiences, in visiting and holding Bible studies with persons who became interested.

Brother Walter Foster and wife, from California, arrived in Japan during the progress of the meeting, and were present with us during the last few days. The coming of these new workers was an encouragement to all. We are glad to report that this first camp-meeting in Japan was a season of much blessing, and we look for good results as the people return to their homes, and the workers to their fields of labor.

Tokyo.

MISSIONARIES in Korea report that the uprising of last summer has hindered the distribution of the Bible considerably, but has done the church good by driving out the unfaithful and causing the faithful to realize more clearly the keeping power of God. Notwithstanding the hindrances to Bible distribution, there were circulated last year 151,230 copies of the Bible in Korea, an increase of nearly 24,000 over the previous year.



Dedication of the Nashville Agricultural and Normal Institute

FOUR years ago last June the property upon which the buildings of the Nashville (Tenn.) Agricultural and Normal Institute now stand, was purchased. The erection of the buildings never proceeded very rapidly, as money came in quite slowly, and the work of construction was carried on by the teachers and students, with very little help from skilled mechanics. Consequently it was not until this autumn that we felt that things were far enough along to hold the dedicatory services.

On Sunday afternoon, October 18, during the Convention of Self-Supporting Missionaries, the services of dedication were held. About four hundred persons met in the chapel of Gotzian Hall. This, our main school building, is the gift of Sister Josephine Gotzian, of California. The weather was perfect, — a warm and sunny southern autumnal day, which made the old oak grove, in which the buildings are largely situated, look its best.

It was a great pleasure to have with us on this occasion a number of our General Conference brethren, whose words of encouragement relative to the work here were greatly appreciated. Our company of teachers and students were glad to see the faces of Elders A. G. Daniells, S. N. Haskell, Geo. A. Irwin, Geo. B. Thompson, R. A. Underwood, W. A. Westworth, John Christian, and C. F. McVagh, and Prof. Frederick Griggs, and others.

A large number of friends and neighbors from the city of Nashville and from the surrounding country were present, and manifested a deep interest in the work which has been accomplished. The services opened with singing by the school, under the direction of Mrs. S. V. Sutherland. After this there was a Scripture reading by Professor Griggs, followed by the invocation, which was offered by Elder Daniells.

Prof. E. A. Sutherland, president of the faculty, then gave a brief sketch of the founding of the school: —

In November, 1904, when the little company of teachers and students first took possession of the farm, the prospects for a school were not very flattering. When school was opened, we were quite crowded. The room which served for chapel also served for class room, and at still another time of the day for dining-room.

But from this humble beginning there have gone forth about one hundred self-supporting missionaries who are now doing what they can to spread the truth of the gospel. Seven men and women from the school have gone to the island of Cuba, and two schools have been opened among the Cuban people. Four years ago there were no small family schools scattered over the South; to-day there are a number of them, and the number is increasing all the time.

When we came here, the spot where this building — Gotzian Hall — now

stands was covered with an old and most unsightly stable. The lawn surrounding the buildings since erected was a pasture, and across the avenue, where the Phelps building now stands, was a large swine yard.

A number of cottages have been erected. These have been donated, for the most part, by conferences, churches, and friends. We have the Nebraska cottage, donated by the brethren and sisters in that conference; the Boulder cottage, donated by the Boulder (Colo.) church; the Oregon cottage; the Upper Columbia cottage; the Paton cottage; and others.

We also have a small sanitarium. It is not fully equipped yet, but already we have had a number of patients. Dr. Newton Evans, formerly of Murray, Ky., has been chosen medical superintendent. Dr. Evans has also been elected professor of pathology in the medical department of the University of Tennessee; this will undoubtedly give some prestige to our work.

It is our aim to train young men and women to lead lives fraught with the highest and most noble purposes, and thus consecrate and devote their power to carrying the gospel of the kingdom to all the world.

After a solo by Professor Griggs, "The City That Lieth Foursquare," Elder Underwood, president of the Northern Union Conference, delivered the dedicatory address. The theme of this address was the building of the temple of Solomon, as an example of the great work of God in the earth in gathering out a people for his name, who ultimately will become a spiritual temple in the kingdom of heaven. The address was greatly enjoyed by the teachers, students, and friends present. After this address the writer made a few remarks in regard to the mission of the school, and the kind reception which has been accorded to its founders by the friends in the neighborhood and the citizens of Nashville.

Professor Davis, of Madison and Nashville, one of the best-known educators in Tennessee, responded in behalf of the citizens, with very appropriate remarks, delivered in a most cordial and earnest manner. He referred to the simple and practical way in which the founders of the school had gone about their work, and to the deep impression which the simplicity and lack of display in building and in the equipment had made upon the people of the neighborhood. He referred to the great advantage of having schools located in the country, and to the fact that this country needs men whose constant cry shall be, "Away from the cities," — men who will call the people back to the simplicity of the lives of their fathers.

Squire J. M. Johnson, one of Madison's leading citizens, who has been a warm friend of the school and a hearty supporter of the principles for which it stands, followed with a speech of welcome.

Elder S. N. Haskell then offered the

dedicatory prayer; and after another hymn the visitors scattered to inspect the grounds and buildings; and thus a very pleasant and happy occasion in the history of the Nashville Agricultural and Normal Institute came to a close.

We are thankful that the blessing of God in a most marked manner has attended the humble efforts which have been made to establish the work of this school, and it is our constant prayer that he will preserve this institute in the simple lines of training necessary for his service, for which he has brought it into being.

PERCY T. MAGAN.

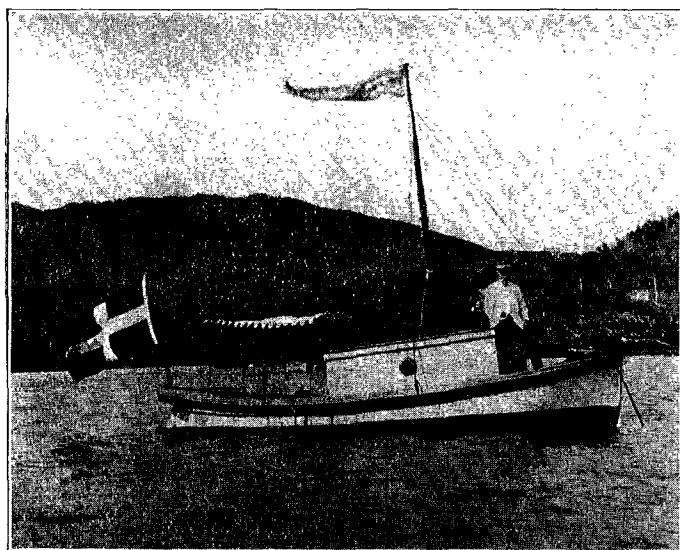
Danish West Indies

ST. THOMAS.—Sister Jennie Nelson, of Wisconsin, arrived in this place September 9, and opened school on the fourteenth. Our school is small, but we hope it will grow, and be a great help in bringing the truth to the honest in heart.

The Lord is continually adding to our number. A class of five is now taking instruction for baptism, and expect soon to go forward in this ordinance.

I visited St. John, Tortola, and St. Croix recently. Some work has been done at the two first-named places, and there are a few faithful souls on those islands, but they need help. I have gone there at different times in my motor-boat "Evangel," but calls for help are coming from so many places that we can not answer them all at present. There are about ten islands in this group, and with the most of them we have no direct communication except by small sailboats. The "Evangel" has done good service, but she is only twenty-three and one-half feet over all, with a four-horsepower motor, and is rather too small to reach some of the islands where we must carry the message.

Elder James H. Matthews has now



OUR MISSIONARY BOAT "EVANGEL," ST. THOMAS, DANISH WEST INDIES

moved to St. Croix, and I am planning to join him very soon in a tent effort at Christiansted. No public meetings have ever been held on this island by our people. For a long time we have been urged to go there, but could not start until we had a tent. Now the tent is here, and we shall soon be at work there.

