



# The Advent Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., January 14, 1909

No. 2

## Waiting for the Morning

*There is no roof in all the world,  
Of palace or of cot,  
That hideth not some burdened heart  
Nigh breaking for its lot!  
The earth is filled with pain and tears,  
And closer draws the gloom;  
And light or balm there can be none  
Till Christ, the Lord, shall come.*

*My Saviour, who doth know the thirst  
The longing spirit feels —  
O Bridegroom, now so long afar,  
Why stay Thy chariot wheels?  
Were ever eyes so dim with tears,  
Breasts so oppressed with care?  
Did ever hearts so yearn to catch  
Thy whisper from the air?*

*Thou lonely one, lift up thy head;  
Array thee for the feast;  
He that hath tarried long is near;  
The glow is in the east!  
O Morning Star, so soon to lead  
Thy chosen ones away —  
O Sun of Righteousness, bring in  
The everlasting day!*

— Day Dawn.

Behold  
The  
Coming

Come  
To the  
Saviour  
and  
the  
Blessed  
Hope

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—NOW READY—

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South Bend, Ind.

# 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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 14, 1909

No. 2

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

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**REVIEW AND HERALD**  
Takoma Park Station " Washington, D. C.

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

## Editorial

EVERY structure not of the Lord's designing will crumble; every work not authorized by him will come to naught; every plant that he has not planted will be rooted up. The triumph of truth and righteousness over falsehood and iniquity involves the utter removal from the kingdom of God of all things out of harmony with his purpose. He has promised that, and the day when that promise will be fulfilled is not long hence.

### Delay No Longer

THE triumph of the gospel is a triumph which as far exceeds all earthly victories as the things of eternity exceed the things of time. There is nothing on earth so important, nothing that involves so much. To have a part in it is the most glorious opportunity that can come to man. It means life everlasting, glories that can not fade, joys that never pass away, peace that can not be disturbed. The soldier of this world risks his life for a little glory that can not abide. The soldier of Jesus Christ sacrifices the unsatisfying things of this life, and is made partaker of all things that endure. How short our view when we choose our own way here, the things that please our fancy, the associations that minister to our pleasure, when such a choice stands in the way of our undivided service in the army of our King! As Christians, there is nothing we should desire so much as the return of our

Lord; but the work he has commissioned us to do must first be done. "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Every selfish desire that we permit ourselves to entertain, every call of God we refuse to answer, delays the day of his coming. Let there be delay no longer. If there is to be delay no longer, there must be a complete cessation of self-service on our part, a quick response to every call to God's service, and an unwavering determination to endure to the end, guided by his eye and strengthened with his might.

### The Federal Council of Churches

THE committee on week-day instruction in religion made a report from which we quote the following paragraphs:—

Under the American system, religious education in the public school, such as the churches require, can not be given. Nevertheless the right to religious instruction along denominational lines, can not be gainsaid. It is a right, an obligation, that rests primarily upon the parents, upon the family. In practise, however, it rests upon the church, to which in most cases the family has delegated this work. In other cases the church assumes the obligation in the fulfilment of her mission. But in no case does the church ask for the support and assistance of the state.

All that the church asks, is that she shall not be hindered in the fulfilment of her obligations, and practically prevented by the state from exercising her legitimate functions. The church is not an organization of yesterday. She has an individuality which the state is bound to respect. And particularly in the field of public education have her contributions been such as to entitle her to consideration. She asks for no subvention, either of money or of privilege, but she does ask that the state shall not stand in her way, shall not hinder her from doing the work to which she is called in the maintenance of her own existence. Such is undoubtedly the case when the public school's course of study is so arranged as to give the children only a meager opportunity of acquiring education in its highest relations, those of religion and the church of God.

In an effort to apply in a practical way the principles thus laid down, the committee declared:—

1. That there can be no true education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty.

2. That the hour at Sunday-school, the religious exercises of the public school, and the ethical instruction of the public

school do not meet the requirements of "adequate religious instruction."

3. That to provide religious instruction for their children is not only the duty of the churches, it is their inherited and inherent right, and this right should not be ignored or curtailed by the state in its arrangement of the course of school studies.

4. That whenever and wherever public sentiment warrants such a course, the public schools should be closed on Wednesday, or some other afternoon, for the purpose of allowing the children to attend religious instruction in their own churches. An allotment of eight per cent of school time for religion is not an immoderate allowance.

There was a somewhat prolonged debate upon these declarations, the representatives of the different denominations being divided in their sentiments. Bishops Neely and Cranston, of the Methodist Church, who heartily favored the action of the council in defining the Sabbath to be the first day of the week, and in asking for suitable legislation in its behalf, seemed to regain their clearness of perception concerning the right relations between the church and the state, and opposed any mixing of the functions of the public schools and the church. Accordingly the third paragraph was amended so as to read thus:—

That to provide religious instruction for their children is not only the duty of the churches, it is their inherited and inherent right. But it is the duty of parents to give instruction to their children, and this right should be fully recognized by the state in its arrangement of the course of school studies, which is right also, and calls for more time during the week-day to be given to religious instruction in the homes and churches of our land.

The committee on religion in higher institutions discussed in its report the problem of imparting religious instruction in colleges and universities, attempting to formulate some plan which would seem to recognize the separation of church and state, and at the same time furnish distinctively religious training even in State universities and undenominational institutions. In considering the matter, the committee stated:—

Under the old forms of government the structure of society was made stable by the combined authority of state and church. The church formulated standards for individual belief and conduct, and the state enforced them.

But with the growing trend toward democracy, the situation has changed. The state has surrendered to the individual conscience the control of personal conviction and a large control of individual conduct. The state has entrusted

the security and safety of society to the moral convictions of the individual. This fact necessitates an increased concern on the part of the state for individual morality. Self-preservation compels the state to seek an education system that will train its coming citizens to use their larger liberty in the direction of the state's welfare.

In reading these statements, one can hardly escape the conviction that the committee were inclined to believe that the union of church and state was in some respects desirable, and that the surrender by the state to the individual conscience of the control of personal conviction was a step fraught with considerable peril. It seems a very difficult matter for some thinkers to get away from the idea that the state is responsible for all that pertains to the welfare of its citizens, and to adopt that conception of the functions of the state which makes it an agency merely for the protection of its citizens in the enjoyment of their inherent rights.

Among the recommendations reported by this committee and adopted by the council were these:—

That the Federal Council of Churches recommends that the governing bodies of the several denominations represented in this council establish permanent bureaus, or boards, whose duty it shall be to co-operate with one another and with institutions of higher learning in an organized effort to improve, to systematize, and to maintain religious instruction and training in the educational agencies of our country.

That in view of the delicate and difficult conditions that surround the work of religious training in State universities and undenominational institutions, this federal council expresses its approval of the establishment of local pastorates and halls in such institutions by the various denominations from whom these institutions receive patronage, the special work of which pastorates shall be to provide religious instruction and inspiration to the students coming from their respective churches, and such other students as may choose to place themselves under their care.

If the council had been half as clear in its perception of the proper application of church and state principles to the subject of Sunday legislation as in the perception of the same principles when applied to the public school question, it would never have adopted a resolution demanding legislation in order to enforce the first day of the week as a day of rest and worship. This apparent blindness to true principle when dealing with the Sabbath question is significant, and indicates that while professing to maintain a separation of church and state, the advocates of Sunday legislation may be expected to urge the state to enact and enforce such laws as will compel all citizens to make a distinction between the first day of the week and other days, and that on purely religious grounds.

The great combination known as the Federal Council of Churches seemed to realize in some measure that it was capable of wielding great power, and it apparently felt like trying to apply this power not only to the affairs of state in America, but even to international questions. The committee on international relations, whose chairman was Henry Wade Rogers, LL.D., dean of the Yale University Law School, presented a report of considerable length, in which the responsibility of the churches for war was quite fully discussed, and the attitude of the council was thus set forth:—

1. It declares its conviction that war is evil, and that Christian nations should determine by obligatory arbitration the international differences which can not be settled by diplomacy. For Christian states in the twentieth century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the government of the United States will promote its establishment, and that at the earliest possible day.

3. It is opposed to increase of armaments, and deplores the failure of The Hague Conference to come to an agreement upon this all-important subject.

4. It has learned with much satisfaction that the government of the United States has recently entered into treaties of arbitration with some of the nations, and it trusts that without unnecessary delay other treaties of arbitration may be made with other states. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years, and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define.

While it is very desirable that all international differences should be adjusted without an appeal to the sword, and while the acceptance of the true principles of Christianity would speedily bring to an end all wars of every kind, yet we do not find in the Scriptures any instruction to the church to pass upon the character of treaties made between nations, or to use its influence directly upon the governments in determining the conduct of diplomatic relations. The more the church loses sight of the fact that its great commission is to preach the gospel to individuals, and substitutes for this high calling the work of directing national and international affairs, the more will it lose its power to administer the trust committed to it, and the more it will become a mere adjunct of the state.

We have not attempted to give any complete report of this meeting of the Federal Council of Churches. Commendable ground was taken upon the question of temperance reform and family life, and attention was given to the question of religious instruction through the Sunday-school. We have selected

for consideration in this report those actions which seem to be of the greatest significance in determining the general direction in which the influence of this council will be exerted, and which mark in the clearest way progress in the fulfillment of those portions of the prophetic Word which depict the course of events in this country in the near future.

It was the original intent of the leaders of this movement that the council should meet once in four years; but at the close of this first meeting, after a stirring debate over the proposal, it was voted to adjourn to meet at the call of the executive committee. It is thus made possible to have a meeting of this large and influential body whenever the executive committee may deem it advisable. We shall await with interest the results of this first meeting.

### Just a Glance

THE *Washington Post* editorially warns Congress to be careful about unsettling legislation in panicky times. Looking out from this country, the *Post* sees the situation thus:—

Russia is disturbed by internal struggles. England has millions of unemployed men and women, and is in continual fear of war. Germany has its growth of socialism, its ruler is more or less humiliated, and its people are restive. France has its church strife and other turmoils, threatening to put an end to republican government. Japan is beset with financial difficulties. Austria faces war and the uncertainties of a change of rulers. Turkey is undergoing a revolution that may not remain peaceful. Most of the lesser countries are involved to some extent in political or financial difficulties.

The view falls short of larger Asia, with its peoples more restless than ever in modern history. These things show the fulfilling of Christ's prediction of distress and perplexity of nations in the last days, and these are not signs for us merely to note as a matter of record, but rather signals to be earnestly at work. In every one of earth's troubled nations we have a message to bear.

W. A. S.

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

#### Looking Toward Rome

IN view of the invitation extended to Catholics by Sunday-enforcement advocates to join in the work of securing religious legislation in this country, we set forth in the last article the attitude of the Roman hierarchy toward this country and its fundamental laws. That attitude was shown to be plainly antagonistic in every particular. In view of that attitude, it is well to inquire what Rome proposes to do, and in what way she proposes to "co-operate" with those not of "the household of faith" in ac-



completing the reformation of the nation on principles approved or dictated by the Vatican. That she does not propose to be led by them, or even to co-operate with them on a plane of equality, is shown by the following:—

The Protestant, whether he believes it or not, is an infidel in germ; and the infidel is a Protestant in full bloom. Infidelity exists in Protestantism as the oak exists in the acorn, as the consequence is in the premise.—*"Plain Talk," part 3, prop. 18, page 243.*

The Protestant is bound to be liberal to Catholics, but Catholics can not be liberal toward any party that rejects the church, and must hold them to be enemies of God; not on his own private judgment, but on the infallible authority of the church of Christ.—*New York Tablet, Sept. 7, 1872.*

It can not be supposed for a moment that Catholics will unite on a plane of equality in a religious work with "infidels" and "enemies of God," much less that they should accept "infidels" and "enemies of God" as their leaders in the movement for the renovation of this country upon religious lines. If it be objected that the Catholic Church of to-day is not the same illiberal organization that she was in 1872, we have but to quote the words of Cardinal Gibbons to show that she is the same to-day in purpose and in methods that she has been for centuries. He says, in appealing to Protestants to come back to the mother church:—

In coming to the church, you are not entering a strange place, but you are returning to your Father's home. The house and furniture may look odd to you. But it is just the same as your forefathers left it three hundred years ago.—*"Faith of Our Fathers," 43d edition, page 17.*

Again he says:—

Amid the continual changes in human institutions, she [the Catholic Church] is the one institution that never changes. . . . She has seen monarchies changed into republics, and republics consolidated into empires—all this she has witnessed, while her own divine constitution has remained unaltered.—*Ibid., page 83.*

This should be enough to settle the question as to whether the Roman Church is a more liberal institution to-day than she was when she was burning, racking, and hanging those whom she chose to term heretics. But if further evidence were desired, the doubter has but to go to some country dominated by the papacy, such as Spain, Portugal, Peru, Bolivia, or Ecuador, and begin Protestant evangelistic services. The last remaining shred of doubt upon that point would be ruthlessly torn away by the first experiment. Rome is the personification of intolerance wherever it is possible for her to carry out her *modus operandi*. Says Cardinal Gibbons (*"Faith of Our Fathers,"* page 285): "She is indeed intolerant of error."

In introducing this declaration, the cardinal says:—

In all my readings, I have yet to find one decree of hers [the Catholic Church's] advocating torture or death for conscience' sake.

The cardinal, then, has never read the bull of Innocent III, issued to his legate, Dominic, commanding him to put all the inhabitants of the city of Beziers, France, to the sword ("Du Pin," Vol. II, page 151); in obedience to which sixty thousand Vaudois were buried beneath the ashes of the city, while the young boys and girls who were spared were turned over to the brutality of the soldiers. He has, then, never read the following utterance of Gregory VII (quoted by Cermenin, Vol. I, page 377):—

People and kings should kiss his [the pope's] feet; Christians are irrevocably submitted to his orders; they should murder their princes, fathers, and children if he commands it.

It is difficult to understand how a cardinal of the church, versed in the history of the church, should never have read of the fate of Arnold of Brescia. Arnold was a republican, opposed to the whole hierarchical system, including the temporal power of the pope. He was condemned to silence by a council of the church at Rome, and was banished. But this did not satisfy, and he was seized, carried to Rome, condemned "by the judgment of the clergy," and "executed by the officer of the pope."—*Milman's "Latin Christianity," Vol. IV, pages 270, 271.*

Possibly, too, he has never read the following question and answer:—

Are heretics rightly punished with death? St. Thomas answers *Yes*, because forgers of money, or other disturbers of the state, are justly punished with death; therefore, also, heretics, who are forgers of the faith, and experience being the witness, grievously disturb the state.—*"Dens," page 89.*

Protestants being declared infidels, it is worth while to inquire how the Roman Church proposes to deal with infidels. We find the answer in "Dens," Vol II, No. 53, page 83. It is there declared that infidels "are not to be tolerated; because they are so bad that no truth or advantage for the good of the church can be thence derived;" and they are to be dealt with without trial or proof, on the ground of being incorrigible and rebellious from the beginning. Infidelity "is not to be tried or proved, but extirpated," subject only to the condition that the extirpation may be suspended where "there may be reasons which may render it advisable that it should be tolerated;" for instance, where the church does not have the power to extirpate it. She does not require its extirpation in this country now, for she does not feel able; but when she has the

power, the duty to do so will follow, or the above means nothing. What her policy was when that instruction was given, it is to-day, if Cardinal Gibbons knows the policy of the church; and there can be no question as to that.

These, out of a mass of evidence that could be given, prove the cruel intolerance of the papal system, and the utterances of Cardinal Gibbons should be sufficient proof of the unchangeableness of the institution; while Rome's declaration of her attitude toward Protestantism is sufficient proof that she will play no second part in any work she undertakes in this country toward the alteration of its institutions and its fundamental laws.

Said the *Christian Statesman*: "Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them." Now the whole scheme of the government of the United States is "political atheism" in the sight of the papacy, and the hierarchy is doing, and proposes to continue to do, all in its power to stamp out such atheism by changing the very foundation upon which the government rests. In the view of the papacy, Protestantism itself, as well as the government, is infidelity; and Rome's contest is not merely against the government as it is, but against the whole Protestant fabric. She will use professed Protestantism against the government, while that serves her purpose; and then, when her purpose has been attained, she will use the government against Protestantism. It was in harmony with that purpose that Pope Leo XIII gave the following instruction to his subjects:—

All Catholics should do all in their power to cause the constitution of States, and legislation, to be modeled on the principles of the true church.—*Encyclical of Leo XIII, 1885.*

This is an authoritative declaration of purpose, and shows that, contrary to the claims of Catholics everywhere, Rome can still meddle in the temporal affairs of nations when it suits her purpose so to do. Her subjects in America, who owe first allegiance to the church, are commanded in this encyclical so to alter the Constitution as to bring it into harmony with the principles of the true church. When that change has been effected, all that America stands for will have been swept away, and all that America has accomplished for the enlightenment, liberty, and uplift of the world will have been undone. America as she *did* stand was a mighty protest against everything papal. America remodeled by the papacy to harmonize with her purpose, will be the antithesis of what she was established to be, the antithesis of everything that her founders hoped for. And it is to bring about such a change that the National Re-

formers and allied organizations are inviting Catholic co-operation. What say the invited parties in reference to the proposed undertaking? Four years after the appearance of the encyclical of Leo XIII, commanding all Catholics to take up the work of bringing the Constitution and legislation of this country into harmony with "the principles of the true church," the Catholic Lay Congress at Baltimore (Nov. 12, 1889) adopted the following pronouncement:—

There are many Christian issues to which Catholics could come together with non-Catholics and *shape civil legislation* for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance.

Three years later came the Christianization decision of the United States, and Rome was not slow to grasp the advantage which that gave her. The decision was less than five months old when an article inspired by Vatican authorities was telegraphed from Rome to the *New York Sun*. The article was entitled "The Papacy and Nationality; Pope Leo and the United States," and appeared in the *Sun* of July 11, 1892. After alluding to the aims of certain ecclesiastics in reference to this country, the writer says:—

But Leo XIII has a still higher aim. . . . In his view the United States has reached the period when it becomes necessary to bring about a fusion of all the heterogeneous elements in our homogeneous and indissoluble nation. . . . The church has always been the able collaborator of all people in the work of national unity. . . . What the church has done in the past for others, she will do for the United States.

The founders of the American government did not feel the need of help from Rome. Rome had nothing which they felt they required in establishing a government of liberty and equality. What they feared was that they might be entrapped into adopting a policy which "would lead us back to the pope of Rome." They knew what Rome had done for other countries and was still doing, and were in no way enamored of her course; and when she comes to us with such a promise of help, we instinctively ask ourselves what she has done for other nations. For answer we look to the Philippines, to the Central and South American states where no adverse administrations have interfered with her projects, and we turn away in pity over the sorrowful demonstration. Would she make another Philippines of the United States, and repeat here the record of robbery, rapine, and lust which the Taft Commission exposed there? Would she despoil the American people as she did the people of Mexico, of Peru? She has declared her intention

of doing for us what she has done for other nations; she has organized a mighty federation of nearly all her numerous societies in this country for the avowed purpose of accomplishing her aims here; and deluded Protestants are striking hands with her in her first steps to that end.

With these influences and powers working as they are, it will not be long till the ripe plum of political and religious leadership will fall into the ready lap of Rome. When the facts are marshaled in their proper order, they look one way, they speak one language—they look toward Rome, they speak of oppression.

The next article, a recapitulation of the series, will close the study. C. M. S.

### A Fallen Worker

ON December 29, Sister E. T. Nowlen, of Central America, died at Graysville, Tenn. The sad message will reach her husband, Brother C. A. Nowlen, somewhere in Central America, where he is engaged in the book work. Their knowledge of Spanish, gained in pioneer work in South America years ago, led to their call to Central America. They need not have gone. They had a pleasant prospect in the States, and conditions favorable for health. But there was the need,—some one must go,—and they responded.

Last April, while the father was away in the field, Sister Nowlen, at Belize, buried their only child, Marjorie, about eight years old, who died of fever. The mother wrote:—

A few minutes before her death she said, "I know Jesus loves me, and will soon make me better." I know he did; for while my own heart is breaking in loneliness and sorrow, she is peacefully sleeping, safe from all pain and suffering, and from the troubles that we know must try God's remnant people. No, I would not recall her for one moment if I could, and even in my sorrow I see the gleams of that glad day when through his grace I shall clasp her in my arms once more. This is the only comfort I have, for she was my all, and O, the many plans we had made for her future! but God had something better, and I do not murmur. Only add your prayers to mine. It will be a sad blow to Mr. Nowlen, but I know that the God of all comfort can sustain him also. He was so anxious to find a location in Guatemala so that our little one might get away from here before the heat of summer.

Later, in Guatemala, our sister was herself stricken with an intestinal difficulty very serious in the tropics, and came to the sanitarium at Graysville. The letters from her sick-room were always cheery, and full of unselfish thoughts for the work. When the Mission Board notified her that it would meet the expense of treatment, she wrote:—

This very fact only makes me doubly anxious to get well, for as I read of the many calls that are coming from every side, I feel that every cent should be going to those needy fields. I pray daily that the Lord will hasten my recovery if he sees best. . . . I rejoice to read of the good results from the Thanksgiving effort with the *REVIEW*. Surely we as a people will show our gratitude to God by making our [week-of-prayer] offering the largest it has ever been.

And within a few days she was called to lay down her own life, a precious offering on the altar of service. The spirit that puts the work of God first, and that leads the worker to press in wherever needed, is the spirit that will finish this work of witnessing in the next few years. Regardless of the gifts that made her a valued secretary in the conference work, our sister had that bright, cheery temperament that is a blessing in itself to any field. As we pray that God may sustain our Brother Nowlen, who has yielded up both wife and child within the year, may the sacrifice of these lives for the mission fields lead all of us to join more earnestly in labor and sacrifice for the missionary cause. There is no place in this warfare to settle down at ease.

W. A. S.

### Liberty and Law

It is a source of real satisfaction to us to find in the *Christian Statesman* a statement of principles of which we heartily approve. In the November issue there is an editorial on "Personal Liberty," a part of which we take pleasure in reproducing:—

Personal liberty that means entire freedom from restraint is absolute foolishness. . . . The psalmist said: "I shall walk at liberty; for I have sought thy precepts." He did not feel that obedience was oppressive. On the other hand, he knew that to obey the righteous law of God was a means to secure real freedom. It was the pathway to proper development, usefulness, and peace. The thought of the unbeliever is, in a measure: "I shall walk at liberty, for I shall do as I please."

There must be divine and human restraint. We can not do as we please in the matter of ownership and behavior. A man can not walk into a store, and take what he desires. He can not settle down on any piece of ground that may happen to suit his fancy. You can't move your arms freely and vigorously in a crowd. As it has been said, one man's liberty stops where another man's nose begins.

Liberty is the safe, moderate, practical ground between bondage on the one hand and license on the other. The vine bound so tightly to the trellis as to hinder growth and fruitfulness is in bondage; the vine left to itself to grovel on the ground, and enjoy a sickly growth amid the grass and sticks and pebbles, is experiencing license; while the vine properly trained on the trellis, and pruned, grows and bears fruit and enjoys true liberty. The locomotive with air-

brakes on is in bondage; the locomotive bounding from the rails, bumping off the ties, crashing into the ditch, is experiencing license; while the engine that runs on the iron pathway provided, held in strict control by brake and throttle, hauling with speed and safety its load of passengers and freight over the country, is enjoying freedom. The man in prison is in bondage; the man running "amuck" through the streets, wounding and killing, and in the end being killed himself, is having full "personal liberty;" but the man who obeys divine and human law is a blessing to himself and others, and walks at liberty.

In the application of these principles, the *Statesman* justifies Sunday laws as being consistent with personal liberty. The fatal defect in the *Statesman's* method of reasoning is that it is not satisfied to have the same laws for Sunday as for any other day of the week, but demands special legislation prohibiting on that day what is freely allowed on other days. This plainly shows that it is the day, and not the act, which is the real subject of legislation.

The principles enunciated by the *Statesman* are sound, but they do not constitute a valid basis for Sunday laws. We believe in personal liberty which is not a license to do as one pleases, but a liberty subject to such laws as prevent any one in the exercise of his rights from interfering with the equal rights of others. By no process of sound reasoning, however, can this constitute a basis for such legislation as requires any one to pay homage to a religious institution. It is the duty of civil government to protect the rights of citizens on all days of the week alike, but it has no right to make a distinction between days, and to attempt to control the conduct of its citizens in the interest of any religious observance.

In dealing with the interpretation which some give to what they term personal liberty, the *Statesman* declares:—

License is what some want, though they would probably call it liberty. They do not like Sabbath laws. . . . They do not want to submit to careful methods of sanitation.

If the *Statesman* should propose certain rules of sanitation for six days in the week, and a special and altogether different set of rules for Sunday, we should take exception to its demand for sanitary laws. There is no reason for making a distinction between the days of the week, either in sanitary laws or in laws otherwise governing the conduct of men. The absurdity of any such distinction is readily recognized when applied to other legislation, but a zeal "not according to knowledge" in behalf of the so-called Christian sabbath seems to render the advocates of Sunday laws incapable of applying sound principles to this subject. Would the *Statesman*

advocate special sanitary laws and special marriage and divorce laws for Sunday only? The real question at issue is involved in this inquiry.

## Note and Comment

### The New Program

THE action of the recent Federal Council of Churches in defining its attitude toward the labor question, and in other ways indicating the attitude of the churches toward the various social problems, has attracted public attention, and called forth varied comment. Thus the *Outlook* declares:—

Credit no less is due to the whole body of delegates for their statesmanlike seizure of this opportunity, the very first that has been offered, to express with dignity and courage the church's sense of its own shortcomings, and also its great ideals and clear determination in relation to the application of the religion of Christ to the social life of to-day.

A daily paper, in an editorial upon this question, notes the fact that American Protestantism has now thrown the influence of the churches on the side of social and industrial reform, and that the Roman Catholic Church has already taken the same position. After mentioning the estrangement between the working classes and the church, this interpretation of the situation follows:—

The friendly attitude of the churches toward labor is therefore apparently altruistic on the one hand and self-interested on the other. The instinct of self-preservation is combined with a sense of moral duty. However this may be, the influence of the churches over the course of social development is bound to become more and more important, just as their influence in political affairs on the moral side is being increasingly felt.

These quotations indicate in some measure how far the church is departing from the work enjoined upon it in the great commission. Political and social questions are becoming the chief concern of the professed church of Christ, while the people are perishing for a lack of the preaching of the gospel of salvation from sin. The spectacle is a sad one.

### Labor Unionism and Sunday Legislation

WHILE there is no appreciable increase in church attendance among labor unionists, there has been during the past three years a marked drawing together on the part of labor union leaders and the leaders in the movement for Sunday legislation. This drawing together is wholly in the interests of Sunday enforcement, and not because the labor unions are desirous of evangelization or conversion, as the absence of any movement in that direction testifies. At the recent church federation meeting in Philadelphia, the workingmen's meeting was one of the marked features of

the convention, and was participated in by the newly elected president of the Federal Council of Churches and Rev. Charles Stetzie, superintendent of the department of church and labor of the Presbyterian Church. Concerning this meeting the *Washington Post* says:—

The workingmen's meeting, in the Lyric Theater, was probably the largest ever held in the country. Two thousand men, including the full membership of twenty-four unions, attended. Dennis Hayes, fifth vice-president of the American Federation of Labor, presided. Vice-President Hayes expressed the opinion that the meeting marked an epoch in the history of the church and organized labor. The resolution on labor, adopted by the federal council, the speaker said, was such as to make him almost conclude it emanated from some labor committee.

The drawing together of these two forces for the purpose of enforcing the observance of Sunday does indeed mark "an epoch in the history of the church and organized labor." It marks a long step backward toward the days of persecution for conscience' sake; and in this connection it is well to remember the warning sounded in the year 1903 by the *New York Independent*:—

No one can watch the recent development of trade unionism, with all its unquestionable value and importance, and not be impressed by the rapidity with which it is tending to become a dogmatic religion, surcharged with bigotry, fanaticism, and superstition. The unions have erected Sunday into a sabbath of the faithful. The trades-unions embrace possibly two and a half million members. If they are all to become dogmatic religionists, the days of persecution "for the faithful" are not over.

So far as the leaders in Sunday legislation are able, they are influencing trades-union leaders and members to become that kind of religionists, and the spirit manifested by both parties toward the religious rights of those opposed to the enforcement of a religious rest day, leaves no room to doubt that the prediction of the *Independent* is true.

### The Lawless Spirit

THE frequent and shocking outbreaks of the spirit of lawlessness which have been so much in evidence of late, are causing some serious reflections, even on the part of those who are trying to believe that there is a general tendency toward better things. Commenting upon some recent occurrences of this character, the *Outlook* well says:—

The whole of the United States has no subtler foe than this lawless spirit, and it has no greater lesson to learn than that of respect for law.

The only permanent foundation for respect for human law is due regard for the divine law. That teaching which asserts freedom from the claims of the divine law is responsible in large degree for the lack of regard for human 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.

### Leave It With Him

Yes, leave it with him,  
The lilies all do,  
And they grow.  
They grow in the rain,  
And they grow in the dew—  
Yes, they grow.

They grow in the darkness, all hid in the night,  
They grow in the sunshine, revealed by the light;  
Still they grow.

They ask not your planting,  
They need not your care,  
As they grow.  
Dropped down in the valley,  
The field, anywhere—  
Therefore they grow.

They grow in their beauty, arrayed in pure white;  
They grow, clothed in glory, by heaven's own light;  
Sweetly grow.

The grasses are clothed,  
And the ravens are fed  
From his store;  
But you who are loved,  
And guarded, and led,  
How much more

Will he clothe you and feed you and give you his care?  
Then leave it with him; he has everywhere  
Ample store.

Yes, leave it with him,  
'Tis more dear to his heart,  
You will know,  
Than the lilies that bloom  
Or the flowers that start  
'Neath the snow.

Whatever you need, if you ask it in prayer,  
You can leave it with him, for you are in his care,  
You, you know.

—Presbyterian.

### Called to Glory and Virtue<sup>1</sup>

MRS. E. G. WHITE

"SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

There is a possibility of the believer

in Christ obtaining an experience that will be wholly sufficient to place him in right relation to God. Every promise that is in God's Book holds out to us the encouragement that we may be partakers of the divine nature. This is the possibility—to rely upon God, to believe his Word, to work his works; and this we can do when we lay hold of the divinity of Christ. This possibility is worth more to us than all the riches in the world. There is nothing on earth that can compare with it. As we lay hold of the power thus placed within our reach, we receive a hope so strong that we can rely wholly upon God's promises; and laying hold of the possibilities there are in Christ, we become the sons and daughters of God.

"Grace and peace be multiplied unto you," the apostle says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

We are to be partakers of knowledge. As I have seen pictures representing Satan coming to Christ in the wilderness of temptation in the form of a hideous monster, I have thought, How little the artists knew of the Bible! Before his fall, Satan was, next to Christ, the highest angel in heaven. How foolish, then, to suppose that he approached Christ in the wilderness in any such form as is given him in the illustration "The Game of Life." Some here have seen that picture. After the Saviour had fasted forty days and forty nights, "he was afterward an hungered." Then it was that Satan appeared to him. He came as a beautiful angel from heaven, claiming that he had a commission from God to declare the Saviour's fast at an end. "If thou be the Son of God," he said, "command that these stones be made bread." But in Satan's insinuation of distrust, Christ recognized the enemy whose power he had come to the earth to resist. He would not accept the challenge, nor be moved by the temptation. He stood firmly to the affirmative. "Man shall not live by bread alone," he said, "but by every word that proceedeth out of the mouth of God."

Christ stood by every word of God, and he prevailed. If we would always take such a position as this when tempted, refusing to dally with temptation or argue with the enemy, the same experience would be ours. It is when we stop to reason with the devil, that we are overcome. It is for us to know individually that we are right in the warfare, to take the affirmative in the sight of God, and there to stand. It is thus that we obtain the divine power promised, through which we obtain "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

There is such a thing as being partakers of the divine nature. We shall all be tempted in a variety of ways; but

when we are tempted, we need to remember that provision has been made whereby we may overcome. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who truly believes in Christ is made a partaker of the divine nature, and has power that he can appropriate under every temptation. He will not fall under temptation, and be left to defeat. In time of trial he will claim the promises, and by these escape the corruptions that are in the world through lust.

We think it costs us something to stand in this position before the world; and so it does. But what has our salvation cost the heavenly universe? To make us partakers of the divine nature, heaven gave its most costly treasure. The Son of God laid aside his royal robe and kingly crown, and came to our earth as a little child. He pledged himself to live from infancy to manhood a perfect life. He engaged to stand in a fallen world as the representative of the Father. And he would die in behalf of a lost race. What a work was this! If he should fail, if he should be overcome by temptation, a world would be lost.

I hardly know how to present these points; they are so wonderful, wonderful! Behold him in the cities, and traveling from place to place, the crowds pressing him on every side. He gave comfort and power to all who came to him. None were sent away unhelped. He had brought this power from heaven for these very souls. And Christ was overcoming by his very deeds in behalf of men. So absorbed was he in the carrying out of his mission, that his own family could not draw him away from his work.

It was the work of Christ to rebuke the power of Satan. When he was taken by his enemies and hung upon the cross, there stood the priests and rulers taunting him, and doing all in their power to afflict him. Others were heaping reproach upon him. But there hung by his side a tempted sinner, who, while his companion railed on the Son of God, turned to the Saviour, saying, "Lord, remember me when thou comest into thy kingdom." And Christ replied, "Verily I say unto thee to-day, Thou shalt be with me in paradise. To-day while I hang upon the cross, the nails driven through my hands and feet, my body bruised, to-day, I say, Thou shalt be with me in paradise."

Satan heard the words of Christ, and as he heard, he knew that his case was a lost one. There was no longer hope that he would obtain the victory. He had wrestled with the Son of God to cause him to sin, and had failed.

The priests and rulers heard Christ's words, and they did not then feel as they had when they declared, "Let him now come down from the cross, and we will believe him." What if Christ had come down from the cross! What if he had refused to drink the bitter cup that was given him!

<sup>1</sup> Sermon preached at Loma Linda, Cal., Sabbath morning, Aug. 29, 1908.



They laid the body of the Saviour in Joseph's sepulcher, and set a watch that none should steal him away. Christ rested on the Sabbath day in the tomb. But on the morning of the third day the Roman watch behold a light stream from heaven, and the angel of God descend. The mighty angel comes to the tomb of the Son of God, and rolling away the stone, bids Jesus come forth. The Roman guard see him come forth to life, and hear him proclaim over the rent sepulcher of Joseph, "I am the resurrection, and the life."

Christ suffered all this that he might obtain your salvation, and mine. By his life of sacrifice and death of shame, he has made it possible for us to take hold of divinity, and to escape the corruption that is in the world through lust. There is a battle going on between the powers of darkness and the children of light,—a battle that means humiliation of self at every step. Where are those who will stand? There are some who will. Where are those who understand what it means to be partakers of the divine nature, and to escape the corruption that is in the world through lust? If you are partakers of the divine nature, you will day by day be obtaining a fitting for the life that measures with the life of God. Day by day you will purify your trust in Jesus and follow his example, growing into his likeness until you shall stand before him perfected.

"Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance." Here the importance of temperance is brought to our notice. Consider how the evil of intemperance is at work in our cities. Do we not know that the liquor sold in the saloons of our land is drugged with the most poisonous substances? We read of one and another who has taken life while under the influence of liquor—liquor that has robbed them of their reason. We need to have a knowledge of these things that we may work intelligently to help others. The temperance cause needs to be revived as it has not yet been. We need to preach the gospel, that men and women may understand how to obey the word of God. It is the word of the living God that will bring men and women into right relation to him; it will make impressions on heart and mind and character. Let every one of us be aroused to do the work that is waiting to be done,—the work that Christ did when he was in the world. By beholding the works of Christ, humanity will take hold upon divinity. There the appeal to souls is made, and he never turns one away. Whatever may be the position in life, whatever the past may have been, he will still receive.

Here is a work opened before the young, the middle-aged, and the aged. When the temperance pledge is presented to you, sign it. More than this, resolve to put all your powers against the evil of intemperance, and encourage others who are trying to do a work of reform in the world. There are some who will

work with all their powers, not only upon the point of intemperance in the use of liquor, but in the matter of eating, and of drinking those things that are not intoxicants, but that work injury to the system. I refer to the tea and coffee that many place upon their tables. We can not afford to use these things. We have a keen enemy, who is determined to have the victory if it is possible, and we must guard ourselves most carefully that we may be strong to meet his attacks.

"And to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." We need every one of these heavenly, blood-bought virtues brought into our lives and characters; for then, and then only, shall we be safe. "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar, and hath forgotten that he was purged from his old sins."

I am urged to say to young and old, You may have a hope that is immortal. Here is the invitation to you to take hold of the hope set before you in the gospel.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Here a life insurance policy is offered us which insures for us eternal life in the kingdom of God. I ask you to study these words of the apostle Peter. There is understanding and intelligence in every sentence. By taking hold upon the Life-giver who gave his life for us, we receive eternal life. It is a wonderful offer. Shall we not strive to obtain it?

There is a responsibility resting upon parents in this matter that is scarcely discerned by them. Christ gave his life for our children, and parents are to be overcomers, that they may lead the children step by step up the ladder that leads heavenward. Make it your business to teach them the Word as it is. This is the knowledge the children and youth must have if they are to overcome as Christ overcame. They need the simplicity of true godliness. I rejoice that we have Loma Linda, where we can educate our youth for missionary work for Christ. Here they can have opportunities to learn the simplicity of true godliness. They need not reach up for high attainments in worldly knowledge, but they can have the language of Christ by studying his teachings. This is the power of godliness to them that believe.

My brethren and sisters, I urge you to bring up your children in simplicity. Don't scold them when they do wrong, but take them to the Lord, and tell him all about it. When you kneel before God with your children, Christ is by your side, and angels of God are all around you. Teach them to ask God to forgive them for being cross and im-

patient. Bring up your children in the nurture and admonition of the Lord. Let us be men and women of prayer. Let us take hold of the divine nature, and escape the corruption that is in the world through lust. Then we shall have the eternal life insurance policy, a life that measures with the life of God. Then when the ransomed are redeemed from the earth, the city of God will be opened to you, and you can present yourselves before the Lord, saying, Here am I and the children whom thou hast given me. Then the harp will be placed in your hand, and your voice will be raised in songs of praise to God, and to the Lamb, by whose great sacrifice you are made partakers of his nature, and given an immortal inheritance in the kingdom of God.

### The Family Altar

T. E. BOWEN

NEXT to the secret place of prayer stands that of the season of prayer about the family altar. Surely there can be no more joyful sight for the angels than to behold the father and mother bowed together with their children about the home altar each morning and evening, mingling their petitions in fervent request for one another and for the success of God's work in the earth.

This is family worship. Hence, all should take part. Better let the prayers of father and mother be shortened a little, rather than shut out altogether the prayers of the children. Several short, earnest petitions are much more interesting than one long one. And here it might be mentioned that all should pray loud enough to be heard by those engaged in worship. I remember visiting in one home for several days, where I was unable to hear the prayers of some of the members of the family, because they prayed in such an undertone that it was impossible to catch what they said. This is something that should be avoided. The children should be taught to pray distinctly.

The family altar is the appropriate place for praying one for another. The mention of the names of the children in fervent prayer by father or mother touches a very tender chord, and may be the very band to hold them in some hour of temptation. O, we get so cold, so formal, so far apart, right in the home circle! Why do we do it? Those we love most we often treat more coldly than some distant acquaintance. Often young feet begin to stray right at this point.

A conference worker, on visiting one church, seems to have been touched by a scene at the home of one of the brethren; for in reporting his visit, he writes: "It did my heart much good to hear the prayers of Brother —'s children. There were five, and each one prayed in his own childish way. The angels of heaven are pleased to listen to such prayers. The question came to me. What makes all these children so anxious and willing to take part in family wor-

ship? This is accomplished not so much by precept as by example. It seems to me that we lose much by not teaching the children to pray while they are innocent. The youngest of these children is a little over three years of age, and she never forgot to mention Brethren — and —, because she knew they were workers for Jesus."

About the family altar, victories can be gained that may mean eternal life for the children, and also for the parents, in the kingdom of God. "The father who is the 'house-band' of the family, will bind his children to the throne of God by living faith. Distrusting his own strength, he hangs his helpless soul on Jesus, and takes hold of the strength of the Most High. Brethren, pray at home, in your family, night and morning; pray earnestly in your closet; and while engaged in your daily labor, lift up the soul to God in prayer. It was thus that Enoch walked with God."—*"Testimonies for the Church," Vol. IV, page 616.*

No amount of outside piety and labor can take the place of this home service. God grant we shall do this work while it is possible, before the hearts of the children become estranged from their parents. The Spirit of the Lord is waiting to unite in this good work; for just before the end the Lord has promised to turn the hearts of the children to their fathers. Let the fires on the family altar be kept brightly burning every morning and evening.

Takoma Park, D. C.

## Mormonism—No. 6

### A New Bible

D. A. PARSONS

THE most interesting event recorded in Mormon Church history under the date of 1833, is that, on "July 2, Joseph Smith, Jr., finished the translation of the Bible."—*"Compendium," page 307.* Although Mr. Smith was ignorant of the original languages, none need fear that he was unable to translate them into English. The title-page of the above work informs us that it was "translated and corrected by the spirit of revelation," and the "Doctrine and Covenants" aptly calls it the "inspired" bible. After a careful study of this book, we wish to bear witness to the truthfulness of the assertion that it was "inspired,"—inspired by the god of Mormonism, whose whisper in Joseph's ear could only give a "probable" reason for a future war. But anything inspired by that god of uncertainty is of little or no value, unless it is as a weapon against Mormonism.

If the Mormon leaders have any faith in these so-called "inspired" and "corrected" scriptures, why do they withhold them from the world? Why do they not use them instead of the Authorized Version, which contains many falsehoods,—if judged by their version? Has the Mormon Church forgotten that her god gave the command. "Thou shalt ask and my scripture shall be given as

I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment that *then* ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people."—*"Doctrine and Covenants," sec. 42, 56-58.*

The translation of the New Testament was completed on Feb. 2, 1833, and the whole bible on July 2, of the same year. It was *then* that the Scriptures were "received in full," and it was *then* that the church was commanded to teach them to the world. But for more than seventy-five years that command has been violated. How can such disobedience be justified?

It is a fact worthy of notice that, although it was revealed to Joseph Smith that his new bible would "be preserved in safety," yet the manuscript is not the property of the church to-day. Soon after his death there was a schism among his followers, and, unfortunately, the offshoot from the mother body took the coveted bible with it, and established a new sect known as the Josephites, or Reorganized Church of Latter-day Saints.

It is only just to say that this branch of Mormonism rejects the polygamy of their Utah brethren as a vile and wicked practise. They denounce Brigham Young's Adam-god, and also the doctrine of human sacrifice, yet they accept Joseph Smith as a true prophet, and his "Book of Mormon" as the word of God. True to their convictions, they publish and use the "corrected" scriptures, which defines their god as the author of sin, and man's knowledge of good as dependent on his knowledge of wickedness. We quote from these "inspired" scriptures:—

"And Eve, his wife, heard all these things and was glad, saying, Were it not for our transgression, we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." Gen. 4:11.

The blasphemy of this "inspired" verse is apparent, for it teaches that Adam and Eve could not obey the injunction, "Be fruitful, and multiply," until they had transgressed. Therefore it charges God with giving a command that necessitated evil, and such an indictment accuses him of being the author of sin among men. It is this god of evil that is the counselor and leader of Mormonism in its various branches.

Both factions have implicit faith in the "Book of Mormon," despite its false prediction that "the Son of God cometh upon the face of the earth, and behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel." Alma 7:10.

How any one can believe in the divine nature of such a book, and at the same time believe that Joseph Smith was also inspired at the time when he translated

Matt. 2:1 as saying that "Jesus was born at Bethlehem of Judea," is a mystery to us.

This contradiction reminds us of another. The "Book of Mormon" also contains the following prophecy and record of its fulfilment: "In that day he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon, and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead." "And he said unto me . . . that darkness should cover the face of the whole earth for the space of three days." Helaman 14:20, 27. "And it came to pass that it did last for the space of three days." 3 Nephi 8:23. But unfortunately Joseph Smith was also "inspired" to bear witness to the falsity of the above prediction, and to the untruthfulness of the record of its fulfilment. This he did by translating Mark 15:33 as saying, "And when the sixth hour was come, there was darkness over the whole land until the ninth hour."

### "Can Pick out Elders"

None the less damaging to Mormonism than these "inspired" predictions and their "inspired" refutations is the following proud boast made by Prophet Brigham Young, who spoke with "divine authority," and whose words were "as the words of God:—

"I have, many a time, in this stand dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here who can beat the world at gambling, who can handle the cards, can cut and shuffle them with the smoothest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. We can beat them because we have men here that live in the light of the Lord; that have the holy priesthood, and hold the keys of the kingdom of God."—*"Deseret News," Vol. VI, 291; "Journal of Discourses," Vol. IV, page 77.*

No man in the Mormon Church was better qualified than Brigham Young to know whether that church harbored such characters, and he bears positive witness that it did. We do not deny the truthfulness of his statement, but we protest against the impious assertion that Mormon elders can beat the world at lying, thieving, and gambling "because" they "live in the light of the Lord," "and hold the keys of the kingdom of God." Such an assertion is a dishonor to the divine Being. It is a proof that Mormonism is not of Christ, who said, "Depart from me, ye that work iniquity," and who is "of purer eyes than to behold evil." We hold him up as a contrast to all false teachers. He is our personal Saviour," able also to

save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." But this Holy One is denied, and this precious truth is set at naught, by Mormonism, which teaches:—

"It is true that the blood of the Son of God was shed for sins through the fall of those committed by men, yet men can commit sins which it can never remit. . . . There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, a calf, or turtle-dove can not remit, but they must be atoned for by the blood of man."—*Brigham Young, in "Journal of Discourses," Vol. IV, pages 53, 54.*

#### "My Bowie-Knife"

Unlike the preceding quotation, the following one has no bearing on the infamous doctrine of human sacrifice. The threats it contains to murder were made against apostates, not because the Mormons loved these neighbors as themselves; not because it was "necessary to spill their blood on the earth in order that they might be saved,"<sup>1</sup> but to wreak out vengeance on a few men and women who were denouncing the evil doctrines of Mormonism.

Some Mormon writers have tried to excuse these threats and the viciousness they reveal, by saying that they were directed against mobs that had threatened them with destruction. But the dishonesty of such a subterfuge is only equaled by some of their officially published falsehoods about the practise of polygamy. The whole sermon was a tirade against a few apostates who dared to stand on the street corner of a Mormon town, and revile the doctrines and practises of Mormonism!

To excite contempt for these apostates, the "prophet" related a dream in which he saw two ruffians insult one of his many wives, and heard these apostates extol them for their villainy. Then the "man of God" incidentally tells how, in his dream, he fought the ruffians with his big bowie-knife, and "cut one of their throats from ear to ear, saying, 'Go to hell across lots.'" The other he "seized by the hair of the head, and bringing him down, cut his throat, and sent him after his comrade." "At this," says the "prophet," "I awoke" (and we should think he would awake). Immediately after relating this dream, Brigham Young exclaimed: "I say, rather than that apostates should flourish here, I will unsheath my bowie-knife and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, 'Go it, go it!'] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work. . . . We are on the Lord's side,

and we have the tools to work with."<sup>2</sup> —*"Journal of Discourses," Vol. I, pages 83, 84.*

These threats are in harmony with the teachings and whole spirit of Mormonism, but they are not in harmony with the meek and lowly Jesus. They are the logical outcome of the doctrine of human sacrifice; for if it is right to murder a man, "in order that he may be saved,"<sup>3</sup> why would it not be right to murder an apostate? Such were the teachings of the Mormon leaders, and all their people said, "Go it, go it!"

It is not necessary to give further proof that Mormonism is not Christian in any sense of the word. Its blood atonement finds its counterpart in the human sacrifices offered to Moloch; its Adam-god theory is akin to ancient ancestor-worship among the Egyptians, and to the worship of Nimrod by the Assyrians. Its work for the dead is not only antagonistic to the Scriptures, but savors of ancient sorcery; and it denies the divinity of Christ, asserting that "he was not begotten of the Holy Ghost,"<sup>4</sup> but born of human parents.

Asheville, N. C.

#### "Seventh-day Adventists and Seventh-day Baptists"

[Several contributed articles have appeared recently in the *Sabbath Recorder* (Seventh-day Baptist) dealing with the Seventh-day Adventists and their work. In them an attempt has been made to account for the rapid progress made by this people, while the Seventh-day Baptists have barely held their own. The following article, which appeared in the *Recorder* of December 28, covers the ground so fully, and gives such a clear description of actual conditions as viewed by one outside the denomination, that we reprint it entire.—ED.]

I HAVE had more than a casual interest in the numerous articles which have recently appeared in the *Recorder* concerning the comparative growth of the Seventh-day Adventist denomination and our own, because I have many times been asked concerning this matter by those who were deeply interested in it. I am impressed that the question is worthy of our unprejudiced and careful study.

I can not understand how the preaching of the second coming of our Lord should account for the marvelous growth of the Seventh-day Adventist denomination, nor do I think the true secret of their rapid growth is shrouded in any mystery whatever. I think it is very largely due to the following facts:—

As a rule, all members of the Seventh-day Adventist denomination are expected to be workers in spreading what they believe to be truth, and they are encouraged in all possible ways to enter the work and remain in it. As a result, their

lay workers are to be found almost everywhere, busily engaged in selling their literature, and teaching their beliefs by word of mouth, as they make their canvass. In this way their books, tracts, and other literature find their way into thousands of homes in almost every civilized country, and Seventh-day Adventists are known almost everywhere.

By other denominations which are jealous of the success of Seventh-day Adventists, this work is called "proselyting" but by the unprejudiced it is regarded as an intense and laudable enthusiasm in spreading what is really believed to be God's truth.

All Seventh-day Adventist clergymen are missionaries,—not located pastors,—and are busy preaching, teaching, and organizing churches the world over. A tent is erected or a schoolhouse secured, and the missionary begins a series of meetings. He preaches and teaches what he as a Seventh-day Adventist believes to be Bible truth, just as every true preacher will do. The result is a Seventh-day Adventist church is organized, a suitable person is selected to act as local elder, and the missionary goes on and enters some other new field, and the same results are repeated.

Very often these churches are small, but from the very beginning they are not only self-supporting, but by their tithing and free-will offerings and through their sales of denominational literature, these small churches send large sums of money to their various boards to aid in sending out more workers and to publish and scatter more literature. It is also worthy of especial notice that not a dollar of the vast amount of money that is each year placed at the command of the Seventh-day Adventists is raised by means of sociables, church fairs, missionary teas, grab-bags, or rummage sales, because the Seventh-day Adventists regard these methods as far beneath the dignity of Christian people, and therefore never stoop to them.

All money contributed by Seventh-day Adventists is used in propagating the truths that are held by the denomination, and for the sole purpose of winning people to the church which holds these doctrines to be true; and certainly this plan is commendable.

Seventh-day Adventist schools are maintained for the one purpose of laboring hand in hand with the church in training young people in the faith of Adventism and for labor in the church. They seek no state aid for their schools, by which it might be possible to build up large and popular colleges and universities; they hold out no compromising offers to induce First-day students to patronize their schools, and if any such students do attend their schools, they are instructed along the lines of Seventh-day Adventist faith. Their schools are strictly denominational schools, and are maintained for the purpose of aiding the church in spreading what the denomination believes to be Bible truth. This certainly is as it should be.

<sup>1</sup> This quotation and its context were given in article No. 3.

<sup>2</sup> The words within brackets appear thus within brackets in the Mormon publication from which I quote.

<sup>3</sup> From a quotation given in article No. 3.

<sup>4</sup> From a quotation given in article No. 3.

The preaching and teaching of the Seventh-day Adventists is in plain, simple language that is easily understood by the most illiterate, and very much of their preaching is illustrated by appropriate charts and diagrams, by which it is rendered more attractive and more impressive; and, as a rule, "the common people hear them gladly."

Seventh-day Adventists have never united with any of the modern popular organizations originated by First-day people, such as the National Y. P. S. C. E. or the Y. M. C. A., and have never wasted money in sending delegates to their large national conventions where Sabbath-keeping people have no influence whatever, and where they have frequently had no notice given them. So far as I know, the Seventh-day Adventist denomination has not united in the recent church federation movement that has drawn in so many evangelical denominations. Seventh-day Adventists have held aloof from all such alliances, and have gone straight forward with their specific work, expecting God to bless them and give them success, rather than depending upon modern methods and popular alliances to bring them success. The results are well known.

In their Sabbath-school work, Seventh-day Adventists publish their own system of lessons, and prepare their own comments upon the lessons. The lessons are selected, and the comments are made upon them, with reference to building up the Seventh-day Adventist Church and the special truths to which they adhere; and this is consistent. They do not use the International system of Sunday-school lessons nor any quarterlies published by First-day people; and I have never yet seen in any of their comments upon the Bible any criticism made upon the text, such as calling attention to so-called "interpolations," "discrepancies," "work of a later hand," etc. I have never known them to encounter any special trouble over the six creative days of Genesis, or the supposed two authors of the book of Isaiah, nor over the many other kindred questions which are absorbing the attention of many persons of our day.

So far as I know, such doubts and criticisms have never entered the literature of Seventh-day Adventist Sabbath-schools, to poison the minds of their children.

Seventh-day Adventists are thoroughly imbued with the conviction that "the seventh day is the Sabbath of the Lord thy God," and they make this truth prominent in all their work. Wherever they go, they herald this rejected truth. They preach it, teach it, emphasize it, and press its claims home upon the hearts of people with a zeal that is commendable. They never unite in union meetings with other denominations, but hold their own meetings, so that no restrictions may be placed upon them as to what they may or may not preach, and the great truth of God's Sabbath is never lost sight of or suppressed.

They teach that the violation of God's

Sabbath is as much sin as is the violation of any other of the precepts of the decalogue. They insist that such violation must be repented of and forsaken, the same as any other sin, and for the same reason. Such teaching is emphasized and pressed home upon the consciences of all who attend.

If people become angry, and cease to attend services where the Sabbath truth is proclaimed, the policy of Seventh-day Adventists has ever been to keep right on preaching the truth, believing it is far better to preach the truth to the few than to withhold it from the multitude who might be induced to come if less truth were preached.

And when a Seventh-day Adventist speaker has faithfully preached Sabbath truth in the presence of First-day people who happen to be present, none of his people apologize to the First-day people who have listened to the truth, or criticize the speaker for preaching God's truth, or in any way neutralize the faithful effort the speaker has made.

So far as my observation extends, I find that Seventh-day Adventist ministers are not very popular among First-day pastors and churches, and are not very often asked to occupy First-day pulpits. They do not seek such courtesies, and are not disappointed when they are not extended. They have little faith in influencing people in favor of Sabbath truth by simply standing in First-day pulpits and preaching upon general themes. They recognize the fact that the more faithful a person is to the Sabbath truth and in proclaiming it in public, the less popular he will be among First-day pastors and churches, and the greater favor he will have with the "Lord of the Sabbath." They do not count it any dishonor to be somewhat unpopular with ardent advocates of Sunday.

Seventh-day Adventists spend little time in hunting up their past history, and give little space in their periodicals to the publishing of it—they are too busy; and while other denominations are spending time and money in displaying their history before the public, Seventh-day Adventists are out on the broad and needy field *making history*. With them it is not so much "What we have been, and what we have done," as "What are we *to-day*, and what are we *doing*, and what *can we yet do?*"

Seventh-day Adventists are never at a loss for a man to send out in Sabbath reform work; for *all* their workers are Sabbath reformers, and are thoroughly trained in this branch of work.

I have never known their workers to spend any time discussing the question as to which should be expected first, conversion or Sabbath observance, since they understand that to a person who has been rightly instructed conversion always means *obedience*; and I think so, too.

While we look the ground over and realize that we are not gaining ground as Seventh-day Baptists, and attribute our failure to the "commercial spirit

of this age,"—our common cry,—let us notice that our Seventh-day Adventist friends are building on, despite the "commercial spirit," and each year they have notable results to report at home and in almost every foreign country.

Let us also note that their small, pastorless churches are as active and as much alive and in earnest as many much larger churches among other denominations, which pay out large sums of money each year to support pastors, and still larger sums of money for sinful amusements; which sing Christmas carols and Easter anthems, and do many things that some persons regard as very nice and becoming.

Much more could be written upon the question I have been dealing with, but I will close.

I have tried to write in an unprejudiced manner, and have represented our Seventh-day Adventist friends as I have come to understand them. If I have represented them wrongfully in any particular, I shall be glad to be corrected. I am not a Seventh-day Adventist, and could not become such without passing through a radical change in my understanding of the Bible; but I do try to be a fair-minded man, and though I differ in many respects from Seventh-day Adventist people, yet I certainly admire their zeal, their courage, their devotion, their consecration and upright character, all of which bear testimony to what their religious faith does for them.

I long to see the time when all God's children who love his Sabbath and observe it shall cease to criticize one another, and shall no longer say hard things of one another, but shall unite as one people in the spread of the rejected Sabbath truth.

Why do Seventh-day Adventists increase so much more rapidly than do Seventh-day Baptists? Since it can not be the preaching of the second coming of our Lord, why is it? Have I offered any suggestions as to why it is? Are there any lessons for us as Seventh-day Baptists to learn? May God help us to gather up useful lessons from every source, and profit by them.—*A Candid Reader*.

I READ the other day of a little girl who repeatedly awoke in the night, and was terribly frightened with the darkness. At such times she always insisted on coming into her mother's room and bed. Nothing else would satisfy or soothe her. One night her mother said to her: "You should not do so, Olive; for there is nothing to be afraid of, and it is just as dark in this room as in your own room." Then, nestling up beside her mother, the little one replied: "Yes, mother, but you are in this dark room." The mother's nearness made all the difference in the world to the child. When will we learn to disarm the soul's fears and soothe its sorrows by an implicit and abiding trust in our God? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will . . . uphold thee."—*Selected*.





### Dark Days

So little light,  
So long the night,  
So few the hours for labor!  
And who can ask  
A daily task  
Of servant or of neighbor?

The fog and sleet  
Within the street,  
The poverty and sorrow,  
Make the heart sad,  
And who is glad  
Fearing a worse to-morrow?

Nay, cease thy care,  
Do not despair;  
When shortest days are over,  
And winter dies  
'Neath sunny skies,  
Thou shalt new joys discover.

A little while  
And heaven will smile;  
O friend, lose courage never!  
Hope on, take heart,  
Do well thy part,  
And trust in God forever.  
—Marianne Farningham.

### Temperance in the Home

AUGUSTA C. BAINBRIDGE

"How's this for a temperance quotation, mother? 'O God, that men should put an enemy into their mouths, to steal away their brains!'"

"That is good, but what are you going to do with it?"

"A temperance lecturer is going to address the freshmen in the assembly room this morning, and Professor Willis asked ten of us to get quotations ready. We are to recite them as a sort of welcome to him. He asked us to select from some standard author. I found this in our 'Temperance Lesson Manual.' It is from Shakespeare's 'Othello.' Will it be suitable?"

"Indeed it will. Suppose you should be asked some question about it, are you ready to answer?"

"I think I am, mother dear. I can tell of the enemy, alcohol, and how it acts upon the blood and the nerves and the brain. You and father gave us a good drill on that when we were studying the 'Manual.'"

"Yes, I think you are well prepared, and don't forget that it is because it steals that it is such a dangerous enemy."

"I'll try; good-by." And he was away down the path, and out of the gate before Mrs. Ayers took her eyes from him.

"Father, I'm trusting thee to keep my darling from all the snares and pitfalls in the way," was her prayer as she turned from the door, his good-by caress

still warm on her cheek, to take up one by one the duties of the home she loved.

"The bread will be late this morning," she mused aloud. Then drawing out the molding-board, she went to work with a will, not noticing that little Henry had left his blocks, and was watching her. So busy was she planning her work to fit the hours that would come speeding along until noon, that she hardly saw the boyish figure by the table until a little voice said, "Mama, who steals brains?"

She had been on such a long thought-journey since Walter left, that the stealing of brains seemed very far away.

"Why, dear, what do you mean?" she asked.

"Wallie said it," was the answer; then the earnest question, "Who steals brains, mama?" showed that somebody else had been on a thought-journey, too, and had come to a high-barred gate. He knew who could help him over.

"What is your body like, Henry?"

"A workshop."

"And who is the manager?"

"The brain."

"That is right. Now what keeps the manager strong, and able to work, and also to plan the work for the whole shop?"

"The blood; and God made it go that way to keep us well."

"Yes. Suppose I put a poison in my blood, what will it do to my brain, my manager?"

"It will make it sick, so that it can not work."

"That is it; and if I know it is a poison, then I know that my brain will be sick, or stupefied, or suffer in some way."

"But we don't take poison, mama."

"No, not often, dear. But suppose some one should tell me that *this poison* was good for me, sometimes, and talk to me about it until I was ready to think that he was right, and then I should drink something that had this poison in it, would it hurt me?"

"Yes, mama, if it was true poison, it surely would."

"You are right, Henry; it would poison my blood and my brain, and take away my power to think; but if I did not know or believe that it would take away my power to think, and it took it away when I did not know it, what would it be doing? What do we call it if people take things when we do not know it?"

"We call it stealing."

"Yes, and alcohol in any form, in any *drink*, whether there is *just a little* in it, or more, steals away our brains, because it takes away our thoughts, and we do not know it. Now, do you see what Wallie meant?"

"Yes, mama; but God gave us our bodies to take care of; you said so in the lesson."

"That is right, Henry, and we are not taking care of them when we injure them. If we defile them in any way, they are not going to last us so well or so long."

"That makes us study lessons to learn."

"Indeed it does. Mama studies how to make your body strong; for God has told us just what to do to keep this body-temple a fit place for his Spirit to dwell in. And I hope to teach you to love these lessons so well that when you are a man, you will study them for yourself, and not let any enemy steal your brains, or your strength, or hurt you in any way."

"First, I'll build my block house," said Henry, turning back to his play, his puzzling question answered.

"It seems to me that we have taken the block-house time for talking. See, my bread is all in the pans. Put your blocks away now, please, and sweep the porch, while I sweep the kitchen. That will be building our body-houses."

San Francisco, Cal.

### Hot Water for Baby

THE *Medical Magazine* tells us that, in cases where there is non-assimilation of food, accompanied by vomiting, purging, and even convulsions, physicians recommend giving a child all the hot (not so hot as to burn) water it will take through a nursing-bottle. In one case, where no kind of nourishment could be retained, and medicine had apparently no effect, the hot-water treatment was tried. The first bottleful was immediately vomited up, but the second was retained, and a peaceful sleep followed, the condition of the bowels greatly improved, and the vomiting gradually ceased. At the end of twenty-four hours a teaspoonful each of sweet cream, lime-water, and boiled water was given every hour; then a preparation of egg and water, and finally the usual condensed milk. For colic in young children, a bottle of hot water is often a quick cure. Care must be taken not to have the water too hot, but it must be quite warm.

### Time Enough for Every Duty

No man has any more duties than he has time to do well. God assigns all duties, and all time, and all strength for the doing of duties; God expects good work from all his children; and God never expects more than is reasonable. Therefore, when we think that we have not time enough to do all our duties as well as we ought, we are either wasting our time, or borrowing trouble, or trying to do what we ought to let alone. The honey-bee has a heavy burden of work to do, and only limited time to do it in; but he gets it done, and well done; and he gives no evidence of worrying over it. We ought to do at least as well. —*Sunday School Times.*

# THE WORLD-WIDE FIELD

## Progress in China

LAW KEEM, M. D.

THE Lord is blessing the work here, and the people are willing to hear the truth, although the enemy is wide-awake, and doing what he can to keep them away. I thank the Lord he can not keep the honest ones from coming to hear the truth. Our little chapel is well filled each Sabbath, and the meetings during the week continue with a good attendance. Some wish us to leave Fat Shan, and go to some place where the people have never heard the gospel. They say that then there would be no confusion about which day is the Sabbath. Good Christians have talked thus. I always tell them that this truth is for them, as for every one else—not a few, but for all.

During the summer the people of the other denominations waged quite a fight against us, while we were away for a little time. Finally they wrote our young evangelist a long letter, challenging him to debate with the leading Chinese minister on the Sabbath question. Our Sabbath-keepers came together, and after talking the matter over, two of them wrote letters in reply. Our evangelist wrote one letter, in which he stated that if their minister wished to discuss the Sabbath question, taking the Bible as the proof, he was ready to do it at any time they should set; but if he wanted to prove the matter outside of the Bible, he had no time to waste on the subject. They never set a time. It seems that some members of the Congregational church asked their pastor if he would dare to debate with us. He said, "No; there is no use, for they have the Bible on their side. All this talking and fighting will bring no good, and you had better leave off." Since then things have been quiet.

Two weeks ago our evangelist and two of our Bible students were baptized. The latter are our first converts in Fat Shan. They have been attending our special Bible class for a year. They come from the Congregational Church, and have been keeping the Sabbath for nearly a year, as it did not take them long to decide which was the Bible Sabbath.

We send a photograph of our Sabbath-keepers, our evangelist, and my nephew. At the left of the back row is my nephew. Next are the two brethren who were baptized. The first in the lower row at the left is Jo Yat Nin, a pen-maker. Next to him is the father of the two boys. The last one in the row is our young evangelist. These are well established in the truth, although the father and Jo Yat Nin were not baptized, feeling that, under the present circumstances, it was not best to take this step.

Both are pen-makers, and have several men as apprentices, who began their training before these brethren even heard of the seventh-day Sabbath. As the men are determined to hold their original time of work, their employers feel compelled to allow them to work on the Sabbath. They hold worship with the men in the shop every Sabbath morning, and with their own family in the evening, also buy all supplies for Sabbath on Friday. They themselves do no work



GROUP OF SABBATH-KEEPERS AT FAT SHAN

on the Sabbath. As soon as it is possible, they intend to close the shop, however. This seems strange Sabbath-keeping to our people in America, no doubt; but it is a hard question over here. No Chinese, either Christian or heathen, closes his shop on any day of the week or year except during a few days at the new-year time. Of course the places of business of our people must be shut on Sabbath; consequently these men must wait for baptism until they can close theirs.

Our Sunday advocates would certainly have a hard time getting all stores closed in China. Here it is a continual "dig" from the beginning of the year till the close. The women do the worshipping mostly, because *they have time!*

There are others who are becoming interested in this truth, and who we feel sure will take their stand with us soon. Two of these are ministers—one in the London Mission church, and

the other the Congregational minister mentioned above, who is now attending our meetings.

The London Mission minister lives at Macao, where we spent our vacation. He has already accepted the light on the Sabbath question, and desires all the reading-matter on the different points of truth that we can give him. He is to attend the Bible institute to be held at Canton this winter. He has been preaching for ten years, and can be a great help to us if he takes his stand for the truth. He has subscribed for our Chinese *Gospel Herald* for one year. This paper should have a wide circulation wherever there are Chinese.

While in Macao, we met a man and his wife from Scotland, who became much interested in this message, especially in the Sabbath, as they had never even heard of Seventh-day Adventists before. My wife gave her several numbers of the *Signs of the Times* to read, and they were much pleased with what they read. She said to my wife, "Well, I said to my husband, 'Isn't it strange the Bible everywhere plainly says that the seventh day is the Sabbath of the Lord, and we all are keeping the first day of the week instead?'" She wanted to know how and when the change came about, giving Mrs. Law a splendid chance to tell her. The Lord alone knows the result of the seed sown. They gave us an earnest invitation to come to see them whenever we go to Hongkong.

We wish the prayers of our brethren and sisters in America, that these interested ones may be brought to a full knowledge and acceptance of the truth, and also for ourselves, that we may be faithful in living and giving this last message.

The medical work has been secondary, so far, but is slowly increasing. This phase of the gospel message must be more fully developed, if we expect to reach the better classes; for they will not come to our chapel meetings. If they are sick, they will come to get help, and thus they will have an opportunity to hear the gospel from us, or we can give them reading-matter. Our workers feel the need of this work in reaching this class. As yet we have no suitable place to carry on this kind of work.

Our health is very good, and our courage is the best. We expect to push the

battle to the gates, and triumph with the message. We thank the Lord for a part in this work.

*Fat Shan.*

### Outposts Moving Northward in Brazil

F. W. SPIES.

OCTOBER 3 I embarked on the steamer "Alagoas," which was the only boat in prospect for some time for the northern ports of Brazil. This vessel was to sail at 10 A. M. that day; but it so happened—and this is often the case here, even in Rio de Janeiro, the nation's capital—that the boat left according to Brazilian punctuality, at 8 A. M. the next day; so instead of enjoying the celebration of the Lord's supper with the church on that Sabbath, I spent an unpleasant day on board, amid the noise and rumble caused by loading cargo, not daring to leave the vessel for fear of being left behind. I was, therefore, glad when we were finally under way. My destination was Maceio, the capital of the province of Alagoas. Five or six months before this I had received an invitation to come and assist in establishing the work in that place. It was then almost a year since some there had begun the observance of the Sabbath, and they desired baptism, and further instruction in the truth. This visit was the first one made by a Seventh-day Adventist minister to this province.

Our voyage was for the most part rather stormy. Still I succeeded in improving my time quite well in studying and writing. But the ship lost time on the way, so that, instead of arriving at Maceio in a little more than four days, we required six days and some hours. When we had finally cast anchor in the unsheltered port, it seemed quite an undertaking to reach the several-miles-distant shore in a small open sailboat, with the sea running so high. But we finally landed safely at Jaragua, a suburb of Maceio, where I was heartily welcomed by about twelve Sabbath-keepers who had come to the wharf to meet me.

Maceio is a city of forty thousand inhabitants, and is nicely situated, fronting the ocean. The entire province may have a population of eight hundred thousand. The chief products of export are sugar, rum, cotton, and hides. Cattle raising is carried on quite extensively. For home consumption, Indian corn, beans, manioc, and other products are raised. Sweet potatoes grow very well here. But the general impression made upon the newcomer is that poverty, ignorance, superstition, and vice rule supreme. While I have seen much superstition and fanaticism in other parts of Brazil, these seem to be much worse here than at any place I had visited.

I found twelve keeping the Sabbath here, and four others about three hours' distant by train. These are all poor in this world's goods; still they love the truth as much as those who are more favored in this respect.

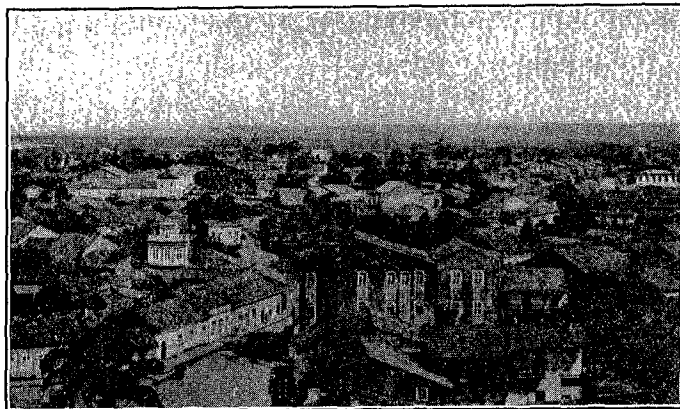
Recife, the capital of Pernambuco, the

province adjoining, is easily reached from Maceio by train in ten hours. This good connection between these two provinces will no doubt greatly facilitate the work.

The seeds of truth were planted in Alagoas by a nurse in government employ, who had received a partial knowledge of the truth in Rio, and, after being transferred to this city, began living the truth and teaching it to others, with the result already mentioned. The meetings held every evening are well attended by an orderly and apparently interested congregation, and we hope more in this long-neglected place will yet decide to obey the Lord.

We are certainly thankful that the outposts of the third angel's message have, during the past year, been planted several hundred miles closer to the Amazon, and hope we may soon see them planted in districts still farther to the north.

Of course this open door naturally



VIEW OF MACEIO, BRAZIL

creates a demand for a permanent worker here; but we are glad to have it so. I had planned to visit the Mucury church before the close of the year; but the interest manifested here will probably prevent my leaving this place ere that time.

Brother E. Schwantes also reports an interest in the city of Cachoeira, Bahia. Brother Joseph Lindermann, of Espirito Santo, relates some good experiences in connection with some of his recent trips in that province. Brother and Sister Prener, who recently arrived from the States, are working hard to master the Portuguese, in order to help draw the gospel net at our nation's capital, where the work is also onward—perhaps retarded somewhat, especially in Nichteroy, by the terrible epidemic of smallpox, which is carrying away many victims. In Rio and the suburbs over five thousand deaths have been caused by this disease in the last few months; but thus far our people have been spared, for which we thank the Lord. So from the North Brazil Mission we have only good tidings. Still we ask the brethren to remember us at the throne of grace, that the Lord may ever protect and guard us, amid all the dangers that constantly surround us, and that his work may prosper in this difficult field.

*Rio de Janeiro.*

### Modern Thought and Missions

THE question of "The Foreign Missionary Imperative" has been more than once raised of late—whether there be not need of a restatement of the aims and motives of missionary enterprise, in order effectively to grip the hearts of disciples in this new century. At the late centenary of the Haystack meeting at Williamstown, Mass., President Hyde of Bowdoin College, undisguisedly treated the missionary motives of the pioneers of a century ago as largely based upon misconception and mistake, and now outgrown and antiquated. While honoring the self-sacrifice of these martyr spirits and their heroic consecration, it was like paying a tribute to the dead, in more senses than one—rearing a monument over what belongs to the sepulcher and may be left to decay. Dr. Thompson's address [Dr. R. Wardlaw Thompson is the secretary of the London

Missionary Society, and as chairman of the Congregational Union gave the opening address in the City Temple, London, the church in which Dr. Joseph Parker formerly preached.—Ed.] is an echo, in the City Temple, London, of the voice heard two years ago in Massachusetts; and we can not avoid or evade the issue: Are we to treat the essential convictions and governing motives of the original leaders of the modern missionary century as based on misconceptions, narrow views, and superstitious notions, and forsake their platform for a new one, in which the planks are laid by evolution and Higher Criticism? Or is the main missionary motive essentially and eternally the same?

For ourselves, after watching step by step the advance of modern thought, we feel constrained to adhere to a conservative attitude. Many things have changed; but there are vital truths, as unchanging as God. This plausible argument about "progressive theology" and "enlightened opinion" overlooks largely the immutable elements in all service to God. While looking back to the deep convictions and inspiring impulses that characterized such men as Carey and Judson, Moffat and Livingstone, Duff and Scudder, Williams and Patteson, Martyn and Heber, it is well to ask how far their views and motives reflected those of Paul and others who were directly taught of the Master himself,—nay, we must go back still further, to him who was the Leader and pattern of all missionaries. The faith in the inspired Word, in one sole method of salvation, the conviction of the peril of lost souls, and the absolute necessity of the gospel for their rescue, reach back

for their roots to something deeper than the superficial and shifting sands of human opinions, and lay hold of the very Rock of Ages. We are not dealing with hyper-Calvinism, or misguided fanaticism, or traditional medievalism, but with the authoritative teaching of the Lord Jesus Christ. We can see no medium ground; we must either stand upon the essentials of the old theology of missions, or impugn, as teaching error or at least defective truth, the written Word and the living Word. For example, as to the final and irremediable condition of those who die in sin, no words ever spoken are more awful than those of that very Saviour, who, as the Lamb of God, came to bear away the sin of the world. To accept the hypothesis of the religious evolutionist is so far to abandon the standard of a divine teacher. In matters of Christian faith and conduct, the decisive question is not, What does my reason approve as most rational and acceptable? but, primarily, What saith the Scriptures? "How readest thou?" To criticize God's pronouncements as fallible, and treat his doctrines as untenable, is to assume for ourselves a superior knowledge, wisdom, and love. Furthermore, we venture to affirm, though we are in the minority, that in proportion as the convictions and motives that, from the days of the apostles, inspired missionary endeavor and endurance, service and sacrifice, are abandoned as antiquated, and displaced by these modern innovations, the work of missions will deteriorate and degenerate in quality, even if it does not decrease in quantity. No argument for the reality of the guilt of sin and the ruin of sinners is half so potent as the fact that the Son of God died on the cross to provide a salvation. So long as that cross stands in history, it is the unanswerable proof, not only that man needs a divine Redeemer, but that no evolution, but only a radical revolution, can raise him to his final perfection. Heathenism, left to itself, instead of developing upward, will decline downward. The gospel message is the only lever that can move the world, and the cross is the only fulcrum, and the Spirit of God the only adequate force to move the lever. We still believe in the missionary principles of the apostle to the Gentiles as the basis of all heroic work and witness in behalf of a dying world; and at risk of being classed as unprogressive, cling to the simple and plain teachings of the Master, leaving the dark mysteries of God to be hereafter illumined and interpreted in the light of the day that knows no night.—*Missionary Review of the World*.

"KOREA is the land of marvels in the results of missionary labors. . . . If a people became Christian because of a hope of support from Christian nations in time of political disaster, then indeed would Christianity lose its meaning. So the very remarkable turning of the Koreans to Christianity greatly multiplies the responsibility laid upon the missionaries. Korea is coming to accept Christ."



### Our Work in Korea

KOREAN history is a tale of oppression, isolation, and patient suffering scarcely surpassed by any people save the Jews. Tradition dates the founding of the Korean empire to the time of David, king of Israel.

To this day, at Pyong Yang, the ancient capital, there is to be seen a large mound of earth, walled and well protected, which is claimed to be the sepulcher of the Chinese general who founded the empire. A great wall, the remains of which are still visible, partially surrounds the city. This wall is said to have been built during the reign of the founder of the empire.

Korea is a peninsula, bounded by the sea except on the north, where it joins Manchuria. The surface of the country is very broken. Mountains seem to be everywhere, running in various directions, between which are rich, fertile valleys. Agriculture is carried on in the most primitive style by the native Koreans, who work in gangs or companies; they say, never alone. Rice, Kafir-corn, millet, wheat, and vegetables grow abundantly where intelligently cultivated. The staple article of diet in the Korean home is rice. When too poor to afford this, the people use millet. Cabbage, radishes, turnips, and spinach are much used, and constitute the principal vegetables.

But little fruit is raised. Persimmons are the most abundant just now. The climate seems admirably adapted for apples, cherries, plums, and such fruit. But little meat is eaten by the poorer classes. Fish, however, is abundant and quite cheap. Wild fowl summer along the creeks and rivers, where they rear their young. We saw many thousands of wild geese and ducks while going down the river from Pyong Yang to Chinnampo.

Since the Chinese-Japanese war the Koreans have taken most kindly to the Christian religion. They have welcomed the missionaries of all denominations, and have shown a willingness to embrace Christianity. Probably no other field in the world has yielded a better harvest of souls for the labor bestowed than Korea. All earthly hopes having failed them as a nation, they seem to welcome the comfort they find in God's Word.

We should have sent a strong force of workers to Korea ten years ago. The Presbyterians, Methodists, and other denominations did this, and have been greatly blessed in the work they have done. We began only three years ago by sending over to Korea Brother W. R. Smith and wife, who were joined one year later by Sister Mimi Scharffenberg.

Until this fall these three workers were all that we sent to Korea. Now Dr. Riley Russell and wife, Sister Mac Scott, and Brother Butterfield and family are in the field, and already at work on the language. If this latter corps of workers do as well in learning the language as the others have done, in two years they will be able to speak and

write in the Korean tongue. It was most encouraging to see Brother Smith and Sister Scharffenberg translate so readily into the native language. Surely God has blessed them in this.

I was greatly pleased to see the educational feature of our work receiving so much attention. Not only was a training-school for workers conducted at Soonan, but several church-schools were in progress at various stations.

At Soonan we held a council for a week, finishing our committee work at Chinnampo. At this council most of the workers in the field were present the whole or a portion of the time. The following are some of the recommendations adopted:—

It was decided that Korea should be organized into a separate mission field, to be known as the Korean Mission field of Seventh-day Adventists. The following officers were elected: Chairman, Elder C. L. Butterfield; secretary and treasurer, W. R. Smith; secretary of medical work, Dr. R. Russell; secretary of education, Miss Mimi Scharffenberg; secretary of Sabbath-school work, Mrs. W. R. Smith; secretary of the publishing work, W. R. Smith.

Brethren Butterfield, Russell, and Smith, with two Korean brethren, were appointed as a committee to find a location in or near Seoul, or some other center of population, suitable for permanent headquarters for the mission work in Korea, in connection with which sanitarium work for the Koreans can be established.

A nurses' training course is to be started as soon as possible, so that Korean nurses may be used in connection with the medical work; and a bright young Korean is to be selected to connect with Dr. Russell in his medical work, to be trained as a helper.

In view of the necessity of utilizing the publishing work in placing the truth before the people, it was voted that a monthly periodical, not to exceed eight pages, be published. Elder Smith was chosen as editor of the paper, with Elder Butterfield as associate editor. The publishing work is to be located at Soonan until such time as it shall be deemed advisable to locate it at some larger center.

The educational policy of the General Conference of Seventh-day Adventists in the United States is to be adopted, modifying the same to suit the conditions in Korea. Church-schools are to be established wherever a sufficient number of children can be gotten together to warrant the same. The training-school already started in Soonan is to be continued until some better place can be provided. It is desired that some good land be provided for cultivation, so the students can raise their own provisions. A resolution was passed requesting that the Mission Board make an appropriation of a thousand dollars to erect suitable buildings and provide the necessary land for cultivation, and asking the Korean brethren to donate money to this school enterprise accord-



ing to their ability. The Sabbath-school work was also organized.

The importance of sending a delegate from Korea to the General Conference next May was considered, and Brother W. R. Smith was chosen as the one to represent Korea at that time.

More workers are greatly needed in Korea, and it was decided to request the Mission Board to send a physician, an educational man, and two Bible workers.

The coming of new workers made glad the hearts of all believers in the field, and especially the American workers already here. It was encouraging to see the new recruits take so kindly to their new field of labor. There was no repining; the difficulties and needs only stimulate them to master the language.

Brother F. W. Field accompanied me to Korea, and as he had been there before, there was no difficulty in getting about. For seven weeks we had been together in Japan and Korea. He started for Japan at the same time that I left for China. Thus we meet and part here.

The last Sabbath I spent in Korea was a day long to be remembered. In the afternoon after a Bible study, conducted by Brother Field, we had a testimony meeting, which lasted till dark. In this meeting the Korean brethren gave praise to God for his great mercy in changing their hearts, and giving them peace and love.

A little boy came to the home of Brother and Sister Smith during our stay. This will bring joy to their hearts, for since the death of their little girl, nearly two years ago, they have had a childless home.

I leave Korea with sadness. The needs of the field appeal to me, and I long to do something to help. But those who remain must prove themselves master builders, and gather sheaves for the Master's coming. I. H. EVANS.

### Austria

For a long time I intended to proclaim our message in Gratz, the capital of Stiermark. The city has about one hundred fifty thousand inhabitants. It is beautifully situated. Near by is the Schoeckel, fourteen hundred meters high. We have some brethren here, but no public effort has been made. I visited the place the latter part of last September. We hoped to be able to hold our meeting under the auspices of our society, as, according to the law, a member of the committee of said society must open the meeting. The officials, however, would not grant the desired permission. We had already rented the hall, distributed invitations, and then to be thus disappointed! But the chief of police offered a solution. There was a law that would allow a citizen of Austria to open a public meeting for me. If I could secure such a person, he would then assume the responsibility for whatever might be said in the lecture. Two years ago I had made the acquaintance of a gentleman during a Bible reading in this city. All I could recall as to his identity was that he had a sandy beard, and was employed in the city hall. After a time, I also remembered his name. I looked for him in his office, but as I met a gentleman without the sandy beard, I was astonished, and thought I had made a mistake. However, the man

recognized me, and I told him my request, and asked him if he would be willing to assume the responsibility of conducting the meeting.

"Indeed I would," was his reply. Then he told me that just two days ago he had prayed that he might be able to do something for our good work, tears stood in his eyes, and he said, "My prayer has been heard." We went to the police headquarters. On the way, I asked him if he was an Austrian citizen. "Yes," he said, "I was a German, and have only recently been naturalized." We went to the police, whose first question to the man was: "Are you an Austrian citizen?" "Yes," replied the man. "Then kindly give your signature to this," the officer requested. As we parted, I thanked God for his leading, and was persuaded that he has souls in this city.

Our friend opened each evening meeting with these words: "I greet you heartily. Mr. Wolfgarten will now speak to us" on such and such a subject. From one hundred to one hundred fifty persons came every night. As I was asked to go to Prague, I could not follow up the work, but Brother R. Schillinger was called from Croatia, and he writes that he has still a good interest.

But I almost forgot one thing. As I announced the open meetings in writing, one of the higher officers said that the law demands the intervention of three days between the announcement and the holding of the meeting. But I replied that three days was three times twenty-four hours, or seventy-two hours, and it was still about eighty hours till the time of the appointed lecture. "Yes," said he, "that won't do. I understand it as I have said." "But," I replied, "I think it must be as I have stated. I will be glad to ask the chief of police what he has to say about it." "Well," answered the officer, "I will myself go to the chief." He returned after a short time, and said: "I contend that my understanding of the three days was the correct one, and yet we have agreed to make you no trouble in this matter, so you may begin the lectures Sunday." I thanked him, and as I took my leave, I thought, "The Lord has also done this." I shall never forget these experiences. Our friend must open the meetings, and, therefore, has opportunity to hear everything that is said. A short time ago, as we were on the way home, he said: "If I only knew what to do with reference to the Sabbath! I now feel more happy than formerly. My wife said, 'What's the matter with you?' I replied to her, 'Visit the meetings, and you will learn.'" God grant that this man may accept the light.

One more experience: I wished to speak concerning the little horn, and still I hesitated to say anything about it, as what I said was being reported stenographically by the police commissioner, who was always present. However, I delivered a lecture on our duty toward the government, based on Romans 13. As he saw our view of this matter, he did not seem to think us so dangerous, and the next time he did not come to the lecture. Thus I could speak freely and openly on this matter, and many in the audience showed their appreciation of our treatment of the subject.

We must seek new ways to proclaim God's truth under the circumstances that

confront us in these lands. It is indeed God who leads us to see the way. At another time we may write more of the work in Austria. J. WOLFGARTEN.

### New Mexico

THE work among the Mexicans of New Mexico is very favorable at the present time. It was my privilege to visit the church at San Marcial, December 10-13. As the brethren are scattered over a considerable district, it was thought best to have meetings at three different places. In the morning we had a meeting with the brethren at Valverde, in the afternoon at Los Ranchos, and in the evening at San Marcial. At the first place several not of our faith came to the meetings, and two of these expressed a determination to keep the Lord's Sabbath. This gave us courage, and we hope soon to see them unite with the church. The brethren at the other places manifested a deep interest, and we were glad to note a good spirit among the members.

After the meeting on Sabbath night we took the train for El Paso, Tex. This is a great city in which almost nothing has been done to spread the knowledge of the third angel's message. One Mexican brother lives here, and through his efforts others have been interested in the message, and some had expressed a desire to be baptized and to unite with the church. We arrived in this place on Sunday morning, and found the brother referred to at his home. He notified all his neighbors, and we soon had a house full of interested persons. It was too good an occasion to let slip, and so we had a Bible study. My mind was led to study the subject of the gifts of the Spirit. It proved timely, as some had been disturbed over the subject by one who had formerly professed to be an Adventist. We held meetings daily for about ten days. It was our privilege to organize a Sabbath-school of twelve members. Several expressed a desire for baptism, but after further study it was thought best to give them time to arrange some matters that might be a cause for criticism on the part of those without.

We were obliged to return to Albuquerque to attend to some matters that were urgent. The brethren in El Paso were of good courage when we left, and were anxious to have us return at the earliest possible moment. This we promised to do. The work for the Americans has just been opened up by Elder H. L. Hoover and two Bible workers. We hope to see much fruit for the Lord in this place. Brother Fee has been here for some time canvassing, and has been able to present the truth to many by means of the printed page.

There is much prejudice here to be overcome, but the good example of Brother Torres, our Mexican brother, has done much to open the way for the presentation and acceptance of the truth by many of the Mexican people. The Catholics have circulated, here as elsewhere, the story that we worship a large black goat. This makes it necessary to use the prophetic chart with considerable care, that they be not strengthened in this idea. At first some of the brethren seemed loath to have me put up the chart, but by using it with care we were able to make the prophecies much plainer to them.

Brother Nelson remained in El Paso to canvass among the Mexican people. He has done a good work among them during the past year, and we hope that the seed he has sown by means of the printed page will yield a bountiful harvest for the Master. The field is large, more than half the population being Mexican, and the laborers are few. We pray the Lord of the harvest to raise up laborers in this home field that is truly a foreign field. J. A. LELAND.

### South Africa

OCTOBER 27 I received a telegram from Elder W. H. Anderson, of the Barotseland Mission, twelve hundred miles north of Kimberley, saying that he was very sick, and wished me to come at once. I went on the next train, and found him suffering from inflammatory rheumatism. The Lord blessed the simple treatments, and in a little over two weeks he was able to resume his school work again.

The mission farm consists of five thousand acres of good land. There is a dwelling-house of hard brick, a church, and a school building. There were forty-eight scholars attending the school, ten new ones coming in while I was there. I found the boys earnest and faithful in their work, and think this mission will be the means of giving the message all through that territory. It is Brother Anderson's ambition to give the gospel to every native in his district in a very few years.

The students work the land as their manual training, and they will put in over two hundred acres of crops this year, mostly Indian corn, which does well here, also potatoes, enyouti, and sweet potatoes.

On my way home I stopped at the Solusi Mission for a week. Here they have twelve thousand acres of land, and will have three hundred acres of crops this year. Brother M. C. Sturdevant destroyed twenty-seven swarms of locusts last year, so he does not fear their ravages any more.

There is a great work to be done among the natives all through this country, and many consecrated workers are needed to carry it on. May the Lord lay the burden on many to engage in this work. J. V. WILLSON.

### Basutoland

KOLO MISSION.—In this native country of South Africa one would scarcely expect to find the enforcement of Sunday rest. Yet a chief who lives only a few rods from this mission, having been converted to the French Protestant faith, requires all his subjects to discontinue their work on Sunday. We are told that if he finds a woman grinding corn on Sunday, he immediately asks why it was not done before. No excuse satisfies, and as they persist, he tells them, "I should think you would be afraid to do such things on Sunday." It is well that he is only an under chief with few subjects. Where was he taught such principles? The answer is only too evident.

In the States our brethren are obliged to meet the inventions and arguments of the popular churches as they attempt to prove that the Sabbath was changed or done away, and that the first day is now the Christian sabbath. Here the ma-

jority of the missionaries seem to think this too difficult a task, and so have taught and are teaching the natives that Monday is the first day of the week. To the Basutos the days of the week are "Monday, Second Day, Third Day, Fourth Day, Fifth Day, Saturday, Sunday." The three words—Monday, Saturday, Sunday—are grafted without change into their language, while the other days are designated *only* by the numerals given. This is the teaching in the mission schools, and is almost universally accepted. We can see how firmly it is rooted when all are obliged to designate Friday, "Fifth Day," because no other name is known for it.

With renewed force this text comes to mind, "Ye blind guides, which strain at a gnat, and swallow a camel." But we are thankful for a Leader who is more than able to meet all the devices of the enemy. The prospect here for sheaves is bright, in spite of the tares sown in past years. H. C. OLMSTEAD.

### Wintering in Florida

THIS is the season when a great many persons are following the birds to the sunny South. Every train entering Florida brings large numbers of people, —invalids, semi-invalids, and pleasure-seekers. The tourist resorts are being filled with those who have plenty of time and money. This presents a large field for the evangelistic canvasser.

The winter season is Florida's harvest. It is then that the most profitable crops are raised and marketed; the produce, being so unseasonable, commands a large price in the North. In addition to this, the winter visitors bring thousands of dollars into the State.

Thus it will be readily seen that probably no territory in the United States excels that of Florida for the canvassing work, especially during the winter months. As a conference, we are numerically weak. Many more of our people might be engaged in the canvassing work, but, comparatively speaking, our material for this work is very limited. Many of our brethren in other parts of the United States would find it very profitable to put in the winter months in faithful canvassing in this State. To all such as will do this, our conference extends a hearty welcome. For further information and territory, address C. V. Achenbach, Drawer 28, Orlando, Fla.

Among the winter visitors there are Seventh-day Adventists. These could be a real blessing to our churches, or to the community in which they spend their time while in the State. Will not those who have a missionary spirit, and are planning to winter in Florida this year, write us where they expect to go? We might have some suggestions that would enable such to do more for the cause of truth while they are here.

In response to inquiries that have already been received, I will say that we have a local conference school at Fort Ogden. This school property consists of forty-five acres of land, one school building, and an eight-room dormitory for a students' home. The school has been in session since last May, and this school year will close about Christmas. The definite date for the beginning of the next year has not yet been set. Information regarding this matter may be received by addressing the chairman

of the school board, W. F. Martin, Fort Ogden, Fla.

Our sanitarium at Orlando is in full operation, and is receiving a good patronage. A church-school will be conducted there during the winter, which it is expected will later develop into an intermediate school. Building lots near the sanitarium are offered for sale by the institution at one hundred dollars and one hundred twenty-five dollars. Material for building is cheaper than in the North. For further information, address the Florida Sanitarium, Orlando, Fla.

Work in orange picking, packing, truck growing, and carpentering is obtainable in many places in the State. Wages are about the same as in the North, but the cost of living may be slightly in advance of the North, which is largely made up by the lesser expense for fuel. R. W. PARMELE.

### Illinois

KINGMAN.—Though burdened with the many cares of a farmer's wife, one of our sisters felt that she must do something for the cause. Leaving her work, she took twenty-five copies of the special REVIEW, and went out for a few hours' work. She disposed of every one, and brought back five dollars in donations.

"If ever I received sacred money, it has been in this work," she said. "The Lord seemed to prepare the way before me, so that before I had finished my canvass, people were reaching for their pocket-books. At one place I received over a dollar and a half. It was given at a sacrifice, but with tears of joy."

In a few days this faithful worker has sold eighty copies, receiving over sixteen dollars. Surely the Lord is opening the hearts of the people that this message may be given rapidly. Let us work while conditions are favorable. L. E. BANNING.

### Received on the \$150,000 Fund up to Jan. 1, 1909

#### \*Atlantic Union Conference

*Central New England .....	\$ 2,803.02
*Greater New York .....	1,715.16
Maine .....	883.64
*New York .....	2,351.50
*Southern New England ....	1,212.50
*Vermont .....	1,423.74
*Western New York .....	2,201.26

Total ..... 12,590.82

#### Canadian Union Conference

*Maritime .....	601.49
Quebec .....	181.64
Ontario .....	824.28
Newfoundland .....	20.80

Total ..... 1,628.21

#### Central Union Conference

Colorado .....	5,024.52
Kansas .....	4,082.79
Missouri .....	2,031.60
*Nebraska .....	6,142.03
*Wyoming .....	893.41

Total ..... 18,174.35

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

<b>*Columbia Union Conference</b>	
Chesapeake .....	862.70
*Eastern Pennsylvania .....	2,587.11
*New Jersey .....	1,247.98
*Ohio .....	6,403.43
*Virginia .....	1,037.27
*West Pennsylvania .....	1,997.21
*West Virginia .....	558.86
Total .....	14,694.56
<b>District of Columbia</b>	
*Washington churches .....	1,406.54
<b>Lake Union Conference</b>	
East Michigan .....	3,212.38
*Indiana .....	5,250.52
*North Michigan .....	2,074.00
*Northern Illinois .....	3,013.86
*Southern Illinois .....	1,652.50
*West Michigan .....	8,782.70
Wisconsin .....	6,587.13
Total .....	30,573.09
<b>North Pacific Union Conference</b>	
*Montana .....	1,085.37
*Upper Columbia .....	3,036.43
*Western Washington .....	3,371.03
Idaho .....	1,049.70
Western Oregon .....	3,083.91
Hawaii .....	21.05
Alaska .....	20.00
Total .....	11,667.49
<b>*Southern Union Conference</b>	
*South Carolina .....	315.84
Alabama .....	623.14
*Tennessee River .....	1,408.84
*Florida .....	997.98
*North Carolina .....	966.95
*Cumberland .....	1,360.99
*Louisiana .....	572.54
Mississippi .....	413.33
*Georgia .....	491.55
Conference not specified .....	97.41
Total .....	7,248.57
<b>*Northern Union Conference</b>	
*Iowa .....	9,761.86
*Minnesota .....	5,838.69
*South Dakota .....	2,677.47
*North Dakota .....	2,204.03
Conference not specified .....	73.82
Total .....	20,555.87
<b>*Pacific Union Conference</b>	
*Southern California .....	5,010.92
*Arizona .....	474.39
*California-Nevada .....	10,271.03
*Utah .....	449.08
Total .....	16,205.42
<b>Southwestern Union Conference</b>	
*Arkansas .....	949.90
Oklahoma .....	4,266.59
Texas .....	3,076.20
New Mexico .....	2.00
Conference not specified .....	22.82
Total .....	8,317.49
<b>Western Canadian Union Conference</b>	
*Alberta .....	1,217.35
*British Columbia .....	405.37
Manitoba .....	350.76
Saskatchewan Mission Field .....	199.90
Total .....	2,173.38
<b>Unknown</b>	
Unknown .....	161.70
<b>Foreign</b>	
*Algeria .....	13.33
Australia .....	217.70
Bermuda .....	36.00
China .....	227.11

South Africa .....	439.02
Jamaica .....	73.86
Yukon Territory .....	20.00
England .....	285.21
*West Africa .....	50.00
Mexico .....	65.97
India .....	418.25
South America .....	82.81
Switzerland .....	9.69
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	17.50
Haiti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. ....	1.22
Cuba .....	9.00
Hungary .....	3.00
Tahiti .....	17.83
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	6.00
Straits Settlements .....	10.08
Pitcairn Island .....	20.00
New Zealand .....	3.47
Fiji .....	4.87
St. Kitts .....	7.51
Ireland .....	25.56
Russia .....	5.00
Denmark .....	14.59
Santo Domingo .....	2.50
West Caribbean .....	96.35
Total .....	2,342.47
Grand total .....	\$147,739.66
I. H. EVANS, Treasurer.	

Field Notes

At the close of a series of meetings at Hanford, Cal., three persons were baptized.

THREE persons were baptized at the First Philadelphia (Pa.) church, Sunday evening, December 20.

At Creston, Iowa, one family has decided to obey, and is rejoicing in the truth. Others are almost ready to take their stand.

ELEVEN persons are now keeping the Sabbath at Bruno, Minn., as a result of a series of meetings held there recently. Others are much interested.

BROTHER C. J. PAULSON reports from Strang, Neb., that a good interest is being taken in the Bible readings he is holding, and that one person has accepted the truth.

A CHURCH was organized at Wellsboro, Pa., recently by Elder W. H. Heckman as a result of the tent effort held there last summer by Brethren Wiest and Heald.

At the close of the young people's meeting, Sabbath, December 19, eight persons were baptized by Elder H. R. Johnson, at College View, Neb. Eight others were baptized two weeks earlier.

A LETTER from Elder J. K. Kroeker, reporting from Brazil, says: 'I had the joy of baptizing three souls at Rio Claro, and they were added to the church. Others promised to obey the Lord and keep his commandments.'

A NOTE from Elk Point Academy says: Elder J. W. Christian made us a visit during the week of prayer. Several gave their hearts to God for the first time at the Friday evening meeting."

THREE years' work among the Italians in Brooklyn, N. Y., has resulted in the organization of a church of twenty-two members. These converts were all born and reared Catholics, and there has been a great deal of opposition from that church.

ELDER F. C. GILBERT, who has charge of the work among the Jews, says, in the last issue of *Good Tidings of the Messiah*: "We have been blessed in our open-air meetings, and we can see more encouragement in this direction than ever. It is blessed indeed to go through the streets and hear the children sing the gospel hymns which we sing to them at the open-air meetings. It is encouraging to us to know that these spiritual songs are learned by the Jewish girls and boys, and are becoming familiar to them. We hope much of this kind of seed will be planted in many places, for it will be productive of great good. The attendance at the open-air meetings is generally large, and hundreds are seen standing for an hour and more at a time listening to the truths of the gospel."

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

Experiences in the Publishing Work — No. 15

In April, 1852, Elder James White moved from Saratoga Springs to Rochester, N. Y., to establish the printing business, with press and type owned by the Seventh-day Adventists. It was in this city, at 124 Mt. Hope Avenue, that he and his wife, after nearly six years of married life, for the first time set up housekeeping with articles purchased instead of borrowed. But such was their anxiety to make the publishing work a success, and to publish the paper regularly, that they denied themselves many of the common comforts of life.

The manner in which they began housekeeping at this time appears in the following private letter written by Mrs. White to Brother S. Howland's family, April 16, 1852:—

"We are just getting settled here in Rochester. We have rented an old house for one hundred seventy-five dollars a year. We have the press in the house. Were it not for this, we should have to pay fifty dollars a year for office room. You would smile, could you look in upon us and see our furniture. We have bought two old bedsteads for twenty-five cents each. My husband brought me six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seats, for which he paid sixty-two cents for the lot. The frames were strong, and I have been seating them with drilling. Butter is so high

we do not purchase it, neither can we afford potatoes. We use fruit sauce in the place of butter, and turnips for potatoes. Our first meals were taken on a board, placed upon two empty flour barrels. We are willing to endure privations, if the work of God can be advanced. We believe the Lord's hand was in our coming to this place. There is a large field for labor, and few laborers. Last Sabbath our meeting was excellent. The Lord refreshed us with his presence."

In the REVIEW, Vol. III, No. 12, issued Oct. 14, 1852, we learn that up to that date two thousand copies of each number had been issued and circulated gratuitously. In a business note on the publishers' page of that number we read:—

"The office is not in debt. However, for this reason: Brethren Belden and Stowell, who have worked in the office the past six months, have received but little more than their board. Others engaged in the same work have received no more than they have. It will certainly be a pleasure for all the friends of present truth to help make up the deficiency in the receipts, that those who have labored hard, especially in our absence, in the midst of sickness, in publishing the REVIEW AND HERALD, may have a comfortable support."

The absence of Brother and Sister White from the office was a three months' trip, with horse and carriage, as far east as Bangor, Maine. This was a tour of meetings from which they returned about the first week in October. The sickness referred to was on this wise: The year 1852 was a cholera season in Rochester, N. Y., and many died of that disease. On the eighteenth of August, young Masten, their office foreman, was taken with this distressing malady. He seemed to be doing well; but for some cause he had a relapse, when he was given up by the physicians to die. He then made a vow to serve the Lord if he would raise him up. The rule in James 5 was followed, and he was healed, and lived for some three years, until others were taught to fill the position of foreman. An account of his miraculous restoration in answer to prayer is given by himself in the REVIEW of Sept. 30, 1852.

This Volume III of the REVIEW consisted of twenty-six numbers. The first was dated May 6, 1852, and the last May 12, 1853. In the month of August there was begun the monthly issue of the *Youth's Instructor*, with a price of twenty-five cents a year. During the year the list of ministers was increased by fifteen. Among these were J. H. Waggoner, A. S. Hutchins, M. E. Cornell, J. M. Stevenson, D. P. Hall, J. B. Frisbie, Albert Stone, M. G. Kellogg, U. Smith, T. M. Steward, and J. N. Loughborough. A small beginning was also made in the way of printing books. Among these were four thousand copies of "Review of O. R. L. Crozier on the Sabbath and Law;" three thousand "Conversation on the Sabbath Question;" a sixteen-page tract by Elder James White; and two thousand copies of "The Sanctuary and Twenty-Three Hundred Days;" an eighty-page pamphlet with cover, by Elder J. N. Andrews. In the making up of this book, after a "bee" of sisters had folded and gathered the signatures preparatory to stitching them, the writer stabbed them

with a pegging awl; and after the covers had been put on, Brother Uriah Smith pared them with a straitedge and a sharp pocket-knife. This, for lack of machinery. J. N. LOUGHBOROUGH.

## Current Mention

—On January 4 the Congress of the United States voted eight hundred thousand dollars in cash and supplies to aid the earthquake sufferers in Sicily and Italy.

—In a collision between Greek and Russian steamers, in the Black Sea, on January 6, thirty-four members of the crew of the Russian steamer were lost. The four remaining members of her crew managed to save themselves by boarding the Greek steamer at the moment of collision.

—Because of the failure of crops in four different provinces of Turkey, there is reported to be great distress among the inhabitants. The winter there is one of the severest on record, and hundreds of persons, unable to obtain either food or fuel, are said to be actually starving, while the government is unable to help them.

—During an address by Senator Tillman, at Columbia, S. C., on January 1, the senator took occasion to warn the people of his State against the agitation for compulsory education, asserting that should such a law be passed, it would mean the education of the negro, and this would, in the end, mean a blow to white supremacy in the South.

—Judge Daniel Thew Wright, Assistant Justice of the District Supreme Court, who recently sentenced the labor leaders, Gompers, Mitchell, and Morrison, to jail for contempt of court, has received so many threatening letters from members of labor unions, that the police department is considering the matter of taking special steps to insure his safety.

—A despatch from Berlin, Germany, states that the British government has reached an understanding with the Turkish government whereby the sultan of Turkey, as head of the Mohammedan faith, is to use the influence of the priesthood in India to support the British rule there, in return for active British diplomatic support in the Turkish controversies with European powers.

—Considered from an economic standpoint, the cost of tuberculosis in the city of New York is estimated by the State Board of Charities to amount to over sixty-three million dollars a year. This value is computed from the earnings which could have accrued between the date of the death and the end of the productive period of probable life, less the cost of maintenance during the period.

—A serious crisis between Austria and Serbia has been narrowly averted during the week because of certain remarks made by the Servian foreign minister before the National Assembly, which reflected upon Austria. Austria quickly demanded an explanation of the Servian minister's remarks, and only his denial of the words attributed to him stood between peace and war between the two countries.

—State-wide prohibition laws went into effect, January 1, in North Carolina, Mississippi, and Alabama. The State of Georgia has now been under prohibition for one year, and a new law in Louisiana became effective on January 1, which seeks to regulate the liquor traffic in that State. The prohibitionists are now working for a State-wide prohibition law for Tennessee.

—Dr. Randle C. Rosenburgh, the holder of the chair of Bacteriology at Jefferson Medical College, Philadelphia, reports the discovery that the germ of tuberculosis can readily be found in the blood long before it reaches the lungs; that it is then in a condition which makes it easily destroyed by simple treatment and fresh air. He further states that it will soon be possible to use an antitoxin which will stamp the disease out. This statement is made, it is reported, after experiments upon one hundred fifty cases.

—Contributions continue to pour in to the various Red Cross headquarters for the relief of the earthquake sufferers in southern Italy and Sicily. The disinclination of the survivors to leave the ruins of their homes, in spite of the threatened pestilence from decaying bodies, has made it necessary for the authorities to refuse to distribute supplies to those who refuse to embark for other places. The extent of the disaster seems to grow rather than diminish as district after district reckons up its losses. It is now stated that the loss of life from this earthquake will be not less than 250,000. So far there has been contributed for this relief work \$10,320,000, of which \$3,750,000 has been raised in America.

—One of the most unpleasant situations that has ever developed in Congress exists at the present time. The refusal of the House to yield to the President's desires in reference to the secret service called out from him a special message, seeming to reflect upon the members of Congress. The House requested an explanation from the executive. The message of explanation was also distasteful to the members, and it was decided to censure the President by laying the objectionable portions of his message on the table. Only once before in the history of the United States has such a course been taken. The President has also offended the Senate by refusing certain information demanded by that body from one of the cabinet members.

—The dismissal of the Chinese grand-counselor, Yuan Shi Kai, has caused a great deal of uneasiness among the nations of the world. This counselor was considered an advocate of reform measures in the Chinese government, and his dismissal at this time is looked upon by representatives of foreign governments in China as an attempt to retard the progressive movement in that country. There is considerable fear on the part of diplomats that this act of the prince regent may be a prelude to other measures objectionable to foreign governments. The American, British, and Japanese ministers were expecting to interview the prince regent in reference to the matter, but have received an intimation from the Chinese government that such a course would be unwelcome at



the present time, and that the Chinese government is not yet prepared to receive representations from foreign governments upon the subject.

—Steps were taken at Chicago, on January 6, by District Attorney Sims, following special orders from Washington, to put the Standard Oil Company on trial again within a few days in the case in which Judge Landis imposed a twenty-nine-million-dollar fine, which the United States Circuit Court of Appeals and the Federal Supreme Court have annulled.

—On January 5 negotiations were concluded between the governments of the United States, Colombia, and Panama, whereby all matters in controversy between them are settled. By the terms of the treaty, Colombia recognizes the independence of Panama, and the two countries resume diplomatic and commercial relations. Panama is to pay Colombia the sum of one million dollars as her share of the Colombian national debt incurred at the time when Panama was a part of Colombia. The treaty also fixes the boundary-line between the two countries.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Chairman  
Secretary

### How Can Health Reform Be Taught With the Old-Time Enthusiasm?

MUCH of the old-time enthusiasm among Seventh-day Adventists regarding the study of healthful living, came from the belief that a people who are preparing soon to meet their Lord should be a healthy, happy people, free from the defilements and weaknesses that result from intemperance in any and all of its various forms.

It was also believed that the health reform principles were a Heaven-sent message, to enable men to attain that health of body and clearness of mind that are most favorable to the development of Christian experience, and that will fit them for the service of God in ministry to their fellow men.

At the very first, the line of instruction was brief and clearly defined, and was given to the people by the ministers; thus the church-members received the truths regarding healthful living from the same lips that taught them other truths essential to their souls' welfare. As a result, a large proportion of the Seventh-day Adventist people accepted the health principles as a part of the message, and became health reformers, as they then understood the term.

As years advanced, sanitariums were established, and physicians and nurses were educated, and it was only natural that these should criticize the simple and elementary work of the ministers as teachers and examples in health reform. And by some it was urged that the ministers stop trying to teach health reform, and leave this line of instruction to those who were prepared to teach it more correctly.

As a result of this proposal from the medical men, some ministers dropped the burden of teaching this part of the message, and thus having lost their chief incentive for continual study of the principles, it was but natural that they should drift backward instead of advancing as intelligent, progressive health reformers.

Yet there were some among the ministers who not only loved the principles, but realized the importance of their being taught to the people in connection with other gospel truths. These studied and taught with great profit to themselves and to the people.

For example: When Elder A. G. Daniels was holding tent-meetings in New Zealand, it was his custom to devote the service each Monday night to a lecture on some phase of the health question. Before his largest audiences, Sunday evenings, he advertised the temperance or health lectures, and before his new audience gathered to hear the health lecture, he advertised his regular religious meetings.

Temperance advocates from various provinces, hearing his temperance lectures in Auckland, invited him to speak in their cities. This he did, and gained an influence that helped greatly in opening the way for the whole message to be presented later.

And in connection with the tent-meeting held by Elder S. N. Haskell and his associates in Sydney, Australia, Mrs. Haskell, Mrs. Starr, and other Bible workers put forth the same faithful effort in their house-to-house work in teaching healthful cookery as in any other subject taught.

In the Newcastle tent-meetings, where a strong church was built up, Elder Geo. B. Starr and Prof. H. C. Lacey arranged for one of our physicians who was an able lecturer, to come one hundred miles once a week, to deliver a health talk to the people; and Sisters Starr and Lacey, and others conducted a school of health each Wednesday afternoon, in the tent.

W. C. WHITE.

(To be concluded)

### Glendale (Cal.) Sanitarium News Notes

THE sanitarium family of patients has considerably increased during the past few weeks.

Those in training for nurses are gaining a valuable experience with the emergency cases coming in from time to time.

The workers have recently organized a medical missionary society. The society has already assisted several needy sick to recover health. It is felt that the workers should do the charity work among themselves, and not expect the institution to carry it all. The members of the society cheerfully contribute of their time and earnings toward assisting the good work, the institution allowing the time so spent in counting the required number of hours the student is to put in before being graduated. Regular meetings of the society are held on the second and fourth Monday nights of each month, when reports of work done are given, and some time is profitably spent in the discussion of various diseases.

Helpers' meetings are held on the first and third Monday evenings in the month, when matters pertaining to the immediate workings of the institution are discussed.

## 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

### Religious Liberty Offering for 1909

SABBATH, February 6, is the day upon which the annual offering for the religious liberty work is to be taken. A special reading has been prepared, to be read in all our churches upon that occasion, and will appear in the REVIEW of January 28. It should be remembered that this one annual offering provides the only means our department has with which to meet its expenses for a whole year.

Owing to the increasing and determined efforts of those who are seeking for religious legislation, during the past year a corresponding increase of effort and outlay of means have been required by our department. In two recent campaigns we circulated over one thousand dollars' worth of literature. In one city alone over four hundred thousand pages of religious liberty reading-matter were distributed. The expense of these special campaigns is in addition to the regular expense incident to this department of our work.

Our funds have now been entirely exhausted in meeting the demands made upon us during the past year. In view of the strenuous effort being put forth by those who are seeking for Sunday legislation, we ought to have a larger offering this year than ever before, in order to meet the issue, and successfully carry on our work.

We therefore earnestly urge all our people to make their offerings to the religious liberty work this year as liberal as possible. In making the offering let all bear in mind the millions who are in darkness concerning the principles of religious liberty, also the fact that our own liberties may be restricted before we have given them the message. The necessity of our doing what we can in this time of peace and freedom is urgent.

K. C. RUSSELL, Chairman Religious Liberty Bureau.

### Religious Liberty Work in New York

DURING the last session of the legislature at Albany five Sunday bills were introduced. In company with the presidents of the other New York conferences, we attended the hearing upon these bills. The prompt action of the friends throughout the State in telegraphing their objections to the bills, and the formidable array presented against a favorable report of the committees, disconcerted the instigators of such legislation; and they allowed the bills to die in the committees without calling them up. Undoubtedly the same bills will come up again this winter, and with a show of force behind them that will not allow us the victory on so easy terms. Plans should be laid to carry on a vigorous educational campaign.

Every enlightened soul should be awake to the crisis that is just before us. The magazine *Liberty* should be taken by every family, and circulated in every community.—*New York Indicator*.

A brother, writing from Texas, says: "I think the question of Sunday enforcement will soon be the leading question in this State. At a Methodist conference held at Beaumont the latter part of November, a resolution to unite with other organizations in appealing to the next legislature in behalf of Sunday laws was adopted. Governor Campbell is giving his support to the closing of saloons on Sunday."

Under date of December 15, Elder E. E. Andross writes as follows: "We are in the midst of a strenuous campaign here in California, in opposition to the proposed Sunday law, which is to be pressed in the legislature. For many years California has stood opposed to any sort of Sunday law, but now the advocates of the Sunday law are laying well-defined plans, and are very energetically pursuing these to get the measure through the next legislature if possible."

## 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  
Mount Vernon (Ohio) College, Mount Vernon .....April 2-16  
Foreign Mission Seminary, Takoma Park, D. C. ....April 16-30

#### NORTHERN UNION CONFERENCE

Iowa .....Jan. 25 to Feb. 9  
Minnesota .....Feb. 26 to March 14  
South Dakota .....March 15-25  
North Dakota .....March 25 to April 5

### Notice!

THE Jamaica Conference of Seventh-day Adventists will be held at Kingston, Jamaica, Feb. 18-21, 1909, for the purpose of transacting such business as may properly come before the meeting. W. G. KNEELAND, President.

### East Michigan Conference Association

It has been definitely decided to hold the seventh annual meeting of the East Michigan Conference at Lansing, Mich., Jan. 25-31, 1909. There will be held in connection with this meeting a church officers' convention, to which all church elders and other officers who may attend are invited. The first meeting will be at seven o'clock on Monday evening. The conference will be organized at 6 p. m., Tuesday, January 26. Each church is requested to send a full delegation. The basis of representation is one delegate for the organization, and one for each fifteen members. A church of ten members is entitled to one delegate. One of sixteen members would be entitled to two. Church elders are requested to give prompt and thorough attention to the matter of choosing delegates.

E. K. SLADE, President,  
E. I. BEEBE, Secretary.

### Annual Meeting of the California Conference

THE thirty-eighth annual meeting of the California Conference will convene at Oakland, Cal., Feb. 4, 1909, and continue until February 10.

Each church is entitled to one delegate for the church, and one additional delegate for every twenty members. A full delegation is earnestly desired.

S. N. HASKELL, President,  
CLAUDE G. CONARD, Secretary.

### Annual Meeting of the California Conference Association

THE thirteenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the thirty-eighth annual meeting of the California Conference of Seventh-day Adventists, at Oakland, Cal., Feb. 4-10, 1909, for the purpose of electing a board of seven directors, and transacting any other business that may come before the meeting.

H. W. COTTRELL, President,  
CLAUDE G. CONARD, Secretary.

### East Michigan Conference

THE first session of the regular annual meeting of the East Michigan Conference Association of the Seventh-day Adventists for the year 1909, will be held in the Seventh-day Adventist church at Lansing, Ingham Co., Mich., Wednesday, Jan. 27, 1909, at 10 A. M. All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association.

E. K. SLADE, President,  
A. R. SANDBORN, Secretary.

### Business Notices

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

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

#### Conditions

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.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Cooking Oil, best grade; freight prepaid between Colorado and Ohio. One 5 gal. can, \$4; 2 cans, \$7.75; 3 cans, \$11. Other States please write for prices. Address R. H. Brock, 404 North Second St., Arkansas City, Kan.

WANTED.—Charles Rogers, of Tell City, Ind., a deaf mute, has accepted present truth, and desires employment among Seventh-day Adventists where church-school privileges may be enjoyed, if possible. He is a shoemaker by trade, but handy at any ordinary work.

MIDGET MESSAGE VIBRATOR.—Patent applied for. The only true massage machine ever invented that will run without electricity. Will last a lifetime. \$3 to Adventists only. Send for folder. We make medical lamps for office and home use. Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

FOR SALE.—Peanut Butter, 10 cents a pound; 100 pounds, freight paid, 12 cents. West of Rockies, 14 cents. 50 pounds Coconut Oil, \$7; 6 cans (60 pounds) Cooking Oil, \$6; freight paid, \$6.50. Address Vegetarian Meat Company, Washington, D. C.

COOK WANTED.—The North Yakima Sanitarium would like to engage a first-class hygienic cook to begin work about May 1. A woman under forty is preferred. Give sanitarium or café references. Address North Yakima Sanitarium, North Yakima, Wash.

FOR SALE.—Twenty-acre alfalfa and fruit ranch in the celebrated Turlock Irrigation district; deep, rich soil, near railroad station and Adventist church. For particulars regarding property or this section of country, address L. M. Bowen, Hughson, Stanislaus Co., Cal.

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.—In Corpus Christi and Brownsville country, excellent citrus fruit and agricultural land, \$17 an acre, and up; irrigated or in rain belt; one third cash. Will accept good Northern property as first payment only. Enclose stamps for literature. Address A. W. Lane, San Antonio, Tex.

KANSAS LAND.—640 acres near Wakeeney and Union Pacific Railroad. Family estate of Elder C. A. Washburn. Land increasing rapidly in value, but being in the work, I desire to sell at once. For a limited time, price only \$10 an acre for whole section; \$12 for pick of quarter sections; climate excellent. Purchaser's transportation paid. Address J. S. Washburn at 665 Decatur St., Memphis, Tenn.

To Adventists, North or East, who desire a warmer climate in best location and soil of southern Texas, an opportunity is given to locate and introduce the truth in a new irrigated country, lately opened. \$2,300 has been subscribed for a \$3,000 church and school. Building to begin December 15. Crops every month. Useless to come with less than \$2,000. Apply for reading-matter. Address Andrew Hanson, Mercedes, Hidalgo Co., Tex.

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. 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.

### 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.]

T. Z. Andrews, Dixie, Wash., *Life and Health, Signs, and Liberty*.

J. W. Siler, 218 East Fifth St., Frederick, Md., *Signs, Watchman, Liberty, Life and Health, Instructor*, and religious liberty leaflets or tracts.

Mrs. Margaret Wright, 03517 Calispel St., Spokane, Wash., desires to thank those who have sent her papers, and would like an additional supply.

Lizzie Symons, R. F. D. 1, Sterling, Mich., desires to thank those who have sent her papers, and would like more *Signs, Watchman, Liberty, Life and Health*, and tracts.

## Obituaries

**FIELD.**—Clarence, son of Mr. and Mrs. Ed. Field, was born Dec. 18, 1901, at Plainwell, Mich., and died Oct. 30, 1908, at his father's home at Meauwataka, Wexford Co., Mich., aged 6 years, 10 months, and 12 days. Death resulted from a fracture of both tables of the skull, caused by a kick by a horse, Oct. 16, 1908. \* \* \*

**TOREY.**—Vera Z. Torey was born at Marshalltown, Iowa, May 13, 1889, and died of tuberculosis at Pomeroy, Wash., Dec. 23, 1908, in the twentieth year of her age. At the age of thirteen she was baptized, and united with the church, and ever after lived a faithful Christian life. Her parents, two brothers, and other relatives and friends mourn, but with strong faith that she will arise in the first resurrection. Words of comfort were spoken by the writer, from Eccl. 8:8 and Ps. 49:15. OSCAR HILL.

**DUDGEON.**—Died at his home in Williams Center, Ohio, Oct. 24, 1908, Brother Daniel Dudgeon. He leaves a wife, two daughters, a stepdaughter, and a stepson. His early life was spent in Cass County, Ind., where he was born in 1858. Several years ago, after careful study, he embraced the truth for this time, and has since continued a faithful follower of the Master, rejoicing in the hope of the soon coming of the Saviour. Words of comfort were spoken by the writer to the family and many kind friends, who are comforted with the promise of the Saviour's return. A. C. SHANNON.

**CAMERAN.**—Died in Alameda, Cal., Dec. 17, 1908, of old age and general debility, Sarah L. Cameran, aged 78 years, 5 months, and 2 days. She was born in Germany, and came to this country when quite young. Here she was married to Mr. Cameran. Their union was blessed with five children, all of whom are left to mourn the loss of their aged mother. Sister Cameran was converted when quite young, and joined the Methodist Church. Twenty years ago she joined the Seventh-day Adventist Church, and was a faithful member to the time of her death. Words of comfort were spoken at her funeral by the writer to sympathizing friends.

ANDREW BRORSEN.

**WOOD.**—Died at Millville, N. J., Dec. 3, 1908, Mrs. Elizabeth Wood, aged 62 years, 11 months, and 3 days. Sister Wood accepted present truth about fifteen years ago, under the labors of Elders S. B. Horton and J. F. Jones, and remained a devoted and faithful member of the church until her death. For several years she has been a victim of a form of paralysis, which caused her great suffering, yet even when she could not move hand or foot, she continued to rejoice in the Saviour's presence, and felt that her soul was at peace with him. After a service conducted by the writer, we laid her to rest, confident that she sleeps in Jesus.

B. F. KNEELAND.

**BAHNEY.**—Died in Battle Creek, Mich., of organic heart-disease, Alma C. Bahney (née Griffin). She was born in Putnam, Mich., Dec. 11, 1854. March 1, 1875, she was married to Henry J. Bahney, who departed this life some ten years ago. Sister Bahney was the mother of six children, of whom four are still living. Besides these children, she leaves a widowed mother, one brother, and three sisters to mourn. Many years ago our sister gave her heart to God, and joined the Seventh-day Adventist church at Brookfield, Mich. With her family she has been a resident of Battle Creek for many years. Sister Bahney was a devoted wife, a kind mother, and an earnest Christian. We believe that she sleeps in Jesus. A short service was conducted by the writer at the residence, December 3, and the same day the casket was removed to Eaton Rapids, Mich., where, on the day following, a funeral sermon was preached by the Methodist minister, Elder Adam Clarke. The burial was at the same place, in Oakwood Cemetery. G. W. AMADON.

**DAVIES.**—John Douglas Davies was born in Denver, Colo., Jan. 28, 1860, and died Dec. 18, 1908, at his home in Escondido, Cal., where he moved fifteen years ago from Columbus, Neb. Bright's disease was the cause of his death. While his suffering was intense, he was patient through it all, and happy in his Saviour. He leaves a sorrowing widow and three brothers. Words of comfort and hope were spoken by the writer.

F. M. ARNOLD.

**RALPH.**—Died in Denver, Colo., Nov. 19, 1908, of dropsy, Sister Marcisia Frances Scott Ralph, in the sixtieth year of her age. Sister Ralph was born in Anderson, Ind., March 4, 1849. She united with the Seventh-day Adventist church in Denver about twenty years ago, and remained a faithful member until death. She leaves a husband, one daughter, one brother, and two sisters to mourn. Sister Ralph spent her life in doing good, often having in her home several orphan children. The funeral was conducted by the writer in the church in Denver.

G. W. ANGLEBARGER.

**FORD.**—Fell asleep in Jesus, Dec. 10, 1908, in Los Angeles, Cal., of tonsular pneumonia, Mabel N. Ford, aged 12 years, 6 months, and 2 days. She was a daughter of Elder C. E. Ford, the pastor of the Carr Street church, Los Angeles. Although young in years, she had gained a real experience in the things of God. She was baptized in September, 1907, and united with the Carr Street church. Her life was such as to inspire her associates to greater zeal and earnestness in their Christian life. Though her death was a great blow to her parents and sister, who are left to mourn, they have the assurance that she sleeps in Jesus. The writer was assisted in the funeral service by Elders Luther Warren, E. S. Ballenger, and J. W. Adams.

E. E. ANDROSS.

**PIERCE.**—Esther Ann Morse was born in Sharon, Mich., Oct. 29, 1837; and was married, March 20, 1859, to Henry H. Pierce, who died Sept. 12, 1901. Two sons were born to this union,—Charles Herbert and Henry Leon, both of whom now live in Denver, Colo. Our sister accepted the Adventist faith at the age of twelve years. She was well acquainted with Elder and Mrs. Joseph Bates, J. N. Loughborough, Uriah Smith, Brother James White and his wife, and other pioneers of that faith at that time. She lived at Battle Creek during the Civil War, but moved to Monterey, Mich., in 1865. In 1879 the family removed to Colorado, where they were instrumental in founding the Seventh-day Adventist church in Boulder, the meetings being held in their home for many months before the church was built. Since 1887 she has lived in Denver, where, on Nov. 13, 1908, she died very suddenly of heart failure, aged seventy-one years. The funeral service was conducted by the writer.

G. W. ANGLEBARGER.

**NOWLEN.**—Died at Graysville, Tenn., Dec. 29, 1908, Mrs. Ethel T. Nowlen, wife of Brother C. A. Nowlen, now in Central America. Born in England, she accepted the message in South America, where she met Brother Nowlen. Later they returned to England and America, and in 1907 went to Central America. While Brother Nowlen engaged in the book work, she kept the home, and acted as secretary and treasurer of the Central American Conference. In April, last, while alone in Belize, the father being in Guatemala, she buried their only child, Marjorie, aged eight. In the summer, while in Guatemala City, to which place the conference office was removed, she was stricken with an intestinal difficulty peculiar to the tropics and high altitudes, and came to the Graysville Sanitarium for treatment. She seemed to make encouraging though slow progress, and every hope was entertained of a good recovery. On December 29, however, she suddenly began to sink, and without a struggle fell asleep in the Lord Jesus. She was ready to meet her Lord, resigned to his will. The funeral sermon was preached by Elder Smith Sharp, of Graysville. She was a true

soul, a missionary of the genuine kind. She leaves a husband to mourn in hope, in Central America, and two adopted children, brother and sister, who will miss her as an own mother. W. A. SPICER.

**DURKEE.**—Laura Cray was born March 20, 1857; she was married Nov. 18, 1880, to Alonzo Durkee; and died at her home in Chanute, Kan., Dec. 4, 1908. She was converted at the age of nine years, and united with the Seventh-day Adventist Church, of which she was a member at the time of her death. She fell asleep with the hope of soon meeting her loved ones in the new earth. The husband and five children are left to mourn. Words of comfort were spoken by the writer, from Amos 4:12, after which we laid her to rest in the Elmwood Cemetery. B. W. BROWN.

**RUGG.**—Ellen F. Rugg (née Dunlap) was born at Petersham, Mass., May 23, 1849, and died in her home at Pasadena, Cal., Dec. 12, 1908, under a third stroke of paralysis. Sept. 16, 1873, she was married to M. E. Rugg, and accepted present truth in the summer of 1881. During the most of their married life they lived in Gardner, Mass., moving to California in 1902. Recently they were called to mourn the death of their only daughter, Bertha. The bereaved husband, one adopted daughter, and two grandchildren, with many friends, mourn the death of our sister. The funeral services were held at the Seventh-day Adventist church in Pasadena, of which she and her husband have continued faithful members. Text of funeral discourse, Rev. 22:4. M. S. BARCOCK.

**RADABAUGH.**—Died at his home near Ottawa, Ohio, Nov. 29, 1908, at the age of seventy-eight years and seven months, Brother James Radabaugh. His days were, in much mercy, extended beyond man's allotted time, and he was privileged to see his descendants to the fourth generation. Almost fifty years ago he heard this message, and accepted the belief of the Seventh-day Adventists, and has since affiliated with this people, being the last surviving charter-member of the Gilboa church. A large congregation testified in silent eloquence to his standing as a friend and neighbor, where, for almost half a century, his one purpose was to live this truth. He leaves a wife, seven sons, and four daughters, who sorrow, yet not without hope. The funeral service, conducted by the writer, was participated in by the resident pastors. A. C. SHANNON.

**PARROTT.**—Departed this mortal life, Dec. 4, 1908, in Battle Creek, Mich., Joseph J. Parrott, aged 76 years, 8 months, and 12 days. The deceased was of Southern stock, the father being a Tennessean, while the mother was of Virginia. Our