



# The Advent Review and Herald Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., December 17, 1908

No. 51

## The Valley of Prayer

There's a quiet, deep vale by the wayside of life,  
And the name of this valley is prayer;  
It is hid from the world with its tumult and strife,  
And the Angel of Peace dwelleth there.

Winding down through its calm flows the river of God,  
All agleam with the glory on high;  
And I feel in my soul, as I kneel on its sod,  
A sweet rapture that comes from the sky.

The breezes that blow through this valley of prayer  
Are as soft as the sighing of love,  
And as pure as the dew on the clover bloom there,  
Or the rain-drops that fall from above.

The wild storms that come nigh it soon swoon into calm  
In this deep, hidden valley of prayer;  
And the leaves of the trees there are rich with the balm  
That heals all my pain and my care.

Hovering o'er its still depths are the infolded wings  
Of bright seraphs sent down from the throne,  
To shelter with love the intercessor who clings  
Unto Him whose shed blood can atone.

When the tempest is on me, and fierce in its wrath,  
And my heart is sore pressed with its care,  
I turn from the world, and gladly enter the path  
That leads down to the valley of prayer.

— Campbell Coyle.

Behold  
He  
Cometh

Go to the  
Saw and  
to the  
Testimony

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# THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 17, 1908

No. 51

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## Editorial

THE longing of the soul for light and truth, and the earnest desire for fellowship with our Elder Brother, are not the mere mockings of a fevered imagination. They are the responses of a being made in the image of God, who is being drawn toward heavenly things. Cultivate the longing, and encourage the desire. There is hope for those who are reaching out for something better, and there is satisfaction for those who hunger and thirst after righteousness.

SINNERS are not converted by act of Congress. Evil desires are not taken out of the heart by legislation. Religion is a matter between man and God, and depends upon individual choice. It is the mission of the ministers of Christ to preach the gospel of the kingdom of God, not the gospel of this world, and men are regenerated as individuals rather than collectively. The troubles in the world are the result of sin, and the gospel of Christ is the only remedy for sin. If ministers neglect to preach the gospel, and undertake to cure the ills of the world by some other means, such as by changing the environment or securing favorable legislation, they will meet with a double failure; for the gospel will not be preached, and the ills will not be cured. Neither Jesus nor his disciples attempted to reform Roman society, then most corrupt, by combining all those in favor of good morals in an effort to improve the laws of the empire, but

they went everywhere preaching the Word of God as the agency for true reform. We can not improve upon the methods of Jesus.

### The Federal Council of Churches

A BRIEF report was made last week of the opening of the first meeting of the Federal Council of the Churches of Christ in America, held in Philadelphia, December 2-8. In order to give a clear idea of the nature of this organization, a statement concerning its origin is necessary.

In November, 1905, there was held in New York City an inter-church conference on federation, at which general

hundred fifty delegates, officially representing the following denominations:—

- The Baptist Churches of the United States.
- The Free Baptist General Conference.
- The Christians (The Christian Connection).
- The Congregational Churches.
- The Disciples of Christ.
- The Evangelical Association.
- The Evangelical Synod of North America.
- The Friends.
- The Evangelical Lutheran Church, General Synod.
- The Methodist Episcopal Church.
- The Methodist Episcopal Church, South.
- The Primitive Methodist Church.
- The Colored Methodist Episcopal Church in America.
- The Methodist Protestant Church.
- The African Methodist Episcopal Church.
- The African Methodist Episcopal Zion Church.
- The General Conference of the Mennonite Church of North America.
- The Moravian Church.
- The Presbyterian Church in the United States of America.
- The Cumberland Presbyterian Church.
- The Welsh Calvinistic Methodist or Presbyterian Church.
- The Reformed Presbyterian Church.
- The United Presbyterian Church.
- The Protestant Episcopal Church.
- The Reformed Church in America.
- The Reformed Church of the United States of America.
- The Reformed Episcopal Church.
- The Seventh-day Baptist Churches.
- The United Brethren in Christ.
- The United Evangelical Church.



WITHERSPOON BUILDING, PHILADELPHIA

The sessions of the Federal Council were held in a hall in this building.

plans were discussed looking toward a union of such of the Protestant churches of America as were agreed upon fundamental doctrines. In that meeting, the following action was taken:—

In case the plan of federation is approved by two thirds of the proposed constituent bodies, the executive committee of the National Federation of Churches and Christian Workers, which has called this federation, is requested to call the federal council to meet at a fitting place in December, 1908.

The plan of federation became operative when approved by two thirds of the constituent churches; and as the approval of the required number was secured early in the present year, the federal council really came into existence then, and the meeting at Philadelphia was its first meeting.

The council consisted of about four

At the opening session of the council, the retiring president, Dr. William H. Roberts, made an address in which the general status of the organization was defined, and its aims and purposes were set forth. From this address we quote:—

It [the federal council] 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 millions of communicants, and a world-wide Christian work.

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 mar-

riage 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.

Another supremely important matter is the relation of the American churches and the American nation to the world for which Christ died, and which he lives to save, bless, and make perfect in holiness. It is a subject of felicitation that the attitude of our nation is largely a Christian one toward other peoples.

Our world policies of the last few years, with their center at Washington, have been prevailingly Christian in their spirit. American diplomacy has won of late victories impossible to battle-ships. The essential spirit of our nation is that of Jesus Christ, and it is the duty of the American churches to make that spirit more Christian, to awaken yet greater national interest in the welfare of all earth's peoples, to provide men and means in increasing ratios for the work of spiritual salvation, and to hasten the coming of the day when the true King of men shall everywhere be crowned as Lord of all. And this council stands for the hope of organized work for speedy Christian advance toward world conquest.

A statement of the purposes requires a concise statement of historical facts. The meeting of this council, as suggested by its character, is an indication of that appropriate development which is true progress in the affairs of the kingdom of God. Different epochs are characterized by dominant ideas, differing, yet closely related to each other in the system of religious thought. The Protestant Reformation, for instance, emphasized the right of private judgment, and by so doing rendered inestimable benefit to mankind. It taught men to think for themselves, and developed in a notable manner individuality of character.

Rights of conscience and the independence of the individual have now been efficiently acknowledged for four centuries, and have become fundamental principles of the social and religious organizations of the modern world, especially in the United States. Thoughtful

persons are realizing the need of combination and co-operation in religious work. The rights secured by the Reformation of the sixteenth century are a foundation, standing upon which Christians are assured of liberty of thought and action.

And the time has come when Christian free men should be prepared to act together for the welfare of their neighbors, their country, and their God. The interests of the individual no longer blind the eyes of believers to the need of mutuality in service.

From these statements, two conclusions may be readily drawn: (1) The problems to which the council proposes to give attention are nearly all such as can be solved only by means of legisla-

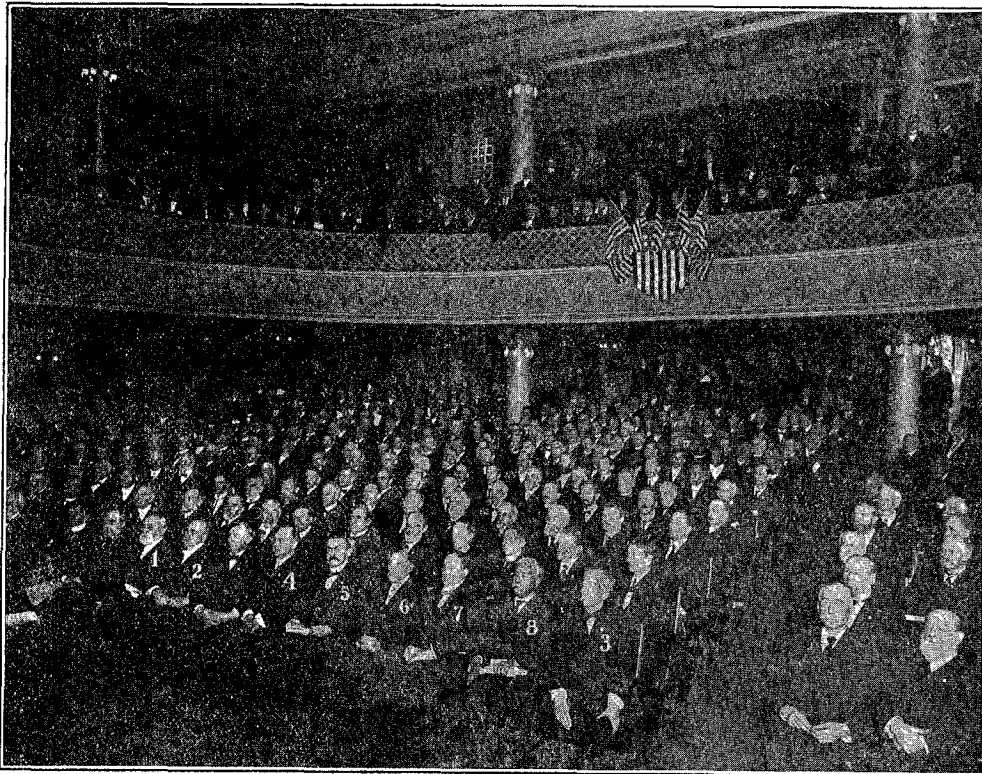
tion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

The report made to the council by its secretary, Dr. E. B. Sanford, is of interest as indicating the class of work which is likely to be undertaken by this great "combination." He referred to three definite victories which had been gained through federation. First, the change in the divorce law of South Dakota. Concerning this change the secretary said:—

It gives me pleasure to announce in this presence that the instrumentality that gave the initiative and labored unceasingly until the victory of the ballot-box was won was the federation of churches of South Dakota. It was a victory won by the united churches of Christ in that commonwealth.

The second definite result reported was the passage of the anti-gambling law in the State of New York. Concerning this work, the secretary thus reported:—

At the request of the executive committee this matter was taken up by the National Federation of Churches in connection with the New York State and city federations. Literature explaining the entire situation was sent to every pastor in the State. The response to this appeal carried petitions to the Assembly at Albany, signed by thousands of voters. Various voluntary organizations had before this sought to arouse public sentiment, but now for the first time the forces of evil realized that the churches in a united way were back of this appeal for the righting of a great wrong.



THE DELEGATES TO THE FEDERAL COUNCIL OF CHURCHES

The figures indicate the officers of the council: 1. Dr. W. H. Roberts, the retiring president; 2. Bishop E. R. Hendrix, the newly elected president; 3. Dr. E. B. Sanford, the permanent secretary; 4. Dr. R. D. Lord, recording secretary; 5, 6, 7, 8, assistant secretaries.

tion; (2) the council is a great "combination" whose influence is to be exerted as a unit in the accomplishment of its aims. In other words, this federal council of churches is to a large extent a combination for religio-political purposes. This is also clear from the following statement of one of the objects of this organization:—

To secure a larger combined influence for the church of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

In view of this explanation of purpose, we may fittingly call attention to the declarations in the Senate Mail Report communicated to the United States Senate, Jan. 19, 1829, and concurred in by that body:—

Extensive religious combinations, to effect a political object are, in the opin-

In his message of December, 1907, Governor Hughes, a charter member of the executive board of the National Federation of Churches, sounded a clarion note and gave a splendid leadership under which the forces of righteousness, civic and religious, rallied to his support, and secured the victory that is now world famous.

The amelioration of the condition of the inhabitants of the basin of the Kongo was the third result reported. After referring to the combined action taken in the interest of this effort, and to interviews with the President of the United States and the Senate Committee on Foreign Relations, the report of the secretary continues:—

Within a week after these interviews a resolution was introduced in the Senate, and adopted by a unanimous non-partizan vote that gave the President power to take such steps as he might deem wise in co-operating with, or in aid of, any of the powers signatory of the treaty of Berlin for the amelioration of the condition of the inhabitants of the basin of the Kongo if inquiry revealed the truth of alleged cruelty. . . . The united action of Protestant Christianity in Europe and America has brought partial relief, and selfish greed, backed by imperial resources, was compelled to recognize a power for righteousness that is the hope of nations and of oppressed humanity.

The report of these successes was commented upon by the secretary in these words:—

This brief summary of office and executive work illustrates the power of federated action in winning victories where moral issues were involved—matters which, to quote the language of the letter missive that brought together the conference of 1905, "concern Christians of every name, and demand their united and concerted action if the church is to lead, effectively, in the conquest of the world for Christ."

From the closing paragraphs of the secretary's report we quote the following:—

The American church, in its evangelical fellowship, is represented here today as never before in the history of the nation. It is no exaggeration to say that the attention of the leaders of thought in the Christian world in all the divisions of its ecclesiastical life is turned toward this council. A body of men that represents to any extent a constituency that includes a church-membership of over seventeen millions and a family and individual constituency of more than half of the population of this nation of eighty millions, can but receive world-wide recognition from those who thoughtfully watch the trend of national and international affairs.

It is true that there were individual utterances in the council which indicated that there were some of the delegates who realized the impossibility of converting the world by securing better laws governing marriage and divorce, Sabbath observance, etc., but it was very clear that the official leadership of the council had a very definite conviction that the

great victories to be gained were in the field of legislation upon moral subjects, and that it was in this way that the combined influence of such a large body could be used most effectively.

In illustration of the correctness of this estimate of the future work of the council, we quote the following statement made by Rev. E. T. Root, field secretary of the Rhode Island and Massachusetts Federation of Churches. In the discussion of one of the questions before the council, Mr. Root said:—

The churches must know and have on record the position of every voter upon all moral questions, and then it is prepared to act upon such questions.

When church leaders use their organization for such a purpose as this, they become a mere adjunct to a political party, and use their combined influence in a purely political way, for purely political purposes.

Of the various reports submitted to the council and the discussion thereupon, we will speak in a further report.

### The Calendar of the Week in Bible Times

IN his comments on the phrase, "Toward the first day of the week" (Matt. 28:1), Dr. Lightfoot, the old English scholar, said:—

The Jews reckon the days of the week thus: One day (or the first day) of the sabbath. Two of the sabbath [he puts it in Hebrew characters]. Two witnesses come and say, The first of the sabbath this man stole, etc., and on the second day of the sabbath judgment passed on him (i. Bab. Maccoth, fol. 5. 1). . . . Ezra ordained that they should read the law publicly on the second and fifth day of the sabbath, etc. He appointed that judges should sit in the cities on the second and fifth day (Hieros. Meg. fol. 75. 1). Ezra appointed also that they should wash their clothes on the first day of the sabbath. (Bab. Bava Kama, fol. 8. 2).—*Lightfoot's Works, Vol. II, page 271, London, 1684.*

It is plainly to be seen how, in common usage, the Sabbath gave its name to the weekly cycle. The Sabbath marked the full week, and was the chief day. So many weeks were so many sabbaths. A week came to be called a sabbath, and the days of the week were one, two, three, etc., into or of the sabbath.

This was the common weekly calendar style in ancient Syria. Horne, in his "Introduction" (Vol. III, page 165), refers to the use of the word *sabbata* for a week "among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac calendar expressed in Hebrew characters (taken from Bishop Marsh's Translation of Michaelis's 'Introduction to the New Testament,' Vol. I, page 136):—

One	of the sabbath, or week	— Sunday
Two	of the sabbath, " "	Monday
Three	of the sabbath, " "	Tuesday

Four	of the sabbath, or week	— Wednesday
Five	of the sabbath, " "	Thursday
Eve	of the Sabbath, " "	Friday
The Sabbath	- - - - -	Saturday

With such a calendar in current use, the only way in which one could understandingly speak of the days of the week in New Testament times was to call the seventh day "the Sabbath;" the first day of the week, or Sunday, would be "one of the sabbath;" Monday, "two of the sabbath," etc. Horne says:—

It is remarkable that all the evangelists follow the Syriac calendar, both in the word *sabbata*, used for "a week," and also in retaining the cardinal number, *mia sabbaton*, "one of the week," to express the day of the resurrection. Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1.

The Jewish usage of centuries, as quoted by Lightfoot, and the style of the ancient Syriac calendar of the week, are sufficient to demonstrate to any eye that can see, that the translators of the Bible have correctly translated Matt. 28:1 and kindred texts, by the phrase "first day of the week." W. A. S.

### The Rise and Fall of Religious Liberty in America

#### The Constitution and the Gospel Misinterpreted

THE argument of Mr. Justice Brewer, referred to in the preceding article, opened the way for the nation to enter upon a course of religious legislation; and not only that, but the justice sought, in that argument, so to interpret the United States Constitution as to make it uphold, in spite of itself, the Christian nation idea. The Constitution plainly declares the purpose of the federal government to be non-interference in the religious affairs of the people. Nevertheless, in the effort to prove this a Christian nation the justice cites the church-and-state compact of the Puritans (which made the maintenance of the gospel and the discipline of the churches a part of the state's duties); the religious-test oath of Pennsylvania (which made belief in God and in future rewards and punishments a prerequisite to citizenship); public taxation for the support of religion; a declaration of belief in the Trinity and the inspiration of the Scriptures as a necessary qualification to the holding of public office; the Pennsylvania Supreme Court's decision that Christianity is a part of the common law; and the laws respecting the "observance of the sabbath" in the various States—he cites all these church-and-state arrangements to prove this a Christian nation, then brings the national Constitution into the group, and declares:—

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning. They affirm and reaffirm that this is a religious nation.

Thus is the Constitution, which was designed to guarantee a separation of church and state, made to speak the same language, and stand for the same thing, as did those utterances and documents which had to do solely with governments that tyrannized over the souls of men. In other words, the national Constitution, the guardian of liberties, is made to speak a language completely at variance with itself, and in harmony with institutions against which it was designed by its framers to be an everlasting protest. So by this misinterpretation the Constitution is made to stand not for "a new order of things," as the great seal reads, but for the same old order of things that obtained in colonial days, and in the days of Elizabeth, and Ferdinand and Isabella. Against such an interpretation we protest, and set the liberties of this generation over against the soul-thralldom of those generations as a proof that the protest is just and warranted.

But this misinterpretation of the spirit and purpose of our Constitution, and this declaration that this is a Christian nation, has been received with enthusiastic plaudits by that element in the country which is seeking to "put God in the Constitution," put certain Christian laws, rules, and usages in "the fundamental law of the land," and inaugurate a campaign of religious legislation for the "moral reformation of the nation." Morality by enactment, religion by civil law, salvation through legislatures, general taxation to support the teachers of religion, Sunday laws to fill the churches with worshipers, legal censorship over the religious faith and practise of men, the kingdom of God through the gateway of politics—these purposes of the National Reform and "civic righteousness" forces have, by that dictum of the Supreme Court and that misinterpretation of the national Constitution, received a stimulus that has increased the effectiveness of their efforts a hundredfold. That some such pronouncement was what they were hoping for will be seen by the following quotations. The first is from the official organ of the American Sabbath Union, the *Pearl of Days*, of May 7, 1892, less than four months after the famous dictum had been uttered. It declares that this decision—

establishes clearly the fact that our government is Christian. The decision is vital to the Sunday question in all its aspects, and places the question among the most important issues now before the American people. And this important decision rests upon the fundamental principle that religion is imbedded in the organic structure of the American government—a religion that recognizes, and is bound to maintain, Sunday as a day for rest and worship.

It is easy to see from the above quotation how the Christian-nation dictum

of the Supreme Court has helped Sunday-law advocates to read into the "organic structure of the American government" something that the founders of this government never designed should be there—a commingling of civil and religious things, and the maintenance of a religious observance by national law.

On May 21 the *Christian Statesman*, official organ of the National Reform Association, seconded the declaration of the *Pearl of Days* in these words:—

"Christianity is the law of the land." "This is a Christian nation."—*U. S. Supreme Court, Feb. 29, 1892.* The Christian church, therefore, has rights in this country. Among these is the right to one day in seven protected from the assaults of greed, the god of this world, that it may be devoted to worship of the God of heaven and earth.

It would, of course, be inferred from this expression that since the beginning of this nation, and up to the date of that Christian-nation declaration, the Christian church in this country had been deprived of its rights, and church-members were forbidden to assemble one day in seven for the worship of God. Such an implication is an utter perversion of the noble principles of justice and equality upon which the nation was founded.

That we have not misinterpreted the attitude of the National Reform Association toward the Supreme Court decision of Feb. 29, 1892, nor its attitude toward the fundamental principles of the nation itself, is shown from the following quotation from the *Christian Statesman* of Nov. 19, 1892. This utterance is from one of the district secretaries of that association, Mr. William Weir, of Washington, Pa., and reads:—

"This is a Christian nation." That means Christian government, Christian laws, Christian institutions, Christian citizenship. And this is not an outburst of popular passion or prejudice. Christ did not lay his guiding hand there, but upon the calm, dispassionate supreme judicial tribunal of our government. It is the weightiest, the noblest, the most tremendously far-reaching in its consequences of all the utterances of that sovereign tribunal. And that utterance is for Christianity, for Christ. "A Christian nation!" Then this nation is Christ's nation ["My kingdom is not of this world."—*Jesus*], for nothing can be Christian that does not belong to him. Then his Word is its sovereign law. Then the nation is Christ's servant. Then it ought to, and must, confess, love, and obey Christ. All that the National Reform Association seeks, all that this department of Christian politics works for, is to be found in the development of that royal truth, "This is a Christian nation." It is the hand of the second of our three great departments of national government throwing open a door of our national house, one that leads straight to the throne of Christ.

And that association began at once to make of that declaration of the Supreme Court all they could for the furtherance of their aims. They had battled against

the national Constitution for years. Here now was a decision of the Supreme Court attempting to make the Constitution stand for what they wanted it to stand for, attempting to make it mean what they wanted it to say. But the spirit of the above quotation, which is the spirit of the National Reform Association and its allies, is entirely at variance with the genius of American government, and with the spirit of the great document which they assail. Civil government is an instrument of force, of compulsion. The religion of Jesus Christ is a matter of choice, of heart service. We can not *compel* men to love Christ; we can not *compel* men to yield acceptable heart service to him. To attempt either is to misinterpret utterly the spirit of the gospel, and to misconstrue the purpose of Christ in giving it. Neither has the leading of men "straight to the throne of Christ" ever been given to the nation to do. That is the work of the church; and when the church seeks to put it upon the nation, to bring about by legislation, she cumbers the nation with a task it can not hope to do, and herself shirks the task which her divine Master has laid upon her. Strange to say, that theory of the church's need of a political assistant in promulgating the gospel and of the state's appointment to that position, is winning adherents with marked rapidity. The church is "laying hands" on the state, and dedicating it to that solemn work, and statesmen who fear "political beheadal" are offering their unsanctified services to that end.

The manner in which this was brought about, and the attitude of statesmen in accepting the appointment, will be shown in another article. c. m. s.

### A Word for the Watchman

OUR people are being notified by the publishers of the *Watchman* that, beginning January, 1909, that paper will be issued as a monthly. The reasons for making this change have been clearly stated, and the general policy of editors and publishers has been presented.

All who are interested in the success of the *Watchman* are praying and hoping that this change will greatly increase both the circulation and the influence of this herald of the truth for this time. It is the determination of those in charge of the *Watchman* to make it a strong, up-to-date journal. It will take its place among our best monthlies, and should have a large circulation. While the *Watchman* may have its place throughout the States, in view of the great population in the Southern States and in view of the small membership and staff of public workers we have there, special efforts should be made to give this messenger a great circulation in that field.

Here is an opportunity for a large

number of our people to do home missionary work. Our brethren and sisters in all the churches throughout the South should push this publication. Young people in all the schools of the South should be trained to sell it. Many of our people in the North could go South and engage in self-supporting work in the circulation of the *Watchman*. The way is clear, the work should be done, and the Lord has raised up the people who can do it. Then let us do it with all the heart.

A. G. DANIELLS.

## Note and Comment

### A Non-Christian View

It is a thousand pities that the opportunity should be afforded to a non-Christian editor to rebuke the methods employed by professed Christians in raising money for church expenses, but so it is. The editor of the *Times* (Tokyo, Japan), a leading Japanese paper, gives his view of church bazaars. His comment, translated, reads thus:—

Church bazaars are among the most curious and eccentric forms of Western civilization imported into Japan to a moderate extent. Primarily the logical idea would be that if a community wants to raise money for building or repairing a church, people would simply put their hands in their pockets, pay what was needed or as much as they were able, and be done with it. But that is too direct and rational; the freaks and fads of the quaint Occident imperiously demand something that can be called amusement. And in this light they form an interesting study. The Yokohama Union Church Bazaar last Saturday was more amusing than a museum of curiosities. The queer "ins and outs" and why and wherefore of each item in the bazaar would afford ample material for a lecture on Strange Manners and Customs of a Strange People.

Even a heathen can see the incongruity between catering to this demand for amusement and the claim of Christianity to deliver its believers from the follies of the world, and such exhibitions constitute a stumbling-block in the path of the Christian church and its efforts to Christianize the heathen.

### Prohibition Opposed

In the current number of the *North American Review*, a Catholic priest writes upon "Prohibition in the Light of Christian Ethics," taking ground against prohibition, but in favor of what he calls temperance. He argues thus:—

One great danger to-day with prohibitionists is the tendency to make their movement synonymous with Christianity, and to base their principles confusedly upon what they suppose to be the principles of Christ. They fall into the common error of quoting from a fickle memory without verifying their references. Still another mistake is the manner in which they confound the cardinal virtue

of temperance with prohibition, whereas the only relation in which the latter can be looked upon as being in any sense a Christian virtue, is when its exercise is along the lines of religious asceticism in the name of Christ. And even then, as we shall show, it is clearly a matter of expediency rather than a Christian principle.

All this is in perfect harmony with the traditions of the Roman Catholic Church, which organizes great temperance societies, and makes a loud profession in favor of temperance, while a very large number of those who both sell and drink intoxicating liquors are members of the Roman Catholic Church. The writer of this article does not anticipate that any especially valuable results will follow from making it difficult to purchase intoxicating liquors. He advocates an entirely different plan:—

The only basis of reform, then, is through the individual; the building up of his moral strength and will-power which will result in self-control. This clearly is the work of the Christian church, and the only solution of the problem. Regulate the saloon by all means; rid it of its debasing conditions, or change the method of supply of intoxicants by abolishing the saloon, if needs be, for governmental control and sale, or some other judicious method: all this may be well and good and wise, but the one essential that must ever be kept in view is to teach men to be masters of their appetites. When this is done, the problem is solved.

Reform the individual certainly, but it is not necessary to have a saloon on every corner in order to do this. Prohibition helps rather than hinders the work of individual reform.

### Religion and the Government

SOME truths concerning the proper relation between religion and the government have been stated anew in a clear manner by a writer in the *Chicago Israelite*. From his article we take the following paragraph:—

The government of this great American nation is secular. It has nothing to do with religion. It is simply neutral on that question. For all that, it is not godless or atheistic, as has so frequently been declared by bigoted creedists. It is about time that narrow-minded religionists were recognizing this fact, and were ceasing to attempt to foist their peculiar religious conceptions upon our secular state institutions. If this great, democratic government is based upon any legislation at all, it is grounded on the spirit of the Old Testament laws. It was a wise provision of the fathers and founders of our country and Constitution to divorce the state from religion. They knew what an alliance between church and state had meant for the Old World nations. They knew of the wars, the hatreds and animosities to which it had given rise, and they did not want to make this free nation the battle-ground for similar bloodsheds, and so they declared that state and church shall forever remain separate. Priests and clergymen do not seem to be satisfied with

the immunity from persecution because of this wise provision of a separation between church and state, and are therefore forever clamoring for a marriage between them. In season and out of season they are calling upon the state to help them in the work which it is their particular province to perform. Now they are asking for the Bible and religious instruction in the public schools. Now they are deluging the legislative bodies with petitions for an introduction of the name of God and Jesus in the Constitution. They little know that when they appear before the state in the guise of a mendicant, they are convicting themselves of incompetency. It is the church and the home that should give religious instruction, not the secular schools. It is about time for the church to cease these beggar methods, and buckle on its armor and show a militant energy in the accomplishment of the distinctive tasks which have been given it to perform.

If all those who desire the prosperity both of the church and of the state would adopt the principles here laid down, the repetition of some of the terrible chapters of the world's history might possibly be avoided. We would that Christians might accept the Christian idea of civil government.

### A Baseless Optimism

IN the face of overwhelming calamities, and the evident judgments of God upon the wicked world, there are still prophets who are prophesying smooth things. One of them declares:—

A great change is coming over the world. Within the next ten years a millennium and an era of fraternalism will come.

It is strange but true that many who will reject the plain prophecies of the Scriptures will place confidence in such predictions as these, utterly contrary to the testimony of the facts. The coming of the millennium is near, but it will be introduced by the second personal advent of our Lord.

### Writing to Congressmen

IN an article in a recent number of the *United Presbyterian*, Dr. W. F. Crafts urges the readers of that paper to write to their congressmen and senators concerning certain reform legislation now before Congress, including "the Johnson bill, to give the national capital such protection against Sunday toil and traffic as State legislatures have given to all the States save one." In the interest of religious liberty and the prosperity of both religion and the government, we urge that letters should be written against the passage of this same bill. If this effort to commit the national Congress to religious legislation is successful, it will be a great blow to religious liberty, and will greatly strengthen the hands of those who are determined to exalt the false sabbath by law.

## 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.

### It Scattereth, Yet Increaseth

DELWIN REES BUCKNER

DIVIDE the loaf in portions with the knife,

For who but God can tell what may befall?

Ere night it may be *thou* who needs must call

Upon thy neighbor for sustaining life.

A good deed done is never, never lost; Though it be spent, it still doth truly earn.

Bread cast upon the waters will return,

Though many days upon the billows tossed.

But that which, scattered, doth the most increase

Is God's own Word of life, which, in the heart,

Is planted, grows, and yields its hundredfold,

And unto hungry souls it brings such peace

As only God's own Spirit can impart,

A blessing of more worth than mines of gold.

*Ambato, Ecuador.*

### The Conflict and the Victory

MRS. E. G. WHITE

THERE are many who do not understand the conflict that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the blood-stained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness.

When thinking on the conflict, Paul writes to his Ephesian brethren exhorting them to "be strong," not feeble, not wavering, tossed to and fro like the waves of the sea. But in what are they to be strong? In their own might?—No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The gaining of eternal life will ever involve a struggle, a conflict. We are continually to be found fighting the good fight of faith. We are soldiers of Christ; and those who enlist in his army are expected to do difficult work, work which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials.

Victories are not gained by ceremo-

nies or display, but by simple obedience to the highest General, the Lord God of heaven. He who trusts in this Leader will never know defeat. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. Man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, and of the "rulers of the darkness of this world," and of "spiritual wickedness in high places."

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one, and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

Satan assailed Christ with the fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories made it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or force the soul to sin. He may distress, but he can not contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan.

Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature in its surpassing loveliness will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while Christ and God will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."

This is the scene that is presented to me. But the church must and will fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confed-

eracies will continue until Christ shall leave his place of intercession before the mercy-seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, . . . striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial?—He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a view of the future, and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of their Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."



There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all the heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Will you catch the inspiration of the vision? Will you let your mind dwell upon the picture?

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### **Beyond the Border-Line of Life— No. 2**

G. B. THOMPSON

FOR ages the voice of Jehovah has given instruction concerning the life of man beyond the portals of the tomb. The Bible knows nothing of a "continuation of consciousness" or the "survival of that mysterious thing which we call intelligence" between death and the resurrection. But to death-stricken humanity the Lord proclaims hope in the following words: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. Death is an enemy; the grave is its prison-house. But since reaching the throne of glory and being seated by the right hand of the Father, the Saviour has sent back to those who walk in the valley of the shadow of death the cheering message, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

But the truth upon this great question has not been discovered by science. Divine truth is not found through scientific research. Recent investigation has

caused scientists to take a "new position," in which "certain happenings not explainable on natural grounds," are taken to prove that man is conscious in death. There is still a "new position" for science to take before it will be on the platform of truth.

Mr. Gustavus Myers, in the September issue of *Van Norden's Magazine*, classifies the "occult phenomena" seen in spiritualistic seances, which have caused science to take a "new position," as follows: "What is the nature of the phenomena the substantiation of which has compelled science to throw away much of its old teachings as so much rubbish?—They are of various kinds, apparently dissociated, but fundamentally all manifestations of the same invisible power. They come under two general classes—intellectual and physical phenomena. In turn, these two classes embrace seven orders—telepathy, clairvoyance, materialization, levitation, automatic or trance writing and talking, clairaudience, and possession. Again, in turn, each of these groups has a number of subdivisions. All these phenomena are strictly beyond the range of the normal senses, and are not subject to the operation of any known law. In fact, they contravene and overthrow all hitherto known so-called cosmic laws. They seem to be subject to the law of another cosmos."

Some of these terms may be slightly bewildering to the average reader; but under whatever name the medium may choose to operate, there are the same phenomena, and the same power is at work.

Concerning these "psychic manifestations" he says: "Under certain favorable, but thoroughly tested circumstances, they [certain disembodied personalities] have been seen, touched, heard, or felt, and some of them frequently photographed."

Again, he says: "Assuming that many of the great scientists are correct in their hypothesis of a spirit life beyond the mundane, and that when we die, we become instantly metamorphosed into spirits, we do not know why it is that these discarnate beings select certain embodied persons as a means of transmitting messages or giving other manifestations."

It seems quite correct to assume that if we are alive after we die, it is reasonable that we should communicate with the living. But whether or not those who have died are still living as "discarnate beings" is the point at issue, and this can not be assumed. That this assumption is not correct, we have the sure Word of the Lord, which says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. With us this is a more certain foundation than all the speculations of science since the world began. If these renowned scientists would lay aside their wisdom, and investigate the origin of sin and the fall

of man from the standpoint of the Bible, believing what Jehovah has revealed, a light would be shed upon these mysterious phenomena which would dispel the darkness, and would show that the power which is operating is not that of "disembodied intelligences," but of fallen angels, who, because of sin, lost their abode in the realms of light, and are now engaged in their last effort to deceive souls. But the Scriptures speak of some who are "willingly ignorant."

That the greatest scholars of the world are being deceived by the manifestations of Spiritualism in its various forms, shows the power of this great deception, and how it is preparing speedily to sweep the world into the vortex of ruin. Concerning the rise of modern Spiritualism Mr. Myers says:—

"Not until 1847 did the modern psychical movement begin. It had its origin in the manifestations displayed in the presence of two American girls, the Fox sisters, Margaret and Katherine, then living in the town of Arcadia, N. Y. In that year, they began to hear strange noises and see strange forms. These phenomena, it became certain, were not produced by human causes. The Fox sisters asserted that they soon learned by raps to communicate with invisible intelligences whom they called spirits. The age was a severely incredulous one; the wave of materialism was at its height; and the claim of the Fox sisters met with general derision."

Some of the manifestations as seen in the seance will be described next week.  
*Takoma Park, D. C.*

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### **Mormonism—No. 2**

D. A. PARSONS

**Deception**

JULY 12, 1843, Joseph Smith claimed that he received a revelation authorizing polygamy. But before this date a few members of the Mormon Church had been guilty of the practise. This fact being whispered about, much scandal was created, but the imputation was strenuously denied in public. And in an address delivered in England (as reported in 6 Mil. Star. 22), Mr. Pratt, one of the "twelve apostles," said:—

"Beware of seducing spirits and doctrines of devils, as first introduced by John C. Bennett, under the name of 'spiritual wife' doctrine. . . . It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion and abomination. Should any elder or member come unto you professing to hold any such doctrine or practise, either secretly or publicly, you may be sure that he is not of God; . . . for know assuredly that no one has been authorized to teach, practise, or introduce any such doctrine in any branches of the church, neither is there any such doctrine known, held, or practised as a principle of the Latter-day Saints."

This official and "apostolic" denial was published in England two years after the revelation authorizing polygamy; but they now confess on oath that

it was secretly taught and practised by them at that very time. So much for their official veracity.

It was the doctrine of having more than one wife that the statement quoted above condemns; and a man who lives with more than one wife is a polygamist. Therefore the Mormon Church, in 1845, condemned polygamy as a vile and wicked practise; and that being its true nature then, it is its true character today.

In a desperate effort to evade this conclusion and the charge of deception, they now claim a difference between their doctrine and polygamy as taught by John C. Bennett; but this is only a shallow quibble based on "Mormon Authority." Both doctrines taught polygamy, and in denouncing the one they condemned the other. The facts are simply these: When the denial was made, rumors were afloat in Great Britain that Joseph Smith had sanctioned polygamy among certain of his followers, and these rumors were working havoc among his English converts. Something had to be done, and done quickly. So the leaders denounced John C. Bennett for teaching polygamy, and also for saying that Joseph Smith had taught the doctrine to him; and in thus denouncing Bennett and his polygamy, they were able to deceive the English public, leading it to believe that polygamy was neither taught nor practised in the Mormon Church.

#### More Deception

A copy of "Doctrine and Covenants," published in England, in 1849, six years after the revelation authorizing polygamy, is open before us, and from it we learn that the Mormon Church was still deceiving the English public. In proof of this we take the following from Section 109:—

"Inasmuch as this church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry."

That this was a deliberately planned deception is now evident from the admission of their prophet, seer, and revelator, who testified on oath as follows:—

"I undoubtedly knew of its being taught to certain individuals at Nauvoo in 1841 and 1842." (See page 302, Record in Case 516, Cor. Ct., app.)

Deception formed no part of the character of the meek and holy Jesus, and there will be no occasion to impute it to those who obey him. Any church that resorts to falsehood to avoid the results of her evil course is thus doubly marked not of Christ. Knowing the general trend of Mormon theology, we were surprised to read in their "Hand-Book of References," page 91, the following:—

"The religion of the Latter-day Saints consists of doctrines, commandments, ordinances, and rites revealed from God in the present age. They are not taken

from the Bible, but nevertheless are in complete harmony therewith."

What possible object could they have had in making such a declaration? The utter untruthfulness of the last portion of the statement has already been seen, and will be further proved.

Another theory of Mormonism, antagonistic to the spirit of Christianity and revolting to the followers of Jesus, is that—

#### Christ Was a Polygamist

In "Journal of Discourses," Vol II, pages 79-82 are devoted to an argument to prove that Christ was not only married, but was also a polygamist. This sermon was delivered by Pres. Orson Hyde at the general conference held in the Mormon Tabernacle at Salt Lake City, Oct. 6, 1854. On page 81 President Hyde asks himself the following question:—

"Then you really mean to hold to the doctrine that the Saviour of the world was married; do you mean to be understood so? And if so, do you mean to be understood that he had more than one wife?"

Now note his ingenious answer to this question:—

"When Mary of old came to the sepulcher on the first day of the week, instead of finding Jesus, she saw two angels in white. 'And they said unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord,' or husband, 'and I know not where they have laid him.'"

On page 82 President Hyde continues:—

"We say it was Jesus Christ who was married [at Cana], to be brought into the relation whereby he could see his seed before he was crucified. . . . I do not despise to be called a son of Abraham if he had a dozen wives; or to be called a brother, a son, a child of the Saviour, if he had Mary, and Martha, and several others as his wives."

It seems that this doctrine of Mormonism thus boldly launched created considerable stir in the public press, for we find in another officially published sermon, delivered March 18, 1855, President Hyde making the following statement:—

"I discover that some of the Eastern papers represent me as a great blasphemer, because I said in my lecture on marriage at our last conference, that Jesus Christ was married at Cana of Galilee; that Mary, Martha, and others were his wives; and that he begat children."

Although this doctrine has been repeatedly proclaimed by Mormon prophets and leaders, and published with their official sanction, yet their president recently swore before the Senate Committee of the United States that they did no such thing. Following is the senator's question and Mr. Smith's reply:—

"Senator Overman: Let me ask a question for my own satisfaction. I have a little pamphlet which states that you teach that our Saviour was a polygamist. Is that so?"

"Mr. Smith: We do not teach any such doctrine. We simply teach the historical fact that Jesus Christ descended through a line of polygamists from David to Abraham."—"Sworn Testimony before Senate Committee," page 215.

Such disclaimers are modest samples of the official "Scientific Aspects of Mormonism." Their doctrines and sworn denials are only two sides of the same medal.

#### Divinity of Christ Denied

This Nicolaitan sect does more than to accuse Jesus of living with two sisters as his wives at the same time. See Lev. 18:18. It denies his very divinity. Having just stated that Adam is the only god of Mormonism, Prophet Young continues by saying that Adam begat Christ by the natural laws of procreation. These are his exact words:—

"The question has been and is often asked who it was that begat the Son of the Virgin Mary. . . . I will tell you how it was." "When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father?—He is the first of the human family."

Near the end of this sermon, Prophet Young said again: "Now remember from this time forth and forever that Jesus Christ was not begotten by the Holy Ghost."—"Journal of Discourses," Vol. I, pages 50, 51.

We would finish the quotation last given, but it consists of language which it would not be proper to put into print. Enough has been given to prove that the god of Mormonism is not the God of Christianity, nor is the Mormon christ the Christ of the Scriptures.

Asheville, N. C.

### The Disappointment and Its Explanation

GEORGE I. BUTLER

HAVING taken a brief survey of the time movement in 1844, leading up to the beginning of the judgment hour brought to view in the first angel's message of Rev. 14:6, 7, some attention should be given to the disappointment of the more than one hundred thousand believers at that time. We have glanced at the wonderful power with which the message was proclaimed, and the telling effect it had upon the minds of multitudes who listened to the clear and powerful evidences that God was in the proclamation, "The hour of his judgment is come." Believers and unbelievers were awaiting the outcome of that judgment message with thrilling interest.

The time came, and passed. The Lord did not come. The believers were terribly disappointed. The unbelievers rejoiced, and apparently triumphed. The scoffer did his worst to show his contempt by ridicule. Untruthful stories were circulated, and the Adventists were set down as the most foolish of fanatics. But there was one thing none of their opponents could ever do, and that was to

show from the Bible the fallacy of the arguments brought from the prophecies that the prophetic period of twenty-three hundred year-days terminated, as the Adventists claimed, in 1844. Those arguments have never yet been answered. They never can be answered. That period began B. C. 457, in the fall of the year, when Ezra and his large company reached Jerusalem, and the decree of Artaxerxes began to be carried into effect. Twenty-three hundred years reached to the fall of 1844, just when the Adventists said it did. There was the prophecy, which stands to-day in all our Bibles. The divisions of time which compose that long period each met their fulfilment just as the Bible declares. Forty-nine years from B. C. 457 reached to the time when Jerusalem was completely rebuilt, and the Jewish polity fully established. Four hundred eighty-three years from B. C. 457 reached to Messiah the Prince, in the fall of A. D. 27, when Christ himself said, "The time is fulfilled." Three and a half years after this, A. D. 31, Christ was cut off in the middle of the last week of the seventy. Three and a half years later, or A. D. 34, the seventy weeks "cut off" upon the Jewish people terminated. And with their termination expired all the special privileges of that nation. The gospel went to the Gentiles. Eighteen hundred ten years of the twenty-three hundred remained, allotted especially to the Gentile world. At the expiration of that long period, a mighty proclamation went to the world: "The hour of his judgment is come." These facts stand to-day as firm as the rock of Gibraltar; yea, verily, as firm as God's Word, as firm as his everlasting throne stands in the heavens.

There is a wonderful likeness between our age and the earliest period of the Christian dispensation—the closing period of the Jewish dispensation. In each period are two classes: believers in the prophetic word, and disbelievers in it.

In the seventy weeks of years (i. e., the four hundred ninety years) "cut off" upon the Jews were contained the data which showed precisely the time when Messiah should appear, and when he should be "cut off." We have the evidence that many were expecting him when he came. Why?—Simply because of this clear and emphatic statement in this prophecy of the seventy weeks as to the time when he should come. "Just and devout" Simeon was waiting for the Messiah; indeed, it was revealed to him that he should not see death till he had seen the Lord's Christ. When Jesus was brought to the temple to be presented to the Lord, Simeon took the babe in his arms, and said: "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Anna, a prophetess, an aged and holy woman, also spoke of him at the same time. Luke 2:25-30. Many others believed. At that very time there was evidently quite a general expectancy, on the part of the most pious, that Christ

was coming, because of the fulfilment of the prediction contained in the prophecy of the seventy weeks. John the Baptist's work of reform came in to corroborate and strengthen these evidences.

But how was it with the mass of the Jewish people, especially the officials, the popular leaders, the scribes, Pharisees, Sadducees, etc.?—They did not believe this prophecy. On the contrary, they treated it with disdain and contempt.

We come now to the end of this long period of twenty-three hundred years, and how do we find the mass of professed Christians treating this great inspired prediction?—In precisely the same way. They ignore it. They treat it as of no consequence whatever. But we thank God there are those who are studying it with the deepest interest; for this demonstrates beyond all question that we are in the very last days of time. The hour of God's judgment has come. The last work of Christ in heaven is now in progress preparatory to his soon coming. As Simeon rejoiced when he beheld the infant Jesus, so should we all rejoice that he soon is coming again. The judgment period is rapidly hastening to its close. Then our Saviour will appear in his glory, to take his people home. How can sensible men who have known these facts grow cold, and apostatize from such a glorious truth?

We have stated that there was a great disappointment in 1844, when the time passed. This was truly one of the most sad and bitter experiences that any Christian people ever passed through. Multitudes of professed believers soon gave up, and disappeared from the advent ranks. Their faith had not the staying qualities. But not so with the firm, faithful believers. They were stunned, and almost overwhelmed at the disappointment, but at once began to study their Bibles to learn why this disappointment had occurred. All the Adventists had believed that Christ would come at the close of the period spoken of by Gabriel, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In other words, they thought the sanctuary here spoken of was our earth, and its cleansing was the purifying of the earth by fire. But did the angel say that unto twenty-three hundred days Christ should come?—Certainly not. They drew the conclusion that he would come, but there is no such statement in the prophecy. He did say, however, that at the conclusion of that period, the sanctuary would be cleansed.

Is there any evidence that the earth is or ever was the sanctuary?—Not one word of evidence for this belief can be found in the Scriptures; but there is an abundance of evidence that the earth is not the sanctuary. What is the meaning of the word sanctuary?—"A holy place," "a sacred place," "a place where God dwells." Is our earth, since sin entered our world, such a place?—Far from it. This world is in rebellion against God. Satan is served by the great majority of mankind. More than a thousand million of earth's inhabitants are yet idolaters. The great masses in the so-called Chris-

tian lands are anything but Christians. "Wide is the gate, and broad is the way, that leadeth to destruction." The great masses walk therein. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." This earth, then, can not be the sanctuary. In our next article we will show what the sanctuary is, and what its cleansing, and will explain more fully the great disappointment of the Adventist people of 1844.

*Bowling Green, Fla.*

### **The Care of God**

"Do you see this lock of hair?" said an old man to me one day.

"Yes; it is, I suppose, a curl from the head of some loved child."

"No; it is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"Because it has a strange history. I keep it thus with care because it speaks to me of God and of his special care. I was a little child four years old, with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the woods to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy ax as it came down upon the wood, sending off chips in all directions with every stroke. Some of them fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the ax was coming down with all its force. It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered, I from my fright and he from his terror. He caught me up in his arms, and looked at me from head to foot to find the deadly wound which he was sure he had inflicted. Not a drop of blood not a scar, was to be seen. He knelt upon the grass, and gave thanks to a gracious God. Having done so, he took up his ax, and found a few hairs upon its edge. He turned to the log he had been chopping, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great was the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head. With renewed thanks upon his lips he took up the curl, and went home with me in his arms. That lock he kept all his days as a memorial of God's care and love. That lock he left to me on his death-bed. I keep it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust him forever. It used to speak to my father's heart; it now speaks to mine."—*Selected.*



# THE WORLD-WIDE FIELD

## A Modern Trip to the Holy Land

L. R. CONRADI

CENTURIES ago a voyage to the Holy Land was not only a matter of months, connected with all kinds of dangers and privations, but of great expense. Today six days suffice from London or Hamburg to Palestine. Every comfort can be had for money, and one hundred thirty-five dollars will cover the price of a second-class return ticket. Any one desiring to see much in a short time and at little expense can view the continent of Europe, visit all the chief places noted in the history of the Reformation, like Wittenberg, Wartburg, Worms, Zurich, Geneva; pass through the majestic Alps; take in the sights of ancient and modern Rome, and embark at Naples, stopping in Egypt on the way. Thus he can see the chief historical places of Protestantism, the papacy, Islam, and ancient Israel, as well as Rome and Egypt.

My time being limited, I left Hamburg, September 16, and with few changes made the run of twelve hundred sixty miles from there to Brindisi, Italy, in forty-seven hours. In the north the trees had already lost their leaves, and it was cold enough for an overcoat; in the south one had to put on light clothing, and for a small amount delicious fruits of various kinds could be secured in abundance. The Lloyd steamer "Bohemia" was in port from Trieste, Austria, and within two hours pulled out into the blue Adriatic, which was quite rough as long as we faced the wind. But as we turned southeast, a quieter sea set in, and the glories of a southern sunset at sea were unfolded before us, announcing the sweet Sabbath rest. On Sabbath our boat passed along the rocky, barren shores of classic Greece, once the ruler of the world, its philosophers still the study of modern savants. Not a town was in sight. Scarcely any sign of life could be observed—the past glories all faded, soon to be forever outshone by the eternal luster of the kingdom of God. During the night our boat glided past the island of Crete, the last European soil; and Sunday our eyes beheld only blue skies and the vast Mediterranean. Before daylight Monday the clanking of our anchor chains assured us that we were safely anchored on African soil. Its chief seaport, Alexandria, had been reached. Nearly a thousand miles by sea had been covered in sixty-two hours.

The darker faces on shore, and the harsh, guttural sounds of the Arabic, bespoke another continent; while the order maintained by well-dressed police testified of the wholesome influence of British rule. While preparing to take the fast train for Port Said, two familiar faces appeared in the crowd of passen-

gers: Brethren Awada and Keough, our Egyptian workers, had unexpectedly come to take the same train. As the cars flew up the Nile delta, branching off at Benha, and passed through the land of Goshen, they told us what God was doing in the land of Ham. At Benha, where we changed trains, two young men who had become convinced of the truth, and who were at the time teaching in a school, assisted us. A six-hours' run brought us to Port Said, a distance of one hundred sixty-two miles, the oppressive heat and the clouds of fine dust testifying to the nearness of the vast desert.

Not having secured a visa for Turkey, I called on the United States consul, who could give me no sure information; but by his advise and certificate, I secured an Egyptian passport. We then boarded another Austrian Lloyd steamer, to continue our passage to Syria the same evening. Brother Scholz and Sister Brefin had come on this boat from Triest, spending ten days en route, and they rejoiced when we joined them. Early the next day we could plainly see the mountains of Judea. Thus less than six days were sufficient to bring us from Hamburg to ancient Joppa. A number of Israelites filled the deck, but quite a task awaited them before they would be permitted to land. The Turkish government has made at least one improvement at Joppa—it has erected a quarantine station outside of the town. All the third-class passengers, whether willingly or by force, had to embark in row-boats to the shore, to take a bath, and then return in the same perilous way over the high waves, while all the other passengers simply paid a franc after being inspected by the doctor.

Finally by noon the yellow flag was hauled down, the steamer anchored nearer to town, and the passengers were allowed to embark for the shore. As we pulled up to the Turkish custom-house, no passport was demanded, no bakshish called for: a new era had dawned in Turkey. We all walked out to the German colony, close to Joppa, and, wholly unexpectedly to the German believers living there, we called on them. This company seldom see a minister. Some time ago they lost their faithful elder; and their joy was great when so many of us paid them a visit. Messengers were quickly sent out, to invite their friends, and soon we had a meeting at the place where Peter of old had his vision about Cornelius. Brother Ludwig Krug, who looks after our health institute at Jerusalem, joined us there. As we returned toward evening, the waves had become so high that our boat at times seemed to be swallowed by them. But the Lord protected us, and we felt like

praising him when we safely boarded our steamer again.

While the steamer passed the plain of Sharon, I had interesting visits with some old acquaintances, among others the Lutheran pastor of Jerusalem, who often visits our health institute. He talked with me till after midnight, when we rounded Mount Carmel, and anchored in the Bay of Caifa. After visiting Sister Muller, who is nursing in the German colony, our company ascended Mount Carmel. Since my last visit there five years ago, another pensionate has been erected on Carmel's heights, both being crowded with guests this summer. The Jews have recently bought considerable property there, and intend also to erect some buildings. We called on a number of interested families. Some are in the valley of decision, and we hope erelong to have a company to testify for the truth on Carmel's heights, as in the time of Elijah.

Our most interesting experience, however, was with three American women, who came with us on the same boat, bound for Sarepta, and coming from China. They told us of the wonderful gift of tongues, and tried to persuade every one with whom they came in contact. A certain man had preceded them. After failing in China, he had gone to Palestine, where at first quite a crowd gathered to hear him. Brother Krug attended his meetings. But the man's efforts proved a total failure, and he left for the States. Two of the women had left the United States five months ago, and tried to preach in Canton, but their only convert was a bright little woman, who had labored for years in China, and had learned the language. The older woman would now and then pour forth a number of words, unintelligible to any one, claiming to have the gift of tongues. They had come all the way from China to visit Sarepta by special command of God, to view the Holy Land, and then return to the States. As I opened up the special message to this missionary, she became confounded, and admitted that she had never heard of it, and desired to investigate further. Paul's admonitions to the Corinthians about the gifts are to be carefully studied. The same abuse of the gifts made then we find now.

Next morning early our steamer anchored in the harbor of Beirut, over-towered by the majestic Lebanon. Elder W. Ising came on board, and as we neared the shore, the well-known faces of Elder Z. G. Baharian and several other Armenian workers testified to the sudden change in Turkey. When we first planned a general meeting for the Levant field, we had no idea that our Armenian workers would be permitted to attend. But the Lord, who knows the end from the beginning, so directed matters that unexpectedly, like a flash of lightning from a clear sky, conditions so changed in Turkey that when the time for the meeting arrived, all could be present.

Hamburg.

## Our Debt to the Spanish People

B. E. CONNERLY

THAT Seventh-day Adventists as a denomination are indebted to all people alike, by virtue of the message that they are bidden to proclaim to "all nations," is evident. A review of the history of the Spanish people impresses me that, first as Americans, second as Protestants, and third as Adventists, we are under special obligations to the Spanish people for two reasons: (1) for thirteen centuries Rome has deceived them, and held them in an iron grip, that only the power of the Infinite can break; and (2) because the Spanish people, both in Spain and in Latin America, have been shamefully neglected by Protestant missionaries.

The Spanish people become more interesting to us when we remember that

Holy Office, with an inquisitor-general and a host of auxiliary officers. Under this Holy Office Spain killed and banished millions of Jews, Moors, and Hollanders, the best, richest, and most industrious of her subjects, finishing last of all in the year 1826 with the few Protestants within her borders. The history of Rome is that of tyranny from whatever standpoint she is viewed. To her own faithful ones, the "bone of her bone and flesh of her flesh," as one writer has put it, she offered the discipline of the scourge, weary pilgrimages, famishing hunger, and bodily abasement; and to those who dared to dissent were given the rack, the stake, the thumb-screw, banishment, and confiscation of property.

When the papacy was at the zenith of her power, Europe was languishing in

should have "space to repent;" but she can not repent until she has been made to hear the gospel and know the truth. It rejoices our hearts to know that a successful beginning has been made in Spain, where eighteen millions await the message.

We of the United States should not boast of our religious privileges over our sister republics of the south; for if God had not interposed, the great navigator that Spain sent out with the burning theory of "westward, ever westward, till the west becomes the east," would have landed Columbus on the eastern shore of our Southern States, and thus our fair country have been given to Spanish misrule and Roman tyranny. In Latin America there are eighteen countries which have, one by one, obtained their liberty from the oppressive yoke of the mother country, and to-day these all stand open to civil and religious liberty. Here forty-eight million people are waiting for the advent message, and they have waited until our neglect has become proverbial. Here are multitudes of Indians, descendants of a noble race who have been persecuted and robbed since the day when Spanish explorers set foot on their fertile soil. Nothing but the advent message can bring redress to this perishing race.

The United States government has been a prime factor in preparing these countries for the gospel, and faithful Bible agents are doing much toward getting the Scriptures into the homes of the people. We have made a beginning in all these countries but five, but O, how little it seems when compared with what there is yet to be done!

Brethren, God has blessed us, and has made of us a great and well-ordered people; and though to enter these Catholic fields requires courage, wisdom, and love, we are well able to carry this precious message to these waiting people in this generation.

*Mayaguez, Porto Rico.*

## The Annual Meetings in Russia

J. T. BOETTCHER

THE first three quarters of 1908 have brought many blessings to our union conference. We could plainly see the hand of God in the message during our visit to the four annual meetings held this fall,—in the Caucasian and South Russian conferences and in the East and West Russian missions.

As we presented before our brethren the greatness of the work entrusted to them, they all felt the responsibility resting upon them to carry the truth to the one hundred fifty million inhabitants of the Russian empire. When they looked at the tremendous task before them, it seemed to them that they had hardly made a beginning. This was vividly expressed when whole congregations, with broken-hearted contrition, rededicated themselves to the cause of God. The spirit of labor came upon many souls, and men and women offered to dedicate themselves to the cir-



A CATHOLIC CHURCH IN A SPANISH-SPEAKING FIELD, FILLED TO OVERFLOWING

Spain was a nation of forty or fifty million inhabitants before the Christian era, and that in the palmy days of Rome the great Julius Cæsar was one of her provincial governors. Spain, as a part of that great iron kingdom of the Cæsars that had filled the cup of her iniquity to the brim, was overrun and settled by barbarians from the north early in the fifth century, and a hundred years later these simple people, who had left their quiet homes, in fulfilment of the prophecy of Daniel, were visited and seduced by "that woman Jezebel, which calleth herself a prophetess;" and it is evident that she found as prolific a soil among the Visigoths of Spain as that first Jezebel found in backslidden Israel in the days of Ahab.

Spain has always been very religious, and among all the Catholic nations she has been most Catholic, the most obedient to the commands of the holy see at Rome, and her sovereign was made "the eldest son of the church." It was she who early established the Inquisition in her territory, and for six hundred twenty-five years she persecuted and put to death multitudes of men, women, and children by means too terrible to contemplate. In the days of Ferdinand and Isabella the Inquisition was sanctioned by the civil authority, and became the

the darkness of superstition and ignorance. But God did not forsake the nations at this time. To dispel the gloom he raised up Wyclif in England, Mathias, Huss, and Jerome in Austria and Bohemia, Savonarola, in Italy, the invincible Luther in Germany, and Calvin in France. But Spain had so bitterly opposed herself that even in this time of God's power there could seemingly no witness arise there. God's hand in humbling power must first rest upon proud Spain; and this it did.

During the sixteenth century Spain had not a peer among the nations, her military power was supreme by land and sea, but when in the time of Philip II she tried to rob and humble the liberty-loving and peaceful Dutch, she entered upon the road that led to decay. Her hitherto invincible armies lost their valor in the lowlands of Holland, England defeated her famed Armada in 1588, and her decline continued until she was humbled by the United States, and left a second-rate power, without colonies, wealth, or glory.

While in the entire history of Spain we find indeed little that excites our admiration or calls out our sympathies, still she is one of those nations which has been deceived by that "mother of harlots," and God has said that she

culuation of our literature, in spite of the many obstacles they must meet, and the unpleasant circumstances they must overcome. The accompanying illustration shows two of our colporteurs as they appear when going forth from hamlet to hamlet. Their accommodations are frequently meager. They carry their house, their bed, their kitchen, and their books with them, and they must often lie down to rest where night overtakes them. The angels of heaven are going before us, and preparing the way for the third angel's message. In one place (near Mt. Ararat) one hundred fifty Christian people have been keeping the Sabbath for a number of years. Thirty of these have united with us, and the others are to be more thoroughly instructed in the truth, and we hope they will also take their stand.

Thousands of immigrants are rushing into Siberia. There they have no schools, no churches, and no social connections, but are hungry for the word of life. One of our young brethren living in this great field attended the East Russian meeting, and returned with one hundred fifty rubles' worth of books, which he hoped to sell this winter. We have but one ordained minister for the seven million people in Siberia. He can scarcely answer the calls that come for him to organize new companies in this great land. We are trying to have some of our older Sabbath-keepers settle in Siberia, that they may strengthen our work there, and prove a blessing and a light to those who are coming into the country. From the present outlook, it seems to us that this will soon be a well-organized and self-supporting field. American tradesmen are taking advantage of the situation by importing and selling large numbers of farming implements; indeed, they themselves are personally upon the ground, and are rapidly amassing large fortunes.

Urgent calls also come from central Asia, where we have a good company upholding the banner of truth. With tears in their eyes, they plead for help. We could only assure them that the Russian Union Conference would do all in its power to send some worker to their assistance.

At the meeting in the South Russian Conference (at Alexandrovsk) it was our privilege to ordain our first Russian native minister. He received his preparation for the work in Friedensau. There he learned the German language, and became thoroughly acquainted with the principles of present truth. He then returned to Russia, where he has labored in various fields as a Bible worker and licentiate. Last year he worked in Sebastopol, in the Crimea, where the Lord richly blessed his efforts, and enabled him to raise up a good church.

We were glad to see the manner in which God opened the way for us to hold public meetings. Heretofore it has been difficult to secure permission to conduct lectures for the public. Indeed, at Alexandrovsk for a time it almost seemed that we would not be granted the

right to hold our annual meeting. We appealed to Stolypin, and soon secured the necessary permission. Night after night hundreds of interested listeners eagerly devoured the word. The orthodox clergy, seeing what they had never expected to see, also attended the meetings, having equipped themselves beforehand with our literature, intending to combat the truth presented. In an open meeting they challenged us to a debate. We would not accept, as we had no permission from the government to deviate from the program that had been submitted to, and sanctioned by, the governor. Seeing they were defeated, the following Sunday they took up our points of faith in their meetings.



TWO RUSSIAN COLPORTEURS

This only created a greater desire to hear the truth. We could see this very plainly at the last meeting we held, when the whole congregation arose and expressed their heartfelt gratitude for having been privileged to listen to such wonderful truth. They then added, "Will you now leave us as sheep without a shepherd?" We left workers behind, to continue the meetings, and follow up the interest.

On the other hand, we as a people expressed our gratitude to Stolypin and to the czar, in a telegram, giving the vote of thanks passed by the conference for the permission to hold the meeting.

Urgent calls also came from every quarter of this conference for additional help, especially in the Russian language. We were glad to welcome a young student who had just come from Friedensau. He was at once listed among the workers, and will remain in Alexandrovsk.

The meeting in the West Russian

Mission was conducted in the famous revolutionary center—Lodz. We were interested to see the care exercised by the government here in the transportation of the mails; about fifteen mounted soldiers, heavily armed, accompany the post to and from the trains. Soldiers guard the approaches to the post-office; the sidewalks surrounding it are fenced in from the public. When entering the post-office, one must leave his umbrella in charge of the soldier near the door. The policemen on the streets carry a saber on one side, and a repeating Winchester rifle on the other. Last Friday a strike was declared in one of the largest factories. At once the proprietors telephoned to the police headquarters.

Immediately the police appeared upon the scene with a number of Cossacks, who seized the factory, and demanded that the strikers go to work, or submit to arrest. A number who refused to work were marched off to jail. No strikes are allowed in Lodz.

In the midst of this turmoil we are conducting meetings in a public hall, feeling that the hand of God is over us. The evening meetings are well attended by those not of our faith, although the pastors have taken great pains to warn the people against us. The West Russian Mission field has about fifteen million Poles, and about four million Jews. The Testimonies assure us that many Jews will yet embrace the truth. However, we have no worker among them, nor for these millions of Poles. We have sent a German worker to Warsaw, to work as best he can to get a foothold in

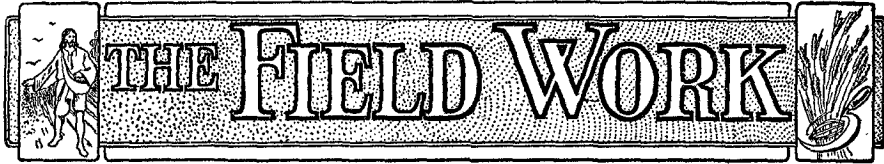
that city. We hope and pray that all these fields may be supplied with earnest workers, and that means may come into the treasury for their support.

At every meeting we presented the great necessity of having a Russian school for the education of workers. We told the brethren of the help our American friends are rendering this enterprise. This brought tears of joy, and they also gave liberally of their meager earnings, hoping that the way may soon open for the erection of this school.

We are thankful to the Lord for the favorable outlook in this great field. The courage of the workers is good, and all are determined, in spite of difficulties, to press the battle on to victory.

Riga.

"AND ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.



# THE FIELD WORK

## The Convention of Self-Supporting Missionaries

DURING the past few years every department of work in the third angel's message has made great advancement. Schools, colleges, sanitariums, and publishing plants have been established and equipped with great rapidity. All these have been greatly blessed of God in spreading the last warning message to the world.

At the same time, in a more definite and positive manner than ever before, there has been a movement upon the part of the lay members of this faith to engage in self-supporting missionary work.

Conditions in the Southern United States have seemed especially adapted to missionary effort of this character, and there has been much instruction from the spirit of prophecy relative to this point. In 1891 it was written with special reference to the Southern field:—

"God will accept many more workers from the humble walks of life if they will fully consecrate themselves to his service. Men and women should be coming up to carry the truth into all the highways and byways of life. Not all can go through a long course of education, but if they are consecrated to God, and learn of him, many can without this do much to bless others. Thousands would be accepted if they would give themselves to God. Not all who labor in this line should depend upon the conferences for support. Let those who can do so, give their time, and what ability they have; let them be messengers of God's grace, their hearts throbbing in unison with Christ's great heart of love, their ears open to hear the Macedonian cry.

"The whole church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways as they can, without being salaried."

In the REVIEW AND HERALD of Nov. 26, 1895, it was written:—

"Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work?"

And again:—

"God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. Christ says to you. Lift up your eyes, and look upon this Southern field; for it needs the

sowers of seed and the reapers of grain."

And lastly:—

"It is not ministers who can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. . . . It needs men and women who will not be sent to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord."—*Testimony, June 21, 1899.*

The preceding Testimonies, and others of a similar nature, have caused a considerable number of men and women to engage in this kind of work in the Southern field. As time has passed, these have felt their need of meeting together for prayer and counsel and study.

As a result of this, a convention of self-supporting workers was called to meet at the Nashville Agricultural and Normal Institute, Madison, Tenn., opening October 15, and continuing for ten days.

It was especially desired by those who have been active in the self-supporting movement that there should be a goodly representation of leading men from the regularly organized work in attendance at this gathering. We have felt that, while self-supporting work is in its infancy, a mold which God can bless must be put upon it, and that we should all speak the same things, and be perfectly joined together in the same mind and in the same judgment.

We have sincerely felt that there must be a spirit of brotherly confidence between the conference employed worker and the self-supporting worker. We knew that this spirit was reciprocated by many of the brethren at the head of the work, and consequently we were glad to welcome a large delegation of our general laborers to this meeting, among whom were Elders A. G. Daniells, S. N. Haskell, George A. Irwin, R. A. Underwood, George B. Thompson, C. F. McVagh, W. A. Westworth, and John W. Christian, and Prof. Frederick Griggs, and others.

The attendance at the convention was quite general in its nature. A large number of the brethren and sisters, from the North, East, and West, who are interested in self-supporting work, paid a visit to the South for the special purpose of attending this meeting and getting a glimpse of this kind of work for themselves.

The representation of self-supporting workers was also very good. Many of the teachers from the small schools, which have been started as a result of the work of the Nashville Agricultural and Normal Institute, were in attendance. Among these were Brother and Sister C. F. Alden, from the school at Ridgetop, Tenn.; Brethren Christian and John Holm and their wives, from the Paradise Ridge School; Brother and Sister Braidon F. Mulford, from the school at Fountain Head, Tenn.

Elders Haskell and Irwin acted as chairmen of the convention, and the writer as secretary.

At nine o'clock each morning Elder Haskell conducted a Bible study in the chapel at Gotzian Hall. These studies were a great inspiration to all. That God remarkably blessed his servant in bringing forth things new and old from the Scriptures was very manifest to the entire gathering.

From 10 A. M. to 12:30 each day was taken up with papers, talks, and discussions having special relation to self-supporting missionary work. These were participated in by teachers, doctors, medical missionary nurses, canvassers, periodical workers, missionary farmers, carpenters, and others.

The afternoon program was much the same as that of the forenoon, and the day was closed with two studies of one hour each, in the evening, on the Bible and the spirit of prophecy. Several excellent Bible readings of a practical nature were given by Sister Hettie Haskell.

P. T. MAGAN.

## Haiti.

SUNDAY, September 27, I left Kingston, Jamaica, on the steamship "Assyria," for Cape Haitien, Haiti. As the ship stopped at several ports for cargo, it took ten days to make the voyage of six hundred miles. Except for a day and a night spent in a hard storm, the time passed very pleasantly.

I went ashore at several ports where the boat stopped, but found little difference save in the size of the towns and the lay of the ground. The same broken-down, dilapidated appearance is to be seen at almost every turn, from the water-front to the very edge of the towns. I asked the captain of the ship why the people did not repair their wharfs, so that the work of loading cargo would be much easier. He said, "The word repair is not in their dictionary." They have their quantity of contentment, pleasure, and happiness, but I am not desirous of testing the quality thereof.

Things seemed very quiet in the republic, so far as political trouble is concerned. While I was there, the wife of the president died, and as she seemed to be the mainstay of the old man, who is not less than ninety-eight years old, this sad event may open the way for a new movement of some kind.

I found Elder W. J. Tanner and family well. They are of good courage, for the work has prospered during the past year, in spite of the troublous times in the republic.

About a year ago the West Indian Union Conference voted six hundred dollars to erect a place of worship at Grand Rivere. This is an important town in the northern part of Haiti. We have quite a large company of believers there, so it is naturally a center for our work in the northern part of the island. The building is twenty by thirty feet inside, with walls of brick and stone eighteen inches thick. There is also a vestry built on the rear, twelve by fourteen feet, to accommodate the minister when he visits them.

I visited this place with Elder Tanner, and was much pleased to see the progress in building, but the most encouraging feature is the progress the brethren and sisters of this church have made in the love of the truth. This was evident from their appearance and actions. I could not understand their speech, but

what people do is a stronger argument than their words.

Sabbath, October 10, was a day of rejoicing for the little company at Cape Haitien, it being their privilege to meet in a public place for the first time. In the past they have had their meetings in Elder Tanner's house, but now they are able to rent a little room on the street, where the people can see and hear as they pass. To a newcomer, this little room, with six home-made seats and a few chairs, furnishing seats for not more than forty in all, with a little platform and desk for the minister, would not appear very grand; but to those who had worked and prayed for years for the advancement of the truth, the privilege of having this place in which to meet was an evidence of divine favor and blessing, for which they raised their voices in praise to God.

Elder Tanner has been able, during the last year, to speak to our own people in French, and has now begun to speak to the public in French on some subjects. This means a great deal for our work there.

Brethren and sisters, pray with us for Elder Tanner and his family, that their health may be preserved, and that day by day they may have "courage to face the road, good cheer to help to bear the travelers' load." May the Lord bless his servants, and seal them to the work among this people.

My next stop will be in Porto Rico, with Elder B. E. Connerly and wife.

U. BENDER.

### Work Among the Chinese

THE responsibilities as well as the privileges resting upon us to whom has been given the last warning message to the world should lead us to sow beside all waters. And if, as we read, there will be some gathered from the four corners of the earth, there must of necessity also be a scattering to all these points.

As I have looked over the great field, and viewed the different nationalities to be found in Canada, my attention has been called to the thousands of Chinese in this country and in the United States, many of whom can read English, and nearly all of whom can readily read the Mandarin Chinese. In St. John, New Brunswick, alone, there are about sixty Chinamen; in Montreal there are three hundred laundrymen, and about one thousand other Chinese. In such cities as New York, Chicago, Boston, Baltimore, and St. Louis, there are many more. Their salvation depends upon those whom God has commissioned to preach the everlasting gospel to the ends of the earth.

As an experiment, I took twenty copies of the *Gospel Herald*, our Chinese paper, published at Shanghai, and called on the laundrymen and restaurant keepers in St. John. To my surprise, in half a day I secured fifteen yearly subscriptions at thirty-five cents each, and sold the other papers at five cents a copy. Now as a result of that half-day's labor, I had five dollars and a half to send to the publishing company at Shanghai, and the gospel message will enter those homes for one year. The Chinese love to read their language, and will readily buy such literature, even when published by some other than their own people.

They also become interested in looking at the pictures. Nearly all can understand enough to know what you want when showing them the paper and soliciting their subscription. They all have money, and pay cash. A considerable sum of money could thus be secured which would be a much-needed help to our new publishing house at Shanghai. Why could not some brother or sister in every city take up this work? The editor at Shanghai will be pleased to send sample copies on application. Address the Gospel Herald, Box 993, U. S. Post-office, Shanghai, China.

I have sold a few copies of the Missionary REVIEW and two copies of "Coming King," besides "Best Stories" and other small books, to the Chinese. If any engage in this work in the cities, we shall be pleased to have a report through the pages of the REVIEW.

J. O. MILLER.

### Itinerating in Korea

I HAVE been out among the churches, and have spent almost a week at Kang-

si!" and tell how sorry they were that I had not come to them before. The men also need instruction. They are a little better off than the women, because they can study the Bible for themselves. But they need to be converted.

At other places also I had many interesting experiences. The more I am out among the people, the more I feel to thank the Lord for the blessed privilege of having a part in this closing work. Sometimes when we think about the condition of the work here, and how much these people have to learn, it may look discouraging. But we have a few among us here who seem to realize the condition of our companies, and who really have a burden for the conversion of the people. I was much impressed with what I heard at one place, where a few faithful souls have joined together in praying for their church. At first they prayed that they might realize what sin is, and feel sorry for it; then they prayed that each one might get strength from on high to overcome his sins.

On account of heavy rain-storms it was a trip with many difficulties, but I



JAPANESE SECTION OF PYONG YANG, KOREA

demuro, studying with the women there. The interest is good; the whole village is reported to be Sabbath-keepers, and also some of the neighboring villages. But of course that is what the natives tell us. Nevertheless I believe that if some one could be there to instruct them, many would really be won to the truth.

It was hard to study with the sisters at that place, for there was not one able to read. Neither had any attended church before. So I had to begin at the very beginning, and teach them the same as we do little children at home. They would gather at seven in the morning, and stay with me all day till ten at night, and it was hard to get time to eat. Each day they would recite what they had learned the day before, to be sure that it was all correct in their minds. The last day they could tell, in simple story form, the creation of the world, the fall of man, the birth of Christ, his work for us, his death, resurrection, and coming again. It did me much good to hear them exclaim, "How wonderful all this

enjoyed it. The first of August I moved, and now have a nice little home. We wonder every day when the new workers will get here.

MIMI SCHARFFENBERG.

Soonan, Korea.

### The Georgia Institute

WE are much encouraged with the progress of the canvassing work in Georgia the present year. God has blessed us, and thousands of pages of our literature have been disposed of. Our canvassers have enjoyed a good experience, and God has supported them while they labored.

We held several institutes during the year, and as a result more workers entered the field, and many more books were sold. Now we are planning to hold another institute in the near future, and I hope that all who are engaged in evangelistic canvassing will plan to attend. Excellent help will be present, and we mean to spare no pains in making it in-



teresting and profitable to all who may attend. Those thinking of coming South to engage in this work, will find it helpful to join us in the institute, and receive the blessing and experience that may be obtained at this time.

It is not necessary for me to mention the need of workers here, and the importance of getting our literature into the homes of the people. We have county after county that, so far as we know, has never been entered with our publications, and many cities are in great need of workers. Our canvassers are meeting with success in selling our books, large and small. Where are the consecrated men and women who will enter these needy fields? Who will respond?

Those contemplating coming South would do well to confer with some of the officers of the field. A few, led to come South by flattering prospects presented by well-meaning people, have been disappointed. There are many kinds of work to be carried on here; but we do not present riches as an inducement, except the riches of Christ Jesus, found in laboring for souls.

Our institute is to be held Jan. 13-26, 1909, in Atlanta. If there are those who desire a part in this good work in Georgia, further information regarding the institute and the condition of the work, may be obtained by writing our field agent, A. L. Manous, 54 Beecher St., Atlanta, Ga., or the writer, 105 Cherokee Ave., Atlanta, Ga.

GEO. W. WELLS.

### The Arizona Conference

THE seventh annual session of the Arizona Conference was held in Phoenix, Nov. 10-16, 1908. Since the last conference, held in January, two new churches have been organized, with a membership of forty-six. These were admitted to the conference.

During the year ending Dec. 31, 1907, the tithe average per capita was \$27.50; and while the average during the year just closed was not so large, we are confident that the financial depression has been quite largely responsible for the decrease.

The finances of our corporation are in a flourishing condition. The conference has no debt, and has several thousand dollars in available assets. The several departments of the conference are prosperous.

The representation of delegates from the various churches was encouraging, and the reports of the workers were full of interest. A fixed determination was manifest to push the work as fast as possible, and to herald abroad the news of Christ's soon coming. On the whole, the conference has made an encouraging growth during the past ten months. An active interest was taken in supporting the work in foreign fields. Something over three thousand copies of the special Thanksgiving number of the REVIEW have already been ordered.

A decided advance has been made in the educational work. Two new churches have been opened, and another teacher added to the force in the Phoenix School, which carries work up to and including the eleventh grade. Several Mexicans are attending this school, and still others are expected in the near future. Of these Spanish-speaking students, we hope to see some develop into

first-class workers among their own race.

Our union conference president, Elder H. W. Cottrell, was with us, and his assistance was most valuable. His counsel and sermons were timely, and will not soon be forgotten. His lessons on the divinity of Christ are needed by many Seventh-day Adventists, and can not fail to accomplish great good.

The officers of the conference, elected for the coming year, are as follows: President, H. G. Thurston; secretary and treasurer, Mrs. M. T. Poston; religious liberty secretary, H. G. Thurston; educational secretary, H. G. Thurston. Some changes were made in the conference committee, H. G. Thurston, F. W. Wheeler, I. P. Dillon, Roy Roberts, and Juan Garcia Orozco being elected for the coming year. Corporation Trustees: H. G. Thurston, F. W. Wheeler, I. P. Dillon, Geo. G. Sims, Roy Roberts.

We feel grateful for God's prospering care over this field, and expect the year upon which we now enter to be still better than the short one just closed.

Ministerial credentials were issued to H. G. Thurston, F. W. Wheeler, J. E. Bond, M. Serna. Ministerial licenses were given to I. P. Dillon, Geo. G. Sims, Juan Garcia Orozco, and missionary licenses to Mrs. M. T. Poston and A. J. Cole.

H. G. THURSTON.

### Jamaica

SPANISH TOWN.—On account of sickness in my family, I spent a short time with them in the United States. As soon as their recovery was assured, I left them at Charlotte, Mich., and returned to Jamaica, September 1. I was glad to see that the Kingston church was nearly completed. Elder D. E. Wellman and his associates have done excellent work in remodeling and perfecting the building that was hastily constructed after the earthquake. There is still a heavy debt on the church, which it will take many years of great self-denial on the part of our unfortunate people to pay. We hope some of our more fortunate brethren who are enjoying comfortable houses of worship, will remember this field with a thank-offering for preservation thus far from the disasters that have overtaken us in this island.

There are at present thirty-three churches and companies struggling to complete their humble places of worship. Some of these have been doing all they could for the last six years, and it will require several years more to finish, under present conditions.

I have just returned from a twenty-days' trip in the country districts. The Lord has wonderfully blessed in presenting the truths needed to properly prepare our people for service in the Master's vineyard. On several occasions almost the entire congregation came forward, confessing their sins, and asking for special prayers. Nineteen adults were baptized at one place as a result of the revival services. At another church, in spite of the almost constant rain and unfinished building, we conducted a successful meeting. Six came forward for prayers the last evening I was there. The country is stirred, and Elder A. N. Durrant will remain to follow up the interest. If all our church buildings were completed, so that we could hold these special services in all parts of the country, a grand work could

soon be accomplished. We are truly grateful that the Lord is dealing graciously with us in this needy field. My own health is good, and reports from my family indicate that they are rapidly recovering. To the Lord be all the praise.

W. G. KNEELAND.

### A Pioneer Fallen

FRIDAY evening, November 6, as the sun was setting, which was to usher in the Sabbath that she loved so much, Sister Asenath Breed, wife of Elder A. J. Breed, of College Place, Wash., sank to rest till Jesus comes to give his faithful people immortal life. Sister Breed was born in Stockholm, St. Lawrence Co., N. Y., April 12, 1847, being at the time of her death in her sixty-second year. At the age of nineteen, she was converted in a Baptist revival, and became a member of that church. March 1, 1871, at Neillsville, Wis., she was united in marriage to A. J. Breed, who survives her. In the year 1873, while attending a tent-meeting conducted by Elder H. W. Decker in the Windfall settlement, now known as Granton, Wis., Brother Breed and wife heard for the first time the third angel's message. In the winter following, through the labors of Elder Decker, they both accepted present truth, to which they have since been faithful. During Elder Breed's long connection with General and State conference work, serving on the General Conference Committee for nine years, and five years in the Upper Columbia Conference as its president, his faithful wife has stood by his side as a true helpmeet in his work. Sister Breed was a prayerful woman, very hospitable, and one of her chief pleasures was to minister to God's servants in her home. Her faith in this message and its final triumph never wavered, and she died in the bright hope of immortality when Jesus comes. She leaves a husband, one son, and other relatives to mourn their loss. In her dying hours, she uttered a number of times the words, "Saved by grace," and all who knew her life of devotion to the cause of God feel assured that she rests in hope of a future life beyond the grave. Her funeral was held from the residence in College Place, Wash., Sunday, Nov. 8, 1908, Elder H. W. Decker, who brought the truth to the family, preaching the sermon from Ps. 17:15. She was laid to rest in the cemetery in the city of Walla Walla, till the Life-giver comes.

W. B. WHITE.

### Southern Germany

THE work of the third angel's message is making progress in this field. During the first three quarters of last year we baptized one hundred forty persons; during the corresponding period of this year one hundred ninety were baptized. The increase in the tithe and in all the regular offerings has been encouraging. During the last six months we have had many experiences which have taught us to be more diligent and persevering in pressing the battle forward. We have also learned to be more careful and prudent in preaching the message. Since the Lord has given us freedom in Bavaria, our churches have greatly increased in numbers and in power.

Last summer we were permitted to

conduct a series of lectures in Augsburg, where, as all know, the great Augsburg Confession of Faith was framed and adopted. The lectures were held in a tent, which was something new for this city. The brethren who conducted the meetings spoke the truth in a decisive and positive manner, and a good interest was awakened. The daily papers, without our solicitation, began to print encouraging reports of our meetings, and as a result the interest constantly increased. Finally the ministers of the city learned of our progress, and began to write against our work in general, thinking thus to destroy the interest; but instead of quenching the flame of truth which was kindled, they caused it to burn brighter and clearer than ever. Of course the brethren did not let an article pass without answering it, and in this way our cause was made more prominent in Bavaria than ever before. The interest was good to the end, and the Augsburg church was greatly strengthened in membership and in courage. We now have a flourishing church there. Truly the Lord always causes the wrath of man to praise him.

In Munich, the residence-city of the prince regent of Bavaria, the Lord caused his work to gain a similar and unexpected victory. A certain man, posing as a minister of our denomination, began to work in various sections of the city. After a short time the city authorities became alarmed because of the error he was preaching, and began to inquire whether he was really a member of our denomination, and whether we believed what he preached; whereupon they were informed that we did not know him, neither could we indorse what he taught. The police were then commissioned to arrest him for his false pretense. The articles which had appeared in the papers against him, or rather against us, because he preached in our name, were by order of the magistrate recalled. In order to have a trustworthy statement of our history, progress, and teaching, the publishers of the "Bavarian Year-Book for 1909," at once solicited a short but comprehensive sketch of our origin, development, organization, present financial statistics, and the principal points of our faith. Thus the Lord again turned the wrath of man to praise him.

In Worms, that great city of the Reformation, we have a company; but it is small, notwithstanding the fact that much work has been done there. Last winter an earnest effort was made there, but without any results. Why should not these cities of the Reformation open their doors to this second reformation as they did to the first? May God help that it may yet be so!

While our hearts are pained with the indifference of such cities as Worms, from which, because of their former history, the light of the third angel's message should shine forth with the greatest power, we are made glad that other cities which withstood the Reformation, and remained firm for the Catholic faith, are opening their doors to us. The more prominent of these are Munich, Wurzburg, Strassburg, and Metz. The first two of these cities are in Bavaria, the latter in Alsace-Lorraine. Two years ago one would hardly have dared to preach the message in these provinces. Munich, the Athens of modern Europe, is truly a field white for the harvest.

Our church there is flourishing. Wurzburg, where the X-ray was discovered, has lately become the seat of a brighter ray,—the ray of the last warning message to a dying world. In Strassburg we have gained an accession of over twenty-five members in one year, while in Metz we have also organized a church during the past year. It is gratifying to see how the truth, opposed on every side, is pressing its way into the hearts of men, cities, and nations. Brethren, continue to pray for us. We also pray for you.

J. H. SCHILLING.

### California

HUGHSON.—In my last report I stated that I was located in the Santa Cruz Mountains, five miles from Los Gatos. My health has much improved, and I am now assisting Elder H. C. Basney in holding meetings at this place. I came here November 10, and we began meetings in the new church the thirteenth, and dedicated it two days later, free from debt. Elder H. Schultz offered the dedicatory prayer, and Elder C. L. Taylor delivered the sermon. Meetings are being held every night.

H. F. COURTER.

### Mission Schools in the South

WITHIN two years the number of our mission schools for colored children has increased from nine to thirty. The increase in the number of pupils has nearly kept pace with the increase in the number of schools. It is making only a very conservative statement to say that the thirty schools of the Southern Missionary Society have an enrolment of twelve hundred pupils, and that at least three times that number of persons are brought more or less directly under their influence.

One interesting feature of the mission schools is the class of people reached by them. Such schools as Fisk, Walden, and Roger Williams universities in Nashville, Booker T. Washington's school at Tuskegee, Ala., and the Spellman University at Atlanta, for the most part reach only the better class of colored people, or at least that class having the most means. The mission schools, however, reach the poorer class of people. In these larger institutions the students are taken away from their homes, and they only are directly influenced by the schools, whereas the mission schools are established right among the people, and their influence is felt every day in the home.

In these humble homes, where it is frequently the case that the older people are unable to read, the school and its work are matters of much greater interest than in many more pretentious homes. The parents are eager to hear from the children what they have learned during the day. This is especially true of the Bible lessons; and it is frequently the case that the parents receive from the children much valuable instruction in Bible truth.

Another influence that is carried into the home is the instruction that is given in every-day home duties. The children are taught how to sew. In many instances they are given lessons in simple cookery, the care of a house, and the care of their own bodies. These lessons, in turn, form the subject of conversation

and discussion in the home, outside of school hours. So there is a constant uplifting influence exerted in hundreds of families by these schools.

In the larger and more pretentious institutions of learning which have been mentioned, the commercial idea is predominant. The ambition to be somebody according to the world's standard,—to be able to secure a good position and to earn a good salary,—is kept uppermost in the minds of the students. The graduates from these institutions are to be found as porters in business houses, upon Pullman cars, in hotels, and of course some of them become teachers. Many of them go North for employment.

The formation of right characters is kept uppermost in the minds of the pupils of the mission school. They are taught that "the fear of the Lord is the beginning of wisdom: good understanding have all they that do his commandments." The motive set before them is not primarily to be able to secure good positions and to earn good salaries, but to do good to their fellow men, and to win souls for the kingdom of God. The church-school seeks to create in the mind of the pupil a desire to become a worker for God.

Many of the pupils of our mission school are finding their way to Huntsville, and, in turn, the Oakwood School, instead of sending its graduates out to seek lucrative positions in the world, is sending them to teach in the mission schools.

But it may be asked, How does this work compare in the matter of expense with other kinds of missionary effort? Do not these schools cost a large amount of money?—Yes, in the aggregate, the mission schools do cost a great deal of money. Scarcely any of them are self-supporting; they will always require more or less help. For the purpose of controlling the attendance at these schools, and also of making each teacher as self-helpful as possible, the society requires that tuitions shall be collected as far as possible. In very few instances are these tuitions sufficient to pay the salary of the teacher. Indeed, in many cases they are not sufficient even to pay the incidental expense of the school. And yet they are a financial help. In cases where parents are absolutely unable to pay any tuition, and in cases where they are able but unwilling, there is usually some way to make arrangements for the payment of a small tuition, in order that the children may not be deprived of the advantages of a Christian education. So in no case is the real object of the school made subservient to the financial phase of the work.

What has been done in establishing these schools serves only to show what can be done. The thirty schools maintained by the Southern Missionary Society are scattered over seven States. This number must be multiplied many times. We have been told by the Testimonies that many such schools should be established; we have barely entered upon this work. Many more openings are presenting themselves than we can possibly fill, because of lack of teachers, and of means to equip the schools and to pay the salaries of the teachers.

In only a few of the places where mission schools have been established do we own school buildings. Several buildings have been provided within the past

two years. New buildings have been erected in Greenville, Yazoo City, and Natchez, Miss. Quite extensive repairs have been put upon the school and church building in Nashville. Repairs have also been made upon the buildings in Vicksburg.

A building which is being remodeled to serve for school and church purposes, has just been purchased in Atlanta, Ga., at an expense of twelve hundred forty-eight dollars. This building was constructed for a military barracks. It is well located, and at an expense of a few hundred dollars can be admirably adapted to school and church purposes.

Most touching appeals are received from different places almost every week, either to establish schools or to provide needed facilities for those already established. We are doing all that we can under the circumstances, with the means provided by the liberalities of our people. This we shall continue to do. Meanwhile we are praying the Lord of the harvest that he will send forth laborers into his harvest; and not only so, but that he will stir up the hearts of his people to contribute to the support of those who become laborers.

C. P. BOLLMAN,

Secretary Southern Missionary Society.

### Tennessee

MEMPHIS.—We were not able to move to this place from Nashville until July 22, 1908, and the tent-meetings did not open until August 7. We secured an ideal place in Lenox, a beautiful suburb of Memphis, for the tent. This ground, the use of which was freely given us until the close of the tent-meetings, November 1, was situated on the best car line in the city.

Memphis is a city of about two hundred twenty-five thousand inhabitants. It is a great cotton market, one of the most thriving and progressive cities of the South. There are several millionaires here, and the value of real estate is rapidly increasing.

For several years we have had a small church in this city. This church has passed through some trying experiences, but its members are loyal and faithful. I have never known a church more spiritual, more united, and more ready to help in the work in every way possible. Elder W. R. Burrows, the president of the Tennessee River Conference, lives near Memphis, and was an efficient helper in all the preparations for the meeting. Until October 8, Brother W. J. Keele acted as tent master, and he and his wife were excellent help in the music. Others helped to make up a good strong choir, which aided greatly in awakening and maintaining an interest. During the latter part of the meeting Brother Gentry Lowry and wife took care of the tent, and rendered efficient help in the music. With the exception of one sermon by Brother Lowry, all the preaching was done by the writer.

From the first, the attendance and interest were encouraging. On Sunday nights our large tent, fifty by seventy feet, and closely seated, was often filled to overflowing; and the attendance during the week was regular, and promised good results. An excellent class of people attended the meetings, and manifested a thoughtful and intelligent interest in the word spoken. I have no confidence

whatever in the idea, which I have heard advocated recently, that the day of tent-meetings is over. I believe that if we will present the solemn advent message clearly and simply, as we did twenty-five or thirty years ago, our meetings will attract wider attention, and accomplish greater results, than ever before. One excellent means of bringing people to a decision was the signing of the covenant to "keep the commandments of God, and the faith of Jesus." I am certain that if our workers will revive the use of the covenant, it will be a great help in bringing the undecided and wavering to make the final decision, that, with the never-failing help of God, they will be among those who are mentioned in Rev. 14:12 as keeping "the commandments of God, and the faith of Jesus." As the result of the meetings in Memphis thus far, thirty-five have signed the covenant, others are keeping the Sabbath, and still others are deeply interested. We have rejoiced to see the husbands of several sisters in the church take their stand for the truth.

I never saw a field more ripe for abundant harvest than is Memphis. Fierce opposition of a controversial nature is rising, as may be expected where the Lord is working. Our force of workers is entirely inadequate to reach those who are interested, and the Tennessee River Conference can not possibly increase the force. If our brethren and sisters desire to help the work in the South, now is the time to reap abundant harvest. We could do much more if we had more means. For years the Testimonies have appealed for the cities in the South, and Memphis has been mentioned again and again; and as soon as we begin to do what the Testimonies have called upon us to do in this city, we see that the Lord has not spoken in vain. No riper or more fruitful field can be found than the cities of the South. We are certain that no more loyal or earnest and consecrated advocates of the last message to the world can be found than the warm, true-hearted Southern people. Pray for the work in Memphis.

J. S. WASHBURN.

### The Canvassing Work in Arizona

I LEFT Southern California three weeks ago to canvass in Arizona. Gila County is rich in minerals. Copper is the chief product. Times are good, and wages are fairly high. I earnestly sought the Master to open the way before me. Our God is a prayer-hearing and prayer-answering Saviour. The Lord never disappoints any who come to him in faith.

From the first, I have been greatly favored in my work here. One day last week, while canvassing near Globe, I took seventy-seven dollars' worth of orders for books, helps, etc., besides two orders for "Ministry of Healing." The day before, I received sixty dollars' worth of orders, besides two orders for "Ministry of Healing." In two and one-half weeks, the Lord gave me over five hundred dollars' worth of orders, besides a number for "Ministry of Healing."

This is the first time I ever tried taking orders for "Ministry of Healing" in Arizona, on the plan I have worked out for its circulation elsewhere, that is, to connect it with my regular canvassing work. I take one or more orders a day

for it, and deliver these books when I do the others. Sometimes I have used "Christ's Object Lessons" in the same way. I believe that the placing of "Ministry of Healing" and "Christ's Object Lessons" in the homes of the people is after heaven's order. For all this I give God the glory.

WALTER HARPER.

### The Work in the Australasian Union Conference

ONLY a brief time has passed since the close of our good union conference, but this short period has been full of activity in every department of our work. History is being made so fast in these days that one gets almost bewildered in trying to keep track of events.

A few days after the close of our union conference came the Queensland conference, held in our church at South Brisbane. The attendance was good, and from the first, an excellent spirit prevailed in the meetings.

Queensland has been passing through some trying experiences, but the present outlook is encouraging. At their late conference all the balance sheets showed substantial gains during the year past, and for the first time for a period of years, the conference and health food depot had a good credit balance. This was a source of much encouragement to the brethren and sisters of the conference.

The New South Wales camp-meeting was held at Ashfield, a suburb of Sydney, October 8-18. The attendance of our people was quite satisfactory, and the meeting also developed a good outside interest, which is being followed up by a series of tent-meetings. On the last day of the camp, thirty willing souls followed their Lord in baptism. Many of these were converted during the camp-meeting.

The presence and labors of Brother J. N. Loughborough were greatly appreciated by our people, and I am sure he will prove a great blessing to the work in this field. Brother Loughborough is keeping remarkably well, and is enjoying much freedom in speaking on his favorite theme, the early experiences and the special providences of God in this great advent movement.

A very interesting feature of our work here at present is the number of workers going to distant fields to labor. October 1 Elder J. E. Fulton and wife, also Brother and Sister E. E. Thorpe, graduate nurses, sailed for Java. Elder Fulton goes to act as superintendent of the East Indian and Malay district. He will remain a short time in Java to counsel and assist the workers, and to become familiar with the field, then go to Singapore, and still later visit Sumatra, and on his way to the General Conference next year will spend a little time in the Philippines. It was a big sacrifice to the home field to send Elder Fulton away, but the importance of the East Indian field demanded the very best talent. His long experience in the island mission work makes him exceptionally well fitted for the position to which he is now called.

The next to take their departure were Brother and Sister Harold Piper, who go from our school at Avondale to take charge of the school recently opened at Haapai, Tonga. They accompanied

Brother W. W. Palmer on his return to the Tongan field. October 21 Brother and Sister R. Smith, graduate nurses from the sanitarium, sailed for New Zealand, to enter the mission work among the Maoris. During this time a number of young people who have finished the teachers' course at the Avondale School have accepted calls from some of the conferences, and have already started work. Not less than ten young people from the Avondale School have entered the work during the past few months. It is this that helps us to meet the increasing demand for workers for the field.

The last of this month Brother and Sister G. F. Jones will sail for Singapore. They have been greatly benefited by their short stay in Australia. They are in good health, and brimful of missionary zeal. A young man from the school, Brother K. Huengerford, will return with them to assist in the work. Later others will go to engage in the circulation of literature.

We are much pleased to be able to send more help to the Philippines. Elder L. V. Finster and wife are booked to sail for Manila on December 2, to labor in that important field. It has taken considerable readjustment in the home field to arrange for the release of Elders Fulton and Finster, but the Lord has helped us, and to him be all the praise.

We have encouraging reports from all parts of our extensive field, and the evidence of the Lord's presence and blessing in the work is very marked. We are also made to rejoice by learning of the blessings that are attending the work in the great world-wide field. May the work be hastened to its rapid and glorious consummation. O. A. OLSEN.

### Field Notes

FIVE persons were baptized at Scranton, Pa., a few weeks ago.

BROTHER R. H. MARTIN reports that recently he baptized three persons at Port Jervis, N. Y.

ELDER T. W. FIELD reports the baptism of four young persons at Cumby, Tex., on a recent Sunday.

SUNDAY, November 1, Elder W. H. Heckman met with the church at Cherry Flats, Pa., and baptized four candidates.

ONE person was baptized at Underhill, Wis., recently. Six new members have been added to that company in the last few months.

OCTOBER 26 three persons were baptized near Yerington, Nev. The candidates were recommended to the churches at Fallon, Reno, and Sacramento, for membership.

SISTER MINNIE SYP held some special meetings with the students at Stuart (Iowa) Academy, while visiting her son at the school, and twenty-three students made a start for the kingdom.

OCTOBER 17 three persons were baptized at Denver, Colo., and the next day a Swedish church was organized, with twenty-two members. Three more expect to be baptized and unite with the church soon.

BROTHER CLAUDE WHITE reports that as a result of meetings held near Mt. Pleasant, Mich., twelve persons have taken their stand for the truth, ten of whom are heads of families.

NEAR Perkins, Mich., on Sunday, November 15, a church of twenty-seven members was organized. The prospects for this company are bright. Some of their neighbors are interested, and it is expected that a good work will be accomplished.

At the close of the series of meetings held recently in Dallas, Tex., seven persons united with the church, some by baptism and others on profession of faith. Four others have taken their stand for the truth who have not yet united with the church.

OCTOBER 11 nine persons were baptized at Lincoln, Neb. Two of these were children of Adventists; the others were all new in the faith. On a later Sabbath twelve were received into church-fellowship. This makes a total of twenty-one added to the church since July 31.

## Current Mention

—The closing session of the Sixtieth Congress of the United States was called to order at noon, December 7.

—The steamer "Soo City" was wrecked off the coast of Newfoundland about December 1, going down with her crew of twenty-eight men.

—It is now stated that the United States will not completely evacuate Cuba on the first of January as at first planned, but will retain a portion of the present army of occupation until April.

—The steamship "N. M. Clemson" is reported to have gone down with her crew during a gale on Lake Superior about the first of December. She carried a crew of twenty-five men.

—The revolutionary army in Haiti has marched into the capital, but order is being maintained. There is some indication that a civil war may be brought on between the north and south portions of the republic as a result of the revolution. Reports indicate that General Simon, the leader of the revolution, will be made president.

—The annual report of the Secretary of the Treasury, Mr. Geo. B. Cortelyou, shows a reversal of the conditions for the fiscal year of 1908 as compared with the conditions for 1907. For the latter year the receipts were \$84,236,586 in excess of the disbursements; but for the fiscal year 1908 the disbursements were \$58,070,201 in excess of the receipts, due to business depression.

—Catholic institutions, priests, and nuns throughout the country have been victimized by a Catholic financier, P. J. Kieran, of New York, to the extent of over four million dollars. These individuals and institutions had placed money, notes, and bonds in the hands of the Fidelity Funding Company, of which Mr. Kieran was manager. The institution has practically no assets, and the manager is in hiding.

—The conference of the powers called by Great Britain for the framing of a code of laws to govern naval warfare and for the formation of the international prize court, recommended by The Hague Congress, was opened at the British Foreign Office on December 4.

—The President's message at the opening of the present session of Congress was one of the longest ever presented. It recommends reorganization of the navy; more battle-ships; the fortification of the Hawaiian Islands; improvement of waterways; higher salaries for all judges; the saving of the forests; complete national control of corporations; a greater share for workers in the wealth they produce; a new currency system; postal savings-banks and parcels post; immediate admission of Arizona and New Mexico as States; and citizenship for the inhabitants of Porto Rico.

—Three Dutch war-vessels have been cruising along the coast of Venezuela during the week, and have searched a few vessels, while the Venezuelans have been manning their coast defenses, and threatening to fire on any Dutch war-vessel coming within range. In the meantime President Castro is in France on his way to Berlin for a surgical operation. In view of the fact that diplomatic relations between France and Venezuela have been broken off for some time, the French permitted him to land only on specific conditions which he must observe while passing through French territory.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Rostrevor Hills (Ireland) Hydro

ON the evening of Aug. 31, 1908, in the drawing-room of the Hydro, we celebrated the graduation of our first class of medical missionary nurses, who began their course of training in 1905, in the Belfast Sanitarium, which was afterward succeeded by the Rostrevor Hills Hydro. This institution was in charge of Dr. and Mrs. J. J. Bell. The last two years of the course were spent at this place. Mrs. Williams and myself have been associated with this class and this institution during the last school year only.

The class consists of three young women and one young man. Two of the members are from Ireland, and two are from England. All are earnest Christians, fully determined to devote their lives to the cause of truth, to spend and be spent, not only in the medical missionary work, but in the whole message and for humanity.

The members of the class are Misses Edith Escott, Elizabeth Patterson, Jane Mussen, and Mr. Edwin Brown.

The Lord has prospered the work at this place during the past year, for which we are indeed grateful, and give him all the praise and honor. The one desire of all in this institution is to make this place a beacon light for this truth in

Catholic Ireland. We ask to be remembered in the prayers of God's people everywhere.

HORACE J. WILLIAMS, M. D.

### Findings

THE following notes from the South African field are quoted from the conference paper, *Flashes*:—

"We are pleased to know that Dr. J. J. Bell has received a cable from England releasing him to remain in this field. The presence of a doctor in our conference should give a new impetus to our medical missionary work; and if we would see this work advance with the other phases of our teaching, it will be necessary to have the co-operation of our church-members in educating our constituency in the principles of health reform."

"Since going to Krugersdorp, Brother F. C. Ernst has established bath-rooms. He has also been blessed in bringing a few persons into the truth, and another is about to accept it."

"At Maritzburg the health institute helpers are rushed with work, and scarcely know how to meet the demands that are made upon their strength. Dr. Bell is kept busy, and the outlook for this work seems very promising."

"The following brief summary of resolutions adopted at the recent meeting of our conference committee, will be of interest: (1) That Dr. J. J. Bell be definitely invited to connect with this conference, to locate in Maritzburg, and to act as consulting physician to the Natal Health Institute; (2) that the conference take over from Brother I. R. Armer, the health institute in Maritzburg; (3) that a strong effort be made to secure the co-operation of our members in raising a medical missionary fund, by donations, the sale of health literature, and otherwise, with a view to helping this branch of our work."

Brother Ö. Bezirdjian, writing from Egypt, says: "We need a good doctor here in Egypt. In some cases I have secured wonderful results with our treatments. Some who were weary of swallowing drugs, and were almost in despair, are now enjoying good health. My knowledge is small, but the Lord helps me in such cases, and I practice with love and energy the little I know. I am earning my livelihood by sculpture in marble, and from time to time I give massage and other treatments to the sick."

In a letter from Dr. J. W. Erkenbeck, of Ameca, Mexico, he says: "We have many and varied experiences with both priests and people. As a result of a little gospel work with periodicals and the Bible, some of the priests refuse to give the extreme unction to our patients. Some of these have experienced remarkable recoveries under our treatment. One woman, brought from the country very sick, called the priest. Before he began, he said that he would not confess her if she had that American doctor. It happened that this woman was in the house adjoining ours, and the priest lives just around the corner. Many times in passing, he will not walk on the sidewalk in front of our house, but takes the street. This, however, is only one side of the story.

When he had carried it to the extreme, and it was talked about, the chief priest said he wanted to see me, but finally sent me word that he was ashamed that they had treated me thus. He had only good feelings toward me. About two months ago, the señor curé sent me word that he wanted to consult me, and asked me to go to a certain house where he might meet me. Afterward the people told me that the chief priest was afraid it would make the other priests enraged if they knew I was treating him, as the other priests condemned the people for employing the American doctor. Afterward he told my friends that he was very much surprised to meet such a man. He had heard that I was a very bad man. Since that time I have been called to his home to treat him. Although we are isolated and surrounded by every deception of Satan, we have many bright experiences. Many times we feel the power of the enemy, and fear that we may become indifferent to the wickedness around us.

The following note of interest comes from Mr. S. M. Konigmacher, Malamulo Mission, British Central Africa: "In a recent note in the REVIEW, you state that I was head nurse at the St. Helena Sanitarium for a number of years. I would like to correct that statement by saying that Mr. Whitney was head nurse, and I was in charge of the bath-rooms. It is interesting work to try to help the natives when they come for assistance. They always ask for medicine, even though the blood is flowing from a wound. In our short time here, we have treated a variety of cases, — sick children, indigestion, fever, boils, wounds, especially of the feet, one epileptic case, cough, ulcerated teeth, etc. God has blessed the simple remedies used, so we have had great success. We thank God for the knowledge of these principles and for blessing in the administration of them."

Dr. H. C. Menkel writes from Mussoorie, India: "Please be on the lookout for a good man nurse, as we shall need one by next season. The sanitarium work has kept up splendidly, and prospects are still good. Our whole experience this season has been one to be very thankful for. It is a pleasure to see all the workers looking so well this year. This move to the hills has given a new impetus to our medical work in India, and proved most beneficial to the work and workers. God's plans are always the best."

Dr. P. A. De Forest gives this interesting note from the Gland (Switzerland) Sanitarium: "To-night we have not enough room to receive all who have come. We have nearly as many patients and guests now as during the height of the summer season (at present there are thirty-three patients and about fifteen other guests, making about fifty in all). The school should open in about ten days, but we ask ourselves, Where shall we put the scholars, and where shall we find time to instruct them? This is a sample of the perplexities which arise this year on account of the increase of the number of guests. Of course we are glad that the institution is growing so nicely, and we thank God that he is sending us so many sick people. We are trying to do a work which will tear down the prejudice, and make a way for the message to reach hearts."

## 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  
W. A. COLCORD,

Chairman  
Secretary

### What It Will Mean

IN view of the present situation, as it relates to the enactment of religious legislation by the United States Congress, it seems an opportune time to direct attention to the immediate work before us. The Johnston Sunday-rest bill, calling for the proper observance of Sunday as a day of rest in the District of Columbia, has already passed the Senate. The next step will be the consideration of the bill by the House during the next session of Congress, first by the House District Committee, and, unless killed in committee, by the House itself. If passed by the House, it will only need the signature of the President to become a law. The passing of such a law will mean the overturning and abandonment of one of the chief and most cherished principles upon which the government was founded, that of religious liberty.

Most strenuous efforts should now be put forth by every lover of civil and religious liberty to prevent such an unfortunate step. An active campaign should be started at once by circulating petitions, getting as many signatures as possible, and keeping the petitions in readiness to forward when Congress meets. One good brother informs me that he secured seventy-eight names in three days. Let all work earnestly.

R. E. HARTER.

### Religious Liberty Notes

THE effectiveness of our religious liberty literature and the good results following its judicious use, were well illustrated recently in Utica, N. Y. The eighteenth annual session of the New York Sabbath Association (a branch of the American Sabbath Union) was held in that city, November 8-10, and the religious liberty department of the New York Conference began a campaign of education among laymen and clergy, concerning which Elder A. J. Clark, the religious liberty secretary of the conference, says:—

"At the convention held in Utica we saw some gratifying results of our work. We began two weeks before the convention to distribute *Liberty* and religious liberty leaflets, and had some excellent experiences in our work. Many times the people would manifest indifference to our work, or would be very decided against it; but after a few statements of the principles for which we were working, and an explanation of our reasons for doing such work, we would gain a hearing, and lead them to feel differently. We told them we desired them to read the literature, and in almost every instance they assured us they would do so. We also sent through the mail to every minister a copy of the magazine and tracts. When the time came for the convention, two of these ministers stood with us, and made some positive statements in favor of religious liberty.

These, coming from two of Utica's most prominent clergymen, had a great effect upon the rest, and also on the convention. The ministers took very little interest in the proceedings of the convention, only six or seven of the forty-two ministers of the city attending. The attendance of the people of that place was also small. Our work was largely done among the business men, as we felt this would reach an influential class of citizens.

"From this experience I learned that the most favorable time to work is when the issue is before the people. I feel that many in Utica might never have known the truth on this subject, as they now know it, had not this work been done."

### An Important Convention

A CONVENTION was held in the Second Presbyterian church, Pittsburg, Pa., December 1-3, for the purpose of organizing a Lord's Day Alliance for the United States.

The promoters of this meeting had secured the assistance of Rev. T. Albert Moore, secretary of the Lord's Day Alliance of Canada, who addressed the convention several times for the purpose of convincing the delegates of the importance of forming a similar organization in the United States. He told how effective the Canadian Lord's Day Alliance had been in securing a strict observance of the Sunday law, and said that every Christian church in Canada had indorsed the Lord's Day Alliance, also the Roman Catholic bishop of Toronto and other Catholic priests. He stated that the attorney-general of every province, except British Columbia, had consented to prosecute all violations of the Sunday law reported by the Lord's Day Alliance. He spoke of a letter which he had received from the premier of Alberta, stating that he had investigated the nine cases of violation of the Lord's Day Act, to which the Lord's Day Alliance had called his attention, and had found every one of them correct, and they could be assured that he would "do the rest." He also called attention to the fact that the Dominion Parliament, in passing the Lord's Day Act of Canada, July, 1907, cut out the proposed provision exempting observers of the seventh day. In speaking of the importance of a national Lord's Day Alliance, Mr. Moore said it would be a splendid agency to look after the national affairs, and assist local organizations.

The idea that the great federation of labor and the Roman Catholic Church should constitute a part of the national alliance was emphasized. Strong addresses by labor leaders were given at this meeting, one of them being a Roman Catholic layman. It is easy to see what a tremendous pressure can be brought to bear upon statesmen in securing further Sunday legislation, and against those who do not affiliate with an alliance composed of the Protestant and Catholic churches of America and the labor organizations.

The chairman of the convention, in announcing the session when they were to organize a Lord's Day Alliance for the United States, said he considered what was to be accomplished as great an event as the signing of the Declaration of Independence. When the meeting was called to enter upon the work of organ-

izing this alliance, it was evident that such a proposition was not agreeable to all the delegates. Rev. James Yereance, president of the American Sabbath Union, vigorously protested against the step. After a spirited discussion it was finally voted to organize a Lord's Day Alliance for the United States.

The work of effecting the organization is to be done by a special committee appointed by the convention, in union with the board of managers of the American Sabbath Union. Local alliances will be formed wherever it is at all practicable, and in this way the work of the organization will embrace the larger as well as the smaller cities and towns. It was announced by one of the speakers that strong efforts would be made this winter to secure a Sunday law in both California and the District of Columbia.

Before the meeting of the convention, a large amount of religious liberty literature was distributed, the local church co-operating in the effort. Five thousand copies of the latest issue of *Liberty*, twenty-nine thousand Religious Liberty Leaflets, an aggregate of four hundred thousand pages of literature, were used in this campaign. Two meetings were held with the Pittsburg church, at which addresses on religious liberty were delivered by Elder S. B. Horton, the religious liberty secretary of the Southern Union Conference, Elder W. A. Colcord, and the writer. Several meetings for council were also held with the workers in attendance at the meeting.

The organization of this National Alliance should arouse the officers of every local church and conference for more active service in enlightening the people concerning the principles of religious liberty.

K. C. R.

## NOTICES AND APPOINTMENTS

### Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE	
New Jersey .....	Jan. 8-20
Eastern Pennsylvania, Lebanon, .....	.....
.....	Jan. 20 to Feb. 1
Virginia .....	Feb. 5-19
West Virginia .....	Feb. 19 to March 5
Chesapeake .....	Feb. 19 to March 5
West Pennsylvania .....	March 5-19
Ohio .....	March 19 to April 2
Mt. Vernon (Ohio) College, Mt. Vernon .....	April 2-16
Foreign Mission Seminary, Takoma Park, D. C. ....	April 16-30

### Notice!

ALL absent members of the Seventh-day Adventist church at Sioux City, Iowa, are requested to report as early as possible. Members who have not reported for a long time, and whose whereabouts can not be ascertained, ought not to expect that their names will be retained upon the church roll. Address all reports to Mrs. E. M. Frederickson, church clerk, 1805 Palmetto St., Sioux City, Iowa.

### 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*.

### Southern New England Conference

THE sixth annual session of the Southern New England Conference of Seventh-day Adventists will be held at Hartford, Conn., Jan. 13-17, 1909, for the election of officers and the transaction of any other business that may properly be considered. The first meeting will be held Wednesday evening, Jan. 13, at 7:30 P. M.

Delegates should be elected soon, and their names sent to the conference office.

C. H. EDWARDS.

### 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*.

### 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*.

### 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. Luella B. Priddy, Milliken, Ontario, Canada, *Signs, Watchman*, and tracts.

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

George R. Close, 470 Twenty-eighth St., Oakland, Cal., a large supply of *Liberty* and religious liberty tracts.

Mrs. Cora Hough, 554 South Main St., East Peoria, Ill., denominational literature for free distribution.

H. S. Peeke, Fountain Head, Tenn., continuous supply of REVIEW, *Signs, Liberty, Life and Health, Watchman, Instructor, Little Friend*, and tracts.

**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.—Work by Seventh-day Adventist man accustomed to light blacksmithing, especially tool-dressing. Address C. Klarein, 519 Evergreen Ave., Chicago, Ill.

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.

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.—640 acres near Union Pacific Railroad, Wakeeny, Kan., \$10 an acre. Pick of quarter sections, \$12. Elder C. A. Washburn's family estate. Land increasing rapidly in value, but being occupied in the Lord's work, we wish to sell. Write me at 665 Decatur St., Memphis, Tenn.

J. S. WASHBURN.

FOR SALE.—320 acres of land 2½ miles from Borden Springs, Ala.; 75 acres in cultivation; 5 acres orchard, which never fails; 3 kinds of minerals on place. Land rolling, and strong; well watered. Two good houses, and one not so good. Price, \$7,200; terms, cash. For particulars address Day Conklin, Borden Springs, Ala.

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; 60 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.

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.

**Obituaries**

DAVIS.—The funeral service of Mrs. Anna Jane Davis was conducted at Esmeralda, Cal., Sept. 21, 1908. A husband and seven children are left to mourn the loss of a faithful Christian wife and mother. The funeral service was conducted from 1 Corinthians 15, by Rev. Mr. Doane. The remains were interred in the old family burying-ground.

T. H. DAVIS.

BRUCE.—Died Sept. 15, 1908, in a hospital at Gadsden, Ala., a few hours after an operation for appendicitis, Robert H. Bruce, aged sixty-five years. In 1864 he was married to Emeline Thompson. To this union were born fourteen children, eight of whom are still living. Brother and Sister Bruce first heard and accepted present truth thirty-five years ago. They were charter members of the Attalla Seventh-day Adventist church, organized in 1899. Words of comfort were spoken by Rev. Mr. Harris (of the Methodist Church, South), from 1 Corinthians 15.

C. E. GILES.

BROOKS.—Fell asleep in Jesus at her home in Adams Center, N. Y., Sabbath morning, Oct. 31, 1908, Sister Elmina Brooks at the age of seventy-two years. For the last twenty-five years Sister Brooks has been a faithful member of the Adams Center church. Her consistent Christian life was a constant witness on the side of righteousness and truth. She left three daughters and several grandchildren to mourn. The funeral was held in the Adams Center church, and was largely attended. The service was conducted by the writer, from John 11:25 and 1 Thess. 4:16, 17.

A. J. CLARK.

O'NEIL.—Died at the residence of his son Robert, at Lynden, Wash., Oct. 17, 1908. Brother James O'Neil, aged seventy-three years and seven months. Brother O'Neil was born in Glasgow, Scotland, March 16, 1835. He came with his parents to America in 1847, his father locating at Portage, Wis. Brother O'Neil served through the Civil War, and was promoted to the position of captain of his company, which position he held when peace was declared. While at Mobile, Ala., some members of his company who had respect to the seventh-day Sabbath, asked Captain O'Neil to be excused from service on that day. He investigated their reasons, respected their convictions, and excused them. He thus for the first time heard of the faith of Seventh-day Adventists. After the war was over, he attended a series of meetings held by Elder Isaac Sanborn, and being convinced of the truths of the third angel's message, gladly accepted the faith, and was one of the charter members of the Hundred Mile Grove church of Wisconsin. In 1873 he removed to the State of Washington, settling first at Olympia, later at Lynden, where he resided till the time of his death. He bore with patience and fortitude his intense suffering during the last months of his life. His faith seemed strong in the Saviour and in the third angel's message, and we trust that he rests in hope. The funeral sermon was conducted by the writer in the Methodist church at Lynden. A large number of old residents of the country and of his companions in arms were present.

W. B. WHITE.

HOUGHTALING.—Fell asleep in Jesus, as we fondly believe, in Urbandale, near Battle Creek, Mich., Nov. 20, 1908, our sister in Christ, Susanna Jane Houghtaling, aged 71 years, 7 months, and 20 days. She was born in Elmira, N. Y., March 31, 1837. The malady which caused her death was Bright's disease, with attendant complications. Dec. 24, 1857, our sister was united in marriage to Francis Sylvester Houghtaling, at Freeland, Mich. Her maiden name was Clark. God honored this union in the gift of four children, three sons and one daughter, all of whom are alive, and with the exception of a son in the far West, were present at the funeral. In her girlhood days, while living in Indiana, the subject of this sketch was converted, and joined the Baptist Church. But about 1866, while living at Freeland, both Sister Houghtaling and her husband listened to a course of Bible lectures by the late Elder M. E. Cornell, as a result of which they took their position firmly on the views of the Seventh-day Adventist people. This was forty-two years ago, and since that time the REVIEW AND HERALD has ever been a welcome visitor to their home. Nearly a quarter century ago this family moved to Battle Creek, that the children might attend the college. Four years ago the previously strong constitution of the decedent began to give out, and a short residence in Washington State did no good, and a return to Battle Creek was decided upon, that our sister might die among her children. The last few weeks of her life were a time of most acute physical suffering; but how importunate and continuous were her prayers to God for grace and patience to endure, and that the Lord would be with her as she entered the dark valley. In this she was not disappointed, and with hardly a tremor she yielded up her mortal life to that Being who has promised to restore it when he comes in the clouds of heaven.

Here follows a most unusual and tragical circumstance connected with this death:—

Just twenty-seven short hours after the wife and mother had passed away, as above narrated, and while the casket was being brought into the house, the husband and father came in from a short walk. He had removed his overcoat and hat, and was smoothing out his hair, when the daughter near by heard her father exclaim, "O!" and springing to his side, she saw him in a falling attitude, with his hand over his heart. Without a word he settled to the floor in his daughter's arms. This was the last; he, too, was gone, and valvular disease of the heart tells the whole story. In this death, as the Scripture says, "The pitcher was broken at the fountain"—literally. And the lamentation of David over those fallen in battle is eminently applicable here: "Lovely and pleasant in their lives, and in their death they were not divided." Brother Francis Sylvester Houghtaling was born at Lafayette, Canandaigua Co., N. Y., Dec. 26, 1834, and at his sudden demise was 73 years, 10 months, and 26 days old. He was of Dutch descent, but American born. He passed away Nov. 21, 1908, at 10:20 in the morning. His religious experience dates from the time he accepted the present truth under the labors of Elder M. E. Cornell. Brother Houghtaling was a man of few words and quiet demeanor. He served awhile in the Northern army during the American rebellion. A portion of his life was spent as timber estimator in the great northern forests. Some years ago he seemed to be under a cloud, but while living in Washington State he experienced a complete regeneration, which there is reason to believe was like his first conversion. But he is gone, and we trust that his life is hid with Christ in God, and that when Jesus comes, and the great trumpet is blown, our dear brother and his companion will be awakened to that life which will be as lasting as the days of heaven.

This funeral was a double one, with two hearses and two sets of bearers, and the services were held in the Tabernacle, with a large attendance. Elder S. D. Hartwell spoke from Heb. 9:27, 28, the writer assisting.

G. W. AMADON.



WASHINGTON, D. C., DECEMBER 17, 1908

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

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WE were glad last week to meet in Washington Prof. C. P. Crager and wife, of Mount Vernon College. Brother Crager has accepted the appointment to the principalship of Claremont Union College, South Africa.

By recommendation of the General Conference Committee, Elder S. B. Horton, secretary of the religious liberty department of the Southern Union Conference, is spending a little time in Washington in the interests of this line of work.

WE deeply regret to learn of the death of Elder M. D. Mattson, which occurred December 4, at his old home, Blockville, N. Y. Brother Mattson was for some years the Bible instructor at South Lancaster Academy, South Lancaster, Mass., and later filled the same position at Union College, College View, Neb. In both places his work was highly esteemed, and his failing health was the only rea-

son for his withdrawal. We plan to publish next week a sketch of his life and work.

AMONG the recent visitors at headquarters was L. A. Smith, of Nashville, Tenn., the editor of the *Watchman*. We were glad to meet our former associate on the REVIEW, and enjoyed the opportunity of attending the sessions of the federal council with him.

LAST week Elder Charles F. Knott and wife, of the Greater New York Conference, sailed for Brazil, by way of Germany. These workers came from the Upper Columbia Conference to the German work in New York City, and are now released to respond to a long-continued call for help in the Santa Catharina and Parana Conference, in Brazil.

THE convention of the bookmen in the Review and Herald territory will be in session in Takoma Park, December 16-23. This meeting will call together the leaders in this department of the work in the Atlantic, Columbia, and Lake Union conferences, and we hope will give a new impulse to the forward movement in the distribution of our literature. A report of the convention will appear later.

WE have noted the departure of a party for India and Burma. It is of interest to note further that Brother R. H. Leech and wife, of the Foreign Mission Seminary, were called to the telephone and asked by the Mission Board if they would accept an appointment to India, and start in forty-eight hours. They accepted. Brother Robert A. Beckner, also of the Seminary, had but little more time in which to start for Burma. Our young people who come from our training-schools and from the field into the Foreign Mission Seminary are generally understood to be ready for the right call at the instant. Let the places of those who go be quickly filled by others seeking a preparation.

A Junior Reading Course

SINCE the establishment of the Missionary Volunteer Reading Course, there has been a demand from many parts of the field, especially from the South, for a Junior Reading Course. It has been decided to offer a four months' course, beginning in January. The books to be read are "Child Life in Mission Lands" and "Christ Our Saviour." The lessons will appear week by week in the *Report of Progress*. Interesting notes on missions will be given, and every effort put forth to make the course attractive to our boys and girls. Church-school and Sabbath-school teachers will doubtless find this course helpful in their work for juniors.

"Child Life in Mission Lands" is what its name indicates, and contains much valuable and interesting information. Price, 25 cents. "Christ Our Saviour" is an excellent book for the children to read while studying the Sabbath-school lessons on the life of Christ.

Price, 50 cents. The *Report of Progress* costs only twenty-five cents a year, and would be a valuable paper for the homes of our people outside the South, containing as it does the reports of the progress of the work in that field. Order "Child Life in Mission Lands" and *Report of Progress* from the Southern Publishing Association, Nashville, Tenn.; and "Christ Our Saviour" from any tract society or publishing house. Certificates will be granted to those who finish this course. Let all who take it order the first book and the paper, and send their names to their conference Missionary Volunteer secretary. M. E. KERN.

Interesting Facts Concerning the Special Review

IT is difficult for one to comprehend, without careful analysis, what it means in labor to a publishing house to publish such an edition as the seven hundred thousand copies of the Mission number of the REVIEW, which has been produced by the Review and Herald Office for use in the present missionary campaign. A few facts concerning this number, furnished by Brother S. N. Curtiss, manager of the Review and Herald Office, will be of interest:—

Three car-loads of paper, or a total of fifty-six tons, were required for this edition.

These papers, if stacked in a single pile, would make a shaft 2,625 feet high, or practically half a mile high.

If the printed sheets, before folding, were placed in a single strip, end to end, they would reach from Washington to Portland, Maine, a distance of about five hundred seventy-five miles.

Over one thousand five hundred pounds of ink were required to print the edition.

On one day alone, the twenty-fifth of November, seventy-four thousand copies were sent to the post-office. The weight of that one day's mail was about six tons.

Several times during the rush of papers the mail shed at the railway station has been filled with mail-sacks to the door, and several times the mail-car has been unable to take on all the sacks. Several times, also, a heavy dray, in addition to the regular mail team, has been secured for hauling mail.

Two large cylinder presses ran over seven hundred hours each to print this edition, and much of the time they ran almost continuously. Starting at 7 A. M., one shift worked until 6 P. M.; then another shift went on at 7 P. M., and worked until 6 A. M.

The postage paid on this edition amounted to one thousand one hundred dollars, and one thousand five hundred mail-sacks were used.

Even these facts will give the reader only a faint idea of the work required in the Review and Herald Office to produce this edition. The employees have labored energetically and loyally, and almost to the limit of physical endurance. Much credit is due them for their splendid effort. While we rejoice with those who are successful in collecting funds for foreign missions, let us remember also, in our thoughts and in our prayers, this faithful band of workers who have toiled night and day for weeks in order that the field workers might have enough papers for this great campaign.

E. R. PALMER.