Elder U. Bender, the president of the West Indian Union Conference, has been with us for a few days. It was a real

privilege to have his counsel and advice in regard to our work.

We are all well at present, and of good courage. We desire to be remembered in your prayers.

H. C. J. WALLEKER.

Pennsylvania

SUNBURY AND NORTHUMBERLAND.—Monday and Tuesday evenings, November 9, 10, I spoke in the new church building which has recently been erected at Northumberland. The church is neat, commodious, and centrally located, where it will testify of the truths believed by those who worship in it. Three churches of other denominations are near it.

The service each evening was well attended by the members of both the Sunbury and Northumberland churches, besides a goodly number not of our faith.

During the summer of 1891, the writer, assisted by Elder H. G. Thurston and wife, conducted a series of tent-meetings in Sunbury, which were attended with good results, and a church was organized in that place. During the winter of 1891-92 the writer held a series of meetings in an opera-house at Northumberland. A goodly number embraced the truth, and another church was organized. These places are two miles apart, separated by the Susquehanna River.

It was in the latter place, March 14, 1904, that we laid to rest our little Mabel, aged two years and ten months.

Our hearts were cheered to see so many of those who embraced the truth nearly a score of years ago standing faithfully for this message.

We were made sad as we thought of those who had fallen in death, but rejoiced to think we shall meet them soon. These churches are no exception to others, in that

some who first embraced the truth and held fast for a season, finally fell out by the way.

Two years ago tent-meetings were held in these places by Elder George Spies and Brother I. M. Martin, which resulted in reviving and strengthening the work by the addition of other members. It was interesting, after several years' absence, to see so many still friendly to the truth who have not yet yielded to the

claims of the gospel. We shall still hope that many of this number will obey before it is too late.

During my recent visit with these churches, it was decided to order one thousand copies of the Thanksgiving number of the REVIEW. Our prayer is that these churches may be as a city set on a hill, and that their light may radiate in clear, distinct rays to those in darkness about them.

One of the discourses already referred to emphasized the importance of Christ's



THE NEW CHURCH AT NORTHUMBERLAND, PA.

continually abiding within the soul, if we are to be assured of God's power in overcoming the difficulties we meet. The second sermon was on the subject of religious liberty. Among other points discussed was President Roosevelt's letter on religious liberty, in which he answered the inquiries relative to Mr. Taft's religious belief. We admitted that one's purely religious belief should never be made a test for any office or public trust, but it was pointed out that one of the fundamental principles of Roman Catholicism is the union of church and state, which is contrary to the principle upon which our government is founded. It is this feature that should forever preclude a Roman Catholic from being eligible to the presidency of the United States.

K. C. RUSSELL.

The Kentucky Camp-Meeting

THE first camp-meeting of the Kentucky Conference was held in a beautiful beach grove in the edge of Moreland, Ky., September 24 to October 4.

At the meeting of the Southern Union Conference held last January, all that portion of the Cumberland and Tennessee River conferences lying in the State of Kentucky and east of the Tennessee River, was formed into a temporary organization as a conference awaiting the opportunity of adopting a constitution and by-laws at its fall camp-meeting. Hence at this meeting the Kentucky Conference was fully organized, and a constitution and by-laws, providing for present conditions and future development, were adopted.

In the opening session of the confer-

ence, the president, Elder A. O. Burrill, gave an interesting account of the progress of the work in this field during the past eight months. At the beginning of that period the recorded membership was two hundred sixty-two—two hundred seventeen of whom were white, and forty-five colored. This list needs revising, as many have moved from the State. Twenty others have been added during the past season.

This new conference is of good courage, and greatly appreciates the help which it has received,—three large field tents, one from the California, one from the South Dakota, and one from the West Michigan Conference; also two laborers with their support for two years from the West Michigan Conference, and two hundred dollars for other expenses; and one minister with his support for two years from the South Dakota Conference. The Lord is blessing the efforts of these brethren as they unite earnestly in the work in this field.

We were also glad to see a good interest in all departments of the work. Brother C. F. Dart has put in faithful work in arousing an interest in the circulation of our literature, and thousands are being reached by the printed page. All showed an intense interest in all departments of the work, not only in the home field, but also in the work abroad, as the field is one.

Elder A. O. Burrill was re-elected president of the conference. The other officers elected are as follows: Secretary and treasurer, Mrs. Clara Russell; educational and religious liberty secretary, E. G. Hayes; Sabbath-school and Missionary Volunteer secretary, Miss Dollie Callender; field missionary agent and secretary, C. F. Dart; corresponding secretary, Mrs. A. O. Burrill. Conference committee: A. O. Burrill, E. G. Hayes, Walter Jones, C. F. Dart, and R. W. Harris.

A legal association, to be known as the Seventh-day Adventist Association of Kentucky, was formed. The members of the conference committee were elected as the board of the legal association, with A. O. Burrill as chairman; E. G. Hayes, secretary; and R. W. Harris, treasurer.

Ministerial credentials were given to A. O. Burrill, E. G. Hayes, J. M. Irving, and Walter Jones; ministerial licenses to Lon Russell and H. M. Jacobs; and missionary licenses to Mrs. Clara Russell, Miss Anna Horning, C. F. Dart, Miss Dollie Callender.

Elder G. A. Irwin, president of the Southern Union Conference, and Elder C. F. McVagh, vice-president, also A. F. Harrison and Dr. W. A. George, were with us during a large part of the camp-meeting, and their labors were much appreciated by all. Elder Irwin conducted a number of special studies upon the subject of the spirit of prophecy, which were as meat in due season, and all felt that their faith was greatly strengthened, and rejoiced that the Lord had thus manifested himself to this people.

There was a fair attendance at the evening meetings from the town and its vicinity by those not of our faith; also several who had lately embraced the message as the result of the tent-meetings conducted on the same grounds during the summer, were in attendance.

Although our work as a conference is new, and our numbers are few, all are

of good courage, and know that this message will soon triumph; and as we separated for our homes and various fields of labor, it was with the desire to have our lives ever dedicated to God, and by his help push the battle to the gates, that we may be able to do our part in finishing the work he has given us to do.

E. G. HAYES.

The Greater New York Conference

THE seventh annual session of the Greater New York Conference was held in New York City, September 22-29. The work of the conference consisted of receiving reports from the different officers and laborers, the laying of plans for future work, the election of officers, and the granting of credentials and licenses for the ensuing conference year.

We were especially favored with the presence of a number of workers from outside our own conference. These were Elder A. G. Daniells, president of the General Conference; Elder E. W. Farnsworth, president of the Atlantic Union Conference; Elders G. B. Thompson and K. C. Russell, of the General Conference; Brother R. J. Bryant, canvassing agent of the Atlantic Union Conference; Brother F. M. Dana, general missionary secretary of the Atlantic Union Conference; and Elder Morris Lukens, manager of the book department of the Review and Herald Publishing Association, Washington, D. C. All these brethren rendered excellent help.

The report of the secretary and other workers showed that there had been a gain of one hundred seventy-three in the membership for the year. This was a source of great encouragement to all present, as it shows conclusively that there are honest souls in this great city, and that the Lord is leading them to accept the truth.

The treasurer's report showed that there had been a decrease in tithe for the year of a little over fifteen hundred dollars. This was mainly caused by the fact that many of our brethren have been thrown out of employment during this year of panic. The donations for the year, however, were a little more than three thousand dollars larger than for the previous year, which shows that the brethren and sisters here have been willing to assist the cause in the regions beyond. The total amount of tithes for the conference year was \$18,222.29. The total amount of donations during the same time was \$6,881.21.

Three new churches were added to the conference during the year—one English, one German, and one Italian.

Sabbath afternoon Brother Louis Zecchetto was ordained to the sacred work of the gospel ministry. Preceding the ordination Elder Thompson preached a powerful sermon on the duties and privileges of the gospel ministry. Elder C. H. Edwards delivered the charge, and Elder Farnsworth offered prayer.

The nominating committee brought in the name of Elder Edwards as president, who was re-elected. Elder Edwards stated that for several years it had been his desire to be released from the presidency of this conference; that he had resigned twice before, once putting the same in writing; that his resignation had not been accepted, but that this time he trusted that the brethren and sisters

would release him from the responsibility to which they had just elected him. It was with regret that the conference acceded to his request and accepted his resignation.

The final report of the nominating committee, which was accepted, was as follows:—

President, M. L. Andreasen; secretary and treasurer, L. W. Graham. Members of the conference committee: M. L. Andreasen, L. W. Graham, O. E. Reinke, Louis Zecchetto, G. M. Chaffee, J. L. Johnson, J. B. Mallory. Secretary of the Sabbath-school and Young People's Department, Mrs. L. H. Proctor; field missionary agent, Henry Tonjes. Religious liberty committee: Amos Mitchell, Claude Maybel, Louis Klebahn. Medical committee: B. B. Kinne, M. D., H. P. Vaughan, M. D., E. H. M. Sell, M. D. Educational committee: Mrs. M. L. Andreasen, Mrs. L. H. Proctor, Miss Hilda Norman.

The committee recommended that credentials be granted to M. L. Andreasen, C. H. Edwards, J. K. Humphrey, C. F. Knott, L. H. Proctor; and that Louis Zecchetto be ordained and given credentials; that ministerial licenses be given to B. Calderone, Stephen Halusic, J. C. Hennessy, J. J. Kennedy, R. H. Martin, Amos Mitchell, G. E. Nord, Antonio Savarese, J. D. Sivak; and that missionary credentials be given to Miss H. Borchgrevink, H. P. Hansen, Miss E. Kehrein, Mrs. R. Leo, A. O. Lund, C. Massimino, Miss A. Meyer, Miss H. Neumann, Miss E. M. Nord, Fred Scharff, Mrs. M. A. Scribner, Henry Thompson, and Henry Tonjes.

The conference adjourned, rejoicing that the past year had been a fruitful one, and that the Lord had greatly blessed us; and we trust that his blessing will be continued in this great field.

L. W. GRAHAM, Sec.

Field Notes

A CHURCH of thirteen members was recently organized at Paradise, Cal., with prospects of three or four additional members soon.

As a result of the tent effort at Sonora, Ohio, several are keeping the Sabbath. Others it is believed will take their stand soon for the truth.

At Ottumwa, Iowa, on October 24, two persons were baptized. In the afternoon the ordinances were celebrated, and five united with the church.

SEVEN persons were baptized at South Lancaster, Mass., on a recent Sabbath, by Elder C. S. Longacre. These were mostly students of the academy.

THE following report comes from Brother J. R. Patterson, of Red Bluff, Cal.: "October 31 I had the privilege of baptizing two persons, a man and his wife, and again, on November 7, two sisters."

ELDER A. R. BELL and family have moved from Harrisburg, Pa., to York, where Brother Bell held a tent effort the past summer. As a result of the effort he baptized five, and one joined the company on profession of faith.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman
E. R. PALMER - - - - - Secretary
H. H. HALL - - - - - Assistant Secretary

The Summary

THE accompanying summary for the month of October is an interesting one. Several features of it are worthy of special mention:—

1. The figures show that prosperity in the book work is quite evenly distributed over the entire country.

2. The union conferences which have been divided during the past year present a summary in each part which is quite as encouraging as the summary of last year for the entire territory.

3. Good results are seen in those union conferences which have undertaken in a systematic way to develop a strong corps of permanent workers.

4. Note the new names in the foreign list, and also the fact that the total for the foreign union conferences and mission fields is just a little above the union conferences of North America.

5. Study carefully again the comparative summary, and see how the work during 1908 has strengthened from the beginning of the year, compared with the two preceding years.

As I have studied this summary, two thoughts have impressed themselves upon my mind:—

1. What a fine summary this would have been if the conferences which have been inactive or have given only indifferent attention to the canvassing work, had lined up strongly with those which are making such an encouraging showing.

2. Thanksgiving day is past, but the reasons for thanksgiving are still with us. E. R. PALMER.

Canadian Union Conference

THOSE who know what has been going on in eastern Canada during the past few weeks will be able to read a report representing more than the usual activity between the conspicuous dashes in their report. Brother B. B. Noftsgger, who is still struggling on without an office assistant, has recently moved the office of the Canadian Union Conference and Publishing Association from Toronto, Ontario, to Ottawa, Quebec.

We know, without receiving any apology from him, that Brother Noftsgger was too pressed with work to bring out the *Canadian Union Messenger*, or fill out the blank we sent to him for the report. A report for two months will probably appear in the next summary.

We are pleased to announce that Brother George W. Miller, former field missionary agent of the South Dakota Conference, has accepted a call from the Maritime Conference to labor in their field as field missionary agent. He is to attend the bookmen's convention in Takoma Park, on his way to Nova Scotia.

As the organization is strengthened, and the number of workers increased, we expect to see the work develop rapidly in that interesting field.

E. R. PALMER.

Canvassers' Summary for October, 1908

Canadian Union Conference	AGENTS	HOURS	ORDERS	VALUE
Maritime .....	...	...	...	.....
Quebec .....	...	...	...	.....
Ontario .....	...	...	...	.....
Atlantic Union Conference				
Central New England	10	990	186	\$ 944.65
Southern New England	3	219	94	164.65
Maine	4	156	17	70.65
Vermont	6	694	178	510.65
Western New York	6	308	129	296.95
Greater New York	10	248	...	423.50
New York	8	547	95	265.55
Totals	47	3162	709	2676.60
Columbia Union Conference				
New Jersey	16	1097	320	925.90
Chesapeake	14	1041	407	693.90
East Pennsylvania	21	1246	290	611.00
West Pennsylvania	7	579	175	488.77
Ohio	10	628	327	439.50
West Virginia	9	376	68	368.35
Virginia	11	1051	205	341.40
Totals	88	6018	1792	3868.82
Lake Union Conference				
Northern Illinois	7	621	204	638.25
West Michigan	6	189	...	143.60
North Michigan	3	63	14	50.30
East Michigan	13	803	332	633.65
Southern Illinois	15	766	221	584.90
Wisconsin	19	1462	304	1014.30
Indiana	8	667	180	425.10
Totals	71	4571	1255	3490.10
Southern Union Conference				
Mississippi	10	892	193	313.05
Louisiana	7	591	280	684.50
Alabama	27	887	375	838.35
Kentucky	15	1115	244	352.50
Tennessee River	7	665	192	295.20
Totals	66	4150	1284	2493.60
Southeastern Union Conference				
Georgia	6	1217	168	726.75
North Carolina	12	880	323	516.85
South Carolina	20	1395	445	751.35
Florida	7	199	151	230.50
Cumberland .....	..	2028	1100	1769.50
Totals	45	5719	2187	3994.95
Southwestern Union Conference				
Oklahoma	28	4204	651	2684.20
Arkansas	16	1474	164	412.50
Texas	28	1723	196	783.80
New Mexico	1	127	112	100.80
West Texas	5	201	32	101.90
Totals	78	7729	1155	4083.20
Pacific Union Conference				
Arizona .....	..	...	...	.....
California	6	150	382	562.65
Southern California	8	1276	582	1160.50
Utah	2	13	13	9.55
Totals	16	1439	977	1732.70
North Pacific Union Conference				
Western Washington	12	595	428	1185.05
Western Oregon	5	33	17	156.35
Upper Columbia	1	127	17	69.75
Southern Idaho	1	20	5	22.30
Montana .....	..	...	...	.....
Totals	19	775	467	1433.55
Western Canadian Union Conference				
Alberta	2	81	42	134.10
British Columbia .....	..	...	...	.....
Manitoba	5	157	62	201.15
Saskatchewan	6	358	66	232.30
Totals	13	596	170	567.55

Central Union Conference

Western Colorado	2	20	13	63.50
Eastern Colorado	3	193	101	148.05
Kansas	18	1016	440	1841.42
Nebraska	13	930	247	1000.50
Wyoming	4	325	88	341.75
North Missouri	10	752	785	812.30
South Missouri	11	434	131	368.75
Totals	61	3660	1805	4576.27

Northern Union Conference

South Dakota	8	928	69	514.15
Minnesota	2	14	2	53.96
Iowa	8	709	214	754.75
North Dakota .....	..	...	...	.....
Error in previous report .....	..	...	...	1000.00
Totals	18	1651	285	2322.86

Mexican Mission	7	222	261	418.02
Latin Union Conference	7	1576	971	1743.95
British Union Conference	72	5056	1910	5389.32
Scandinavian Union Conference	108	14466	9475	6118.76
West Indian Union Conference	9	89	228	986.31
South American Union Conference	12	...	...	912.99
German Union Conf. (two months)	212	...	...	12606.27
Levant Union Conference .....	..	...	...	30.07
Australasian Union Conference	36	2060	849	3022.40
Cape Colony Conference	7	...	...	251.62

Total, North American union conferences	\$31,240.20
Total, foreign union conferences and mission fields	31,479.71
Grand total	\$ 62,719.91

Comparative Summary

	1906	1907	1908
January	\$21,000.00	\$26,325.50	\$25,929.06
February	15,000.00	26,369.61	30,466.40
March	18,000.00	36,253.65	36,390.09
April	23,700.00	35,276.76	43,858.29
May	36,800.00	51,097.51	67,445.44
June	46,300.00	65,317.23	82,878.67
July	52,218.04	75,691.57	120,973.89
August	36,555.39	46,590.68	66,946.38
September	22,038.63	32,503.48	51,029.06
October	26,382.61	40,646.45	62,719.91

First-Fruits of the Thanksgiving Ingathering

THE churches of the District of Columbia held a union meeting at Pythian Temple, Sabbath, November 28, and many interesting experiences with the Ingathering number of the REVIEW were related. Without exception, a good degree of success had attended the efforts of those who had engaged in the work in an energetic manner. The average amount received for each paper reported was \$1.21. Several reported as much as ten dollars received from one individual. One man, who was not at home when the solicitor called, received the paper that was left for him, and at once sent a messenger with ten dollars to the home of the solicitor. Thanksgiving week will not see the end of this good work in the District of Columbia; for plans have been laid to continue the work until after the week of prayer.

Many persons have written to the Office, expressing a determination to continue the work of soliciting until Christmas. One sister who expects to do this, writes: "I had fifty papers. I called upon the wealthy class first. My first paper brought five dollars for missions. I never took part in a work that I so delighted in as I do in soliciting for missions."

One of our church-school teachers in

Ohio writes: "I am feeling enthusiastic to-day; my school of six pupils secured eight dollars in donations yesterday. It is the first work of this kind they have ever done. Of course, the money will all be applied on the Foreign Mission fund."

A worker in California reports a donation of fifty dollars from one person.

The president of a conference in New England, in reporting the work in his territory, mentions one sister who secured forty-seven dollars for forty-seven papers, and another who took out forty-three papers, and returned with forty-three dollars, an average of one dollar apiece.

The first six reports from Indiana show an average of twenty-two cents received for the papers used.

The secretary of one of the tract societies in the Atlantic Union Conference went out one morning before seven o'clock, delivered two papers, and collected one dollar and a half for them.

From Memphis, Tenn., comes a report of a sister who received donations amounting to seven dollars from five papers.

From all parts of the United States come reports of good cheer, hearty appreciation of the work, and liberal donations from those solicited. The refrain of all those who send in reports seems to be, "Why did we not think of this plan before?"

A Sample Letter From the Ingatherers

517 SUMMIT ST., LEAD CITY, S. D.,
Nov. 26, 1908.

Review and Herald,
Takoma Park, D. C.

DEAR BRETHREN: Our little company here sent for five hundred copies of the special REVIEW. I disposed of two hundred of these myself, and wish to order two hundred more.

Through this plan, the poor as well as the rich, can give. The question is not how much money I can give, but how much of my time I can and will give.

I must say that I was surprised when I started out in this work. The first morning I told my wife that I almost had to force myself to go. But the very first place that I came to, I gave the family a paper, telling them that my chief object was in behalf of the poor in foreign lands. They responded with a donation, which was five or six times the cost of the paper. In almost every house I received some donation. In about six hours' time I had \$5.35. My wife then thought she would try this work in the evening, in the business part of town, and she received \$7.95. I am fully persuaded that this is a good plan, and that every town should be solicited.

But the question comes to me, Is the time limited with this number, or can we continue the work until New-year's, giving away a copy of this special number of the REVIEW, and telling the people that we are soliciting a holiday fund to be used to advance the work in the dark heathen lands?

I will close for this time, hoping that the Lord will bless every effort that is being put forth for the advancement of this cause.

Yours respectfully,
ALBERT C. ANDERSON.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

Delinquent Tithe Payers

"WHAT shall be done with the members who do not pay tithe?" is a question often asked. Nearly every church officer is confronted with this problem; for delinquent tithe payers are found everywhere.

I do not know that this question can be answered better than to quote the following from the pen of Sister White, printed in the REVIEW AND HERALD of Dec. 1, 1896:—

"Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril, they are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."

We believe that church officers should take a real burden in this matter. The president of the conference, and other

laborers, should give this matter serious attention, of course, when visiting a church, but it should not be left entirely for these persons to attend to. The individual who is robbing God in tithes is bringing darkness into his own soul, and into the church, and the elder of the church should personally labor with him on this matter, in much the same way as if he were breaking the Sabbath or doing any other wicked thing. The church treasurer, too, in our judgment, ought to take more burden regarding this question than simply to write a receipt for the tithe which is handed him. Kind, Christian letters can be written occasionally to isolated members. A friendly call to those living nearer, and the suggestion that you are about to remit some tithe to the conference treasurer, and would be glad to send what they had on hand with the rest, would result many times in gathering in some of the Lord's money which otherwise would not be received.

The president of a conference and his committee are expected to work up the tithe throughout the entire field. Why should not the officers of the local church take a similar burden in their church? If all would discharge their duty in this matter, there would be fewer delinquent tithe payers, and many thousands of dollars would be gathered in to advance the message. G. B. THOMPSON.

The Church Missionary Secretary

THE office of the church missionary secretary [heretofore called the librarian] is one of almost unlimited possibilities. The greatest care should therefore be taken in the selection of the person to fill this office. The first essential qualification is whole-hearted consecration to God. Without this, the work of this officer will surely be a failure. If there is among the church-members one who is a true follower of Christ, an active missionary worker, young enough to have strength and energy, and old enough to have influence, and who has some organizing and managing ability, let that person be selected to act as church missionary secretary. If no individual in the church has all these qualifications, select the one best fitted for the place. The duties and responsibilities of this office are heavy, and the missionary secretary will need the co-operation of all other church officers and of the members, if the work is to be carried forward in a manner that will please God.

The missionary secretary is the connecting link between the conference and the church. Plans for missionary work are usually communicated from the conference to the church through the State tract society secretary, who is expected to keep up a regular and frequent correspondence with every church missionary secretary in the conference.

When the missionary secretary receives from the tract society secretary a request for co-operation in some plan of missionary work, such as the circulation of a special number of one of our periodicals, the distribution of tracts on a religious-liberty issue, or a campaign with health literature, it is his duty first to place the communication before the other church officers, that they may together study it and become intelligent as to the needs of the situation, so that

when the plan is presented to the church, all the officers may be prepared to support it with the enthusiasm that it deserves. Generally when this is done, the members enter heartily into the plan, and make it a success. Our people are easily led, but are very hard to drive.

In addition to receiving communications from the State secretary, the missionary secretary should write regularly to the office, telling of the work of the church, of its successes, and of its failures. This will enable the State secretary to give intelligent counsel with regard to any difficulties that may arise.

The missionary secretary is the business agent of the church in the literature circulation department. He should understand how to keep the books correctly, and do everything in an orderly and proper manner. If an individual is appointed to this office who does not understand this part of his duties, he should make it his business to obtain the necessary instruction from the tract society secretary or from some other conference worker. A missionary secretary who rightly appreciates the responsibilities of his office will not be satisfied to keep his accounts in a loose, slipshod manner, but will endeavor to do all his work in the most perfect manner possible.

A church missionary secretary should never allow his church to get into debt to the tract society. If close watch is kept over the accounts, and the members are encouraged to work on the cash plan, there will be no debts.

Besides giving attention to collecting the accounts, it is the duty of the church missionary secretary to see that collections are taken up and donations solicited from absent members to provide literature for free distribution. Every church should have a fund, replenished as rapidly as used, for use in providing literature for free distribution to meet the live issues that are constantly arising.

E. M. GRAHAM,

Secretary of the Australasian Union Conference.

The Church Treasurer

THE importance of accurate accounting on the part of all our treasurers can not be overestimated. This is true of our church treasurers as well as of our general treasurers. "He that is faithful in that which is least is faithful also in much." I greatly fear that our church treasurers do not realize the importance of this as they should.

Several years ago I spent three months in one of our large conferences, visiting churches, and examining the accounts of the treasurers. In that tour, I regret to say, I did not find a single treasurer's accounts that balanced. One brother had receipts from the conference treasurer, showing that he had sent in one hundred fifty dollars more than his receipt stubs showed he had received, yet he insisted that he had always given a receipt, except for about seven dollars, and that his conference treasurer's receipts were only for money he had sent in.

The accounts nearest in balance were only ten cents off,—and they were submitted by a church treasurer who could neither read nor write. This is not to put a premium upon lack of learning, but to show that accuracy can be attained by all. This brother realized his inability,

and so took the greater pains. He had his daughters attend to the writing for him, and was careful to ascertain whether or not they had entered the amounts correctly.

It will be readily seen that accuracy on the part of our treasurers, will beget confidence on the part of the brethren, and will be conducive to liberality.

To see the effect of their giving, will also inspire the brethren to faithfulness in the support of the cause of God. Does fruit show for their sacrifice? What is being accomplished with the means that is placed in the cause of God? The treasurers should watch for the reports telling of the results that are being attained, and bring them before the church, thus giving them the good cheer that these reports carry.

R. W. PARMELE.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Chairman
W. A. COLCORD Secretary

The Religious Liberty Campaign in Missouri

THE Missouri religious liberty lecture tour was even more successful in reaching the public mind in the latter days of the State-wide effort than at any other time of its brief history. Doubtless the political campaign waged so fiercely in Missouri was helpful to us in securing larger audiences, although it had been the general opinion that it would be nearly impossible to prosecute the public work during the closing days of the presidential campaign. The people were alert and active, and anxious to hear all the public speakers upon questions relating to government, from whatever standpoint presented.

After leaving Glasgow we visited Salisbury, Huntsville, Moberly, Palmyra, Monroe City, Louisiana, St. Charles, St. Louis, Macon, Kirkwood, Clayton, Independence, and Liberty, the work at the last-named place—the county-seat of Clay County—closing the tour upon the one hundred fifty-seventh day from its beginning. It was with tears we bade adieu to an audience of over four hundred persons gathered at one of the corners of the court-house lawn, and announced that "our religious liberty work in Missouri had ended." Immediately, the city attorney came forward from a group of lawyers who had been intently following the lecture, and said, "Do not say ended until you give us at least another lecture upon the subject in our court-room;" while an honest, rugged old farmer said to Mrs. Wightman, "Come back and preach all that you believe, and we'll come to hear you." For more than an hour we were busy replying to questions, distributing literature, and taking the addresses of those who desired to correspond with us.

Sabbath, October 17, was the most remarkable day of the tour. At three o'clock we lectured from a large dray stationed at a corner of the court-house square, to an audience of not less than five hundred persons. The attention

given was remarkable. People were present from all parts of the county; and after speaking, we answered questions and distributed literature until the omnibus arrived to take us to the station.

Leaving Huntsville just at sunset, we arrived at Moberly at twenty minutes past six, and at half-past seven were addressing an audience of fully seven hundred persons in an open-air meeting. This was the second visit to Moberly, and the interest was far greater than at the first. Several policemen helped us arrange the platform, and then became so deeply engrossed in the topic that they forgot their duty to keep the street open, which rapidly became blocked. This day gave us an aggregate of twelve hundred interested listeners, while a large quantity of tracts and leaflets was given out.

At Palmyra nearly two hundred persons listened attentively. We also enjoyed a good visit with the brethren of the Palmyra church.

At Louisiana the night was inclement, yet our audience was large. We returned to Louisiana for a second visit, in order, chiefly, to meet some of the representative men of the State living there.

Other cities—nearly all visited—gave us large audiences. At St. Louis the meeting was held in the church. Nothing beyond this meeting was accomplished, as it has been the design of the writer to enter St. Louis—a city of over half a million inhabitants—later, for a more extensive and painstaking public work. For this work the church there is exceedingly anxious.

Fully five hundred persons listened to the lecture on inalienable rights, at Macon, on the afternoon of October 31. A week after this meeting the Pacific Press branch office in Kansas City received a letter from a prominent physician in Macon, who had passed by while Mrs. Wightman was speaking. He stated that he was anxious to ascertain who the speakers were, that he desired to know more upon the subject under discussion, that he had concluded that the lecturers were Christian people, and, very likely, Seventh-day Adventists. He had inquired of an Adventist for information, and had been referred to the Pacific Press branch office. It was evident that this man was a seeker after truth. It is gratifying to know that while oftentimes an intolerant bigot or a prejudiced person will, in order to nullify unanswerable argument, place us in the category of saloon-keepers and the lawless and the vicious, some honest souls find no difficulty in classing aright those who advocate principles of justice and equality—as Christians, as Seventh-day Adventists! Is it not significant that the principles of Christian and constitutional liberty which we advocated, enabled this man to identify us not only as Christians, but as Seventh-day Adventists? He writes that he

knows nothing about Seventh-day Adventists, except that there is such a people, yet the terms "Christian" and "Seventh-day Adventist" are, to him, relative terms! So much, then, for Seventh-day Adventism!

At St. Charles one of the most interested listeners was an ex-member of the Dominion parliament, a gentleman of culture and refinement. He said: "I did not dream that such movements were on in the United States. I had expected to return to Canada ere long, and re-enter the political field; but since I have received such important knowledge upon the subject of religious liberty, and your



HERBERT S. HADLEY, GOVERNOR-ELECT OF MISSOURI

danger of losing it, I feel that it would be both a duty and a pleasure to study to become entirely proficient, and then take the field in aggressive work to help stay the tide of evil that so seriously threatens from the direction of religious intolerance." Judge Ball, of Montgomery City, met this Dominion politician at St. Charles, and related to him how the religious liberty message had stirred the minds of the people in his city, and said: "It has set us to thinking as nothing else has. And if these people will return to give us more of these truths, I believe the court-house will be filled night after night to hear them." Such are the impressions made.

I can not enumerate the judges, district attorneys, sheriffs, and various officials of the State with whom it has been our pleasure and our privilege to converse. I wish that every reader of the REVIEW could read the many interesting letters we have received. One of the most prominent members of the Republican party, lawyer and ex-member of the State Senate, writes from Brunswick, asking us to return to his town and lecture in the city hall, and promises his aid and public co-operation. A prominent Democrat and ex-member of the legislature, lawyer and chief busi-

ness man of a city of the southern section of the State, writes the same thing, and urges that the meetings be continued. So it will be seen that ours is in no sense a political work; it goes beyond that: it appeals to all classes of whatever shade of political belief. All are equally affected, and therefore equally interested. Influential citizens of over a score of the places visited stand ready to welcome again the religious liberty lecturers, and offer moral and financial support.

It will be noticed that Kansas City has not been enumerated in the places visited, and for this reason: It has had considerable attention and work given to it during the time of Judge Wallace's remarkable procedure in Sunday-closing enforcement since last December, and it seemed best to defer any further special effort there until occasion may demand. The day following the close of the tour, however, we visited Kansas City, Kan., and conducted two religious liberty services in our church there, both of which were well attended, many persons being obliged to stand throughout the evening service.

A singular and noteworthy feature of the political campaign in Missouri was the signal defeat of Governor Joseph W. Folk in his attempt to secure the primary nomination for United States senator, to succeed Senator W. J. Stone, who triumphed over his political adversary by a majority of eighteen thousand votes. No political battle in Missouri ever was waged more fiercely than this. Governor Folk made an unprecedented canvas on the strength of his record of "law enforcement," and it was at Kirkwood, in a political speech, that he qualified "law enforcement" as meaning "Sunday closing," as "the prosecution of those who violate Sunday laws." Both Mr. Folk and Mr. Stone are strong members of the heretofore dominant political party in Missouri, but the struggle for the senatorship engaged in by them so divided the party as to make it possible for the Republicans to elect Attorney-General H. S. Hadley governor of the State, who will be inaugurated at Jefferson City, January 1. Thus, in the defeat of Judge Wallace in his effort to secure the nomination for governor, and the defeat of Governor Folk to reach the United States Senate, two of the most formidable civic warriors for "strict compulsory legal sabbath observance," the ablest champions for religious legislation in the civil state in Missouri, that grand old commonwealth is temporarily rid of bigotry and intolerance, and, under God, the principles of religious liberty, and its advocates, have triumphed. Governor Folk has said that he would retire to private life and the practise of law; while Judge Wallace's term of office as criminal judge having expired, there seems no other course open to him than "private life and the practise of law." So, in Missouri, the political skies seem to have cleared from the threatening clouds of intolerance and persecution. But, alas! the battles won to-day are often lost to-morrow. In Missouri, as elsewhere, "eternal vigilance is the price of liberty." We are confident that Governor-elect Hadley, who has so ably distinguished himself as attorney-general of Missouri, will, as governor, fully safeguard the liberties and rights of the peo-

ple as vouchsafed to them in the State's Declaration of Rights.

A summary of the Missouri religious liberty tour may be briefly stated: 157 days of continuous service (beginning at Sedalia, June 3, and ending at Liberty, November 7); over 3,500 miles traveled; 147 speeches delivered; over 1,500 personal visits made; 76 newspaper articles published, thus reaching an aggregate of one million readers; over 1,000 letters written; over 100,000 pages of literature distributed; while it is safe to estimate that in the neighborhood of 15,000 persons listened to the lectures. God grant that in the kingdom to come we may find some fruit from this effort.

Mrs. Wightman and the writer now turn from the pleasant recollections of the summer's work, to take up similar duties in the needy fields of the Central Union Conference. We desire the prayers of the REVIEW readers that we may receive divine wisdom in abundant measure, not only for the duties in our new work, but also that through correspondence we may help many of the interested persons in Missouri.

It is probably unnecessary for me to state that I have written the articles upon the Missouri tour solely that others may be encouraged in the good work by the simple recital of what God has wrought in Missouri in 1908. "Be strong and of a good courage; . . . for the Lord thy God is with thee whithersoever thou goest." God has spoken; we need not fear. So let us unitedly buckle on the armor a little more tightly for the battles of 1909. Those battles are coming—coming with a thousandfold intensity. And we must be ready.

JOHN S. WIGHTMAN.

Current Mention

—Two Japanese steamers collided off the port of Chefoo, China, November 30, and it is reported that 700 persons lost their lives.

—About one hundred Filipinos were drowned by the sinking of a coasting vessel off San Fernando, Philippine Islands, November 24.

—The American battle-ship fleet under Rear-Admiral Sperry left Manila, December 1, on its return voyage. The fleet returns by way of the Suez Canal.

—The shah of Persia has established a council of state in place of the recent constitution. This will be composed of forty members of the conservative aristocracy.

—The president of the Longshoremen's Union, Mr. D. J. Keefe, has been appointed to the position of commissioner general of immigration, to succeed the late Frank P. Sargent.

—The treasurer of the United States, in his report for 1908, records a deficit of \$58,070,201, the ordinary revenues of the country being that much less than the usual annual expenditures.

—A very important agreement has been entered into between representatives of this government and the government of Japan, in which each nation declares its own purposes in the Pacific, and its intention to recognize and respect the rights and purposes of the other. While not in the nature of a treaty, the agree-

ment is looked upon as a pact amounting almost to the dignity of such a document. It is thought that this will help to maintain the peace of the world.

—The largest postal deficit in the history of this country is that for the past fiscal year, just reported by the postmaster-general, the receipts for the year being \$16,000,000 less than the expenditures.

—After the first of January the cost of letter postage to Germany, where letters go direct from an American port to a German port, will be two cents an ounce, the same as the present rate to England.

—Emperor Francis Joseph of Austria celebrated, on December 1, the diamond jubilee of his coronation. So great was the crush of the crowds on the streets in the evening, that four persons were killed, and more than one hundred severely injured by being trampled upon.

—One hundred thirty-eight miners lost their lives in an explosion in the Rachel Mine, Marianna, Pa., November 28. This was known as the model mine, and was supposed to be as nearly safe as it was possible for a coal-mine to be made.

—The revolution in Haiti has been successful so far as the overturn of the government is concerned. Pres. Nord Alexis was compelled to accept the protection of the French flag in leaving the palace to embark on a French war-ship. Considerable pillaging and rioting followed the departure of the president. This was finally put down by General Poidevin, after twelve persons had been killed by the soldiers, and many wounded. General Simon, who is marching on the capital with 5,000 troops, is expected to be proclaimed the new president. There are five foreign war-ships in the harbor of Port au Prince, and in case of further rioting each war-ship will land a company to restore order.

NOTICES AND APPOINTMENTS

Address

THE address of Elder S. M. Cobb is Gordon St., Toorak, Victoria, Australia, care of Victorian Tract Society.

Notice!

IN answer to the flood of letters from our people all over the continent, wanting the baby girl recently advertised in the REVIEW, I will say that arrangements have been made for the baby. Mrs. J. Clayton, 1251 Pandora Ave., Victoria, B. C.

Notice!

THE sixth annual session of the Manitoba Conference of Seventh-day Adventists will be held in the city of Winnipeg, Dec. 30, 1908, to Jan. 3, 1909, to elect officers and transact the usual business connected with the conference. A full delegation is desired at the first meeting. A committee will have charge of the work of furnishing accommodations for the delegates. Reduced rates will be granted by the railroads, on the certificate plan.

WM. C. YOUNG,
President.

Chesapeake Conference, Notice!

THE annual meeting of the Chesapeake Conference Association of Seventh-day Adventists will be held in the church used by the Seventh-day Adventists on North King St., Wilmington, Del., Monday, Dec. 14, 1908, at 8 p. m. This meeting is called for the purpose of electing officers, and transacting such other business as may legally come before the association.

THOMAS M. BRADFORD,
Secretary.

North Dakota Conference Association Meeting

THE annual meeting of the North Dakota Conference Association of Seventh-day Adventists will be held in connection with the annual meeting of the conference, Dec. 27-31, 1908, at Harvey, N. D. The purpose of this meeting is to elect a new board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held December 31, at 10 A. M.

C. J. KUNKEL, President.

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1908 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Ave., Battle Creek, Mich., Wednesday, Dec. 30, 1908, at 3 p. m., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees,
GEO. E. JUDD, Secretary.

North Dakota Conference Meeting

THE annual meeting of the North Dakota Conference of Seventh-day Adventists will be held Dec. 27-31, 1908, at the Cheyenne River Academy, Harvey, N. D., for the purpose of electing conference officers for the coming year, and for the transaction of such other business as may properly come before the conference. The first meeting will be held Sunday, December 27, at 7:30 p. m. Let all churches be sure to send a list of all their delegates and alternates at once to the conference secretary, Elder F. G. Specht, Harvey, N. D.

C. J. KUNKEL,
President.

Eastern Pennsylvania Conference, Notice!

THE fifth annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held in the Sons of America Hall at Lebanon, Pa., Jan. 12-19, 1909. The first meeting will be held at 7:30 p. m., Tuesday, Jan. 12, 1909. The meeting is called for the purpose of electing conference officers for the ensuing year, and transacting such other business as may properly come before the conference.

This will be an important meeting, and all our churches should send full delegations. The ratio of representation is one delegate for the organization, and one additional delegate for every ten members.

W. H. HECKMAN, President.

Pennsylvania Sanitarium and Benevolent Association, Notice!

NOTICE is hereby given to the constituency of the Pennsylvania Sanitarium and Benevolent Association, that the fourth annual meeting of said corporation will be held in the Sons of America Hall, at Lebanon, Pa., at 10 A. M., on Thursday, Jan. 14, 1909.

The membership of the constituency is composed of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee and ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the

physicians in the employ of the corporation, and twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Seventh-day Adventist Conference.

Officers will be elected, and such other business as may properly come before the meeting will be transacted.

W. H. HECKMAN, *President*.

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. Those responding to requests for papers should send only clean copies, neatly folded, and securely wrapped.—ED.]

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

Mrs. Jennie White, R. F. D. 1, Hillyard, Wash., *Signs, REVIEW, Instructor, and Liberty*.

Mrs. Iza E. Clement, 16 McCallie Ave., Chattanooga, Tenn., *Signs, Life and Health, and tracts*.

Mrs. D. A. Fitch, Glendale, Cal., a continuous supply of publications for pioneer missionary work.

Mrs. Anna L. Gallion, Arapaho, Okla., *Signs, Watchman, Instructor, REVIEW, Life and Health, and tracts*.

R. W. Clark, St. Petersburg, Fla., wishes to thank those who have sent papers, and desires that a larger number be sent him.

C. A. Meyer, National City, Cal., papers and tracts in English and foreign languages for ship mission work and reading-racks.

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

Any person unknown to the managers of this paper must send with his 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.—To exchange nine-room house and one acre of ground in suburbs of West St. Louis, Mo., for a home in Chicago, Ill., or farm in church settlement. Address, S. Collins, 2492 N. Paulina St., Chicago.

WANTED.—Position as engineer in some of our institutions. Will furnish recommendation as to character and ability. Will be ready for work on or before March 1, 1909. Address Harley A. Rentfro, Sigourney, Iowa.

CALIFORNIA RIPE OLIVES.—We now have circulars prepared describing more fully freight rates, difference in prices, beneficial effects, etc. These will be sent free upon application. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—500,000 of the most beautiful Mottoes you ever looked at. We sold almost 31,000 of these beauties in the first twenty-nine days of November. We will mail 100 Mottoes, 12 x 16, for \$6; or 100 of our Imported Bible Cards, 4 x 7 inches, for \$3.50. Christmas will soon be here, and teachers will want these cards for their classes. Do not delay, but send order at once. Orders

filled by return mail. Address, with two-cent stamp, Hampton Art Company, Lock Box 257, Hampton, Iowa.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in half barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

SEND US names and addresses of five persons (not readers of this paper) who will want strawberry plants, and we will give you one year's subscription to *Fruitman and Gardener*. Catalogue free. Geo. Jorgensen and Son, Box 10, Poy Sippi, Wis.

WANTED.—The address of Mrs. Martha Nelson Wilson, former nurse at the Battle Creek Sanitarium. Any one knowing her or her parents' address will confer a favor by sending the same to Harris Treatment Rooms, 52 E. Division St., Fond du Lac, Wis.

HYGIENIC VEGETABLE COOKING OIL.—Best shortening known. Guaranteed under pure food law. Keeps sweet and choice. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE CHEAP, ON EASY TERMS.—Our pleasant home in Boulder, Colo. Four rooms, pantry, closets, good cellar, city water, two lots. Near Colorado Sanitarium and church and school. Am located elsewhere. Desire to sell soon. Address U. P. Long, Sedgwick, Colo.

SPECIAL PRICES.—Wesson's white deodorized cottonseed oil. Best cooking oil made. A history of the Ban-nana, some recipes including \$1. Meatolene recipe and large oil sample, 25 cents. Do not be misled; write to-day. Address Ethan A. Brown, *Nut Food Specialist*, Des Moines, Iowa

FOR SALE.—Forest Valley Stock-farm; 320 acres, well improved; modern conveniences; three miles from good town: telephone; orchard beginning to bear. For further information, address Forest Valley Stock-farm, Elida, N. M. For reference, Elder H. L. Hoover, Estancia, N. M.

FOR SALE.—Treatment-rooms equipped with sinusoidal and galvanic machine; electric-light cabinet; thermaphore pack. Modern conveniences for giving treatments, also for care of house patients. Splendid opening. Will sell at sacrifice because of sickness. Address Sanitarium, South Haven, Mich.

FOR SALE.—Peanut Butter, 10 cents a pound; 100 pounds, freight paid, 11 cents. West of Rockies, 11½ cents. Olive Oil, \$2.70 a gallon; 50 pounds Coconut Oil, \$7; 54 pounds Vegetable Cooking Oil in 6 cans, \$6; freight paid, \$6.50. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

Obituaries

CRICHLAW.—Died in Union Springs, Ala., Oct. 1, 1908, Fred Peters Crichlow, aged four months and three days. Words of comfort were spoken by Rev. O. Nelson, pastor of the Methodist Church. W. H. BOWEN.

BLACK.—Died at Mountain View, Cal., Nov. 13, 1908, of apoplexy, Mrs. Christine Black, aged 72 years, 7 months, and 26 days. In 1857 she was married to Jacob Black, who, with nine children, survive her. Seven of these are in the truth. She accepted present truth thirty years ago under the labors of Elder H. A. St. John. In 1890 she with her family moved to Battle Creek, Mich., in order that the children might receive their education in our institutions. Failing health compelled her in the spring of 1905 to remove to California, where she lived until her death. Through many years of difficulty and hardship she was a faithful wife and an earnest Christian mother, teaching her children the ways of the Lord. She believed in taking

everything to God in prayer. Her greatest desire before her death was that she might meet all her children in the kingdom. Her kind and sympathetic nature made her well beloved by all who knew her. The funeral was held in the Mountain View church, the service being conducted by Elders M. C. Wilcox and A. O. Tait. G. W. ERFURTH.

NOTT.—Died at Bruce, Wis., Sept. 29, 1908, of typhoid fever and blood-poisoning, Emerson Allen Nott, aged thirty-one years and four months. Though his suffering was intense, he was patient and cheerful. He left a four-year-old son, besides father, mother, and two brothers, to mourn. Words of comfort were spoken by Rev. Cain (Congregationalist). MRS. SARAH NOTT.

BURGESS.—Died suddenly, after a long and painful illness, at North Loup, Neb., Nov. 7, 1908, W. H. Burgess, aged 78 years, 4 months, and 18 days. In 1857 he was married to Miss Anna Root. In 1888 they came to Nebraska. In 1877 they were converted, accepted the third angel's message, and joined the Seventh-day Adventist church in Richford, Wis. The funeral was attended by many friends. Words of comfort were spoken by Elder G. B. Shaw (Seventh-day Baptist), from Deut 33:25, last clause. An aged wife, one daughter, and three grandchildren are left to mourn. MRS. M. H. BURGESS.

KIRKENDALL.—Died suddenly at her home in Plymouth, Ohio, Aug. 17, 1908, of a complication of long-standing troubles, Mrs. L. F. Kirkendall, aged 72 years, 1 month, and 4 days. Sister Kirkendall was converted when a young girl, and accepted the third angel's message, uniting with the Seventh-day Adventist church at Norwalk, Ohio, about twenty-five years ago, remaining a faithful member until death. The husband, one son, three sisters, and one brother are left to mourn. Though she sleeps, the thoughtful, devoted life lived before a large circle of friends remains a constant witness for the truth. Words of comfort were spoken by the writer, who was assisted in the service by Rev. F. B. Heibert, of the Plymouth Lutheran Church. C. T. REDFIELD.

BOOTH.—Fell asleep in bright hope, Nov. 9, 1908, in Battle Creek, Mich., Sister Angelia J. Booth, aged 68 years, 6 months, and 29 days. She was born in the State of New York, April 10, 1840. She was a daughter of Brother C. S. Glover, who was prominently connected with this work in the fifties and later on. At the age of seventeen she was married to Cyrus Edmunds, with whom she lived thirty-two years, when he was laid to rest. After a widowhood of six years she was married to S. M. Booth, and this union covered a period of thirteen years. During this six years' interim Sister Booth spent most of the time in city mission work in Kalamazoo, Detroit, and Chicago. At the age of twelve years she was baptized by Elder Joseph Bates; thus her Christian experience covered a period of over fifty years. Sister Booth has always maintained the Bible faith and practise of the Seventh-day Adventists. Being of a retiring nature, in a modest way she has always been a living witness for Jesus. For years her health has been poor, but for the past twelve months she has been confined to the bed and invalid chair. The disease which carried her away was of a nervous character, and toward the last she was a great sufferer. Naturally of a cheerful disposition, she bore her sufferings with great fortitude. Her husband gave her unremitting attention. God gave to this saint a gifted voice for song, and this she employed on all proper occasions as long as strength remained. The husband, several brothers and sisters, many relatives and friends, and the Battle Creek Seventh-day Adventist church are left to mourn. Elder S. D. Hartwell conducted the funeral service in the Tabernacle, assisted by Elders A. C. Bourdeau and G. W. Amadon. G. W. AMADON.



WASHINGTON, D. C., DECEMBER 10, 1908

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

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THE first quadrennial meeting of the Federal Council of the Churches of Christ in America was held in Philadelphia, December 2-8. As the doings of this body are of great significance in their relation to the fulfilment of the prophecy concerning the future of this country, several brethren from Washington attended this meeting during the whole or part of the time. The editor of the REVIEW was present during the first part of the session, and Elders G. B. Thompson, K. C. Russell, and W. A. Colcord during the latter part of the meeting. Brethren Russell and Colcord came directly to Philadelphia from Pittsburgh, where they attended the meeting called for the organization of a National Lord's Day Alliance. Reports of both these important gatherings will appear in the REVIEW.

LAST week another missionary party left New York on the steamship "Cedric" for India, via London. The party was made up of Albert Beckner, W. E. Perrin and wife and two children, and R. H. Leech and wife. Brother E. Ingle, of South Africa, who has been in the States on business, accompanied the party as far as England. Brother Beckner goes to Burma to take up evangelical work; Brother Perrin to Lucknow, to assist in the publishing work; and Brother and Sister Leech, both of whom are nurses, will assist at the Mussoorie Sanitarium.

CHURCH officers should plan, without delay, for the services of the week of prayer, and both officers and members should make definite provisions individually for their share in the offering for missionary purposes to be taken up at the close of the week's services, December 19. In this immediate connection turn to page 5 of this issue of the REVIEW, and read the article entitled, "The Facts Are the Appeal," then to page 6, and read the article entitled, "The Week of Prayer." We are to lift harder than last year, or see the work in the foreign fields stand still instead of advance.

A Meeting of Great Significance

IN the Academy of Music at Philadelphia last Wednesday evening, with a choir of a thousand voices behind him, with the representatives of about thirty Protestant denominations surrounding him, and with a vast audience confronting him, Dr. William H. Roberts said: "The first session of the Federal Council of the Churches of Christ in America is now open." The statement was greeted with vigorous applause. In its report of this meeting the Philadelphia Press referred to it as "the most important ecclesiastical gathering since the apostolic days." In his opening address Dr. Roberts, the president of the council, thus defined the organization: "It is not a body whose members are self-chosen, but one composed of delegates duly appointed by competent authority and possessed of a representative character. This council stands officially for thirty denominations, eighteen million of communicants, and a world-wide Christian work."

The utterances of the various speakers who addressed the great audience were thus interpreted in the Philadelphia North American: "Throughout the meeting, in the words of the speakers, and even more evidently in the assent that was thrown back at them from the body of the house, one idea stood out very clearly—the growing realization of the gathering that, from last night, there is what may be actually called an Amer-

ican Church, a consolidated Protestant Church of the United States." The declaration was made that the council officially represented churches whose adherents numbered "more than half the population of the United States," and vigorous applause followed the declaration.

The significance of this organization is thus emphasized by the Philadelphia Public Ledger: "The Federal Council marks an important development in the church life of America. In a measure this gathering of four hundred delegates appointed by the governing bodies of thirty-one Protestant Evangelical churches is epoch-making. These churches have an adult membership of eighteen million. They claim to have fifty million adherents, or considerably more than one half the population of the United States. When such a powerful group of religious bodies act in concert, far-reaching results may be expected."

The proposed field of work of the council was thus defined in the opening address of the president: "The church of Christ and the nation are vitally related each to the other, and the welfare of the nation depends upon the fidelity of the church to its trust. The question of questions for a nation is its religion, and that question this council will make effort to answer in a Christian manner. We believe that the great Christian bodies in our country should stand together, lead in the discussion of, and give an impulse to, all great movements that make for righteousness. We believe that questions like those of marriage and divorce, Sabbath desecration, foreign immigration, modern industry, the moral and religious training of the young; indeed, all great questions in which the voice of the churches should be heard, demand their united and concerted action if the church of Christ is to lead effectively in the thorough Christianization of our country."

Although it is not openly stated in so many words, yet one can hardly avoid the conclusion, as he observes the general drift of the meetings and the discussions, that the great influence of the council will be directed, in this country at least, toward attaining to civic righteousness, rather than personal righteousness, and that this influence will be brought to bear upon lawmakers rather than upon lawbreakers. The reasons for this conclusion will be given more fully in a later report of this great gathering.

Bookmen's Conventions—A Correction

SINCE we announced the dates of the bookmen's conventions to be held in the United States this winter, a slight change has been made. The correct dates are given below:—

For the Review and Herald territory, including eastern Canada, Takoma Park, Washington, D. C., December 16-23.

For the territory of the Southern Publishing Association, Nashville, December 30 to January 6.

For the Pacific Press territory east of the Rocky Mountains, Kansas City, January 11-18.

For the Pacific Press territory west of the Rocky Mountains, Mountain View, Cal., January 24 to February 1.

E. R. PALMER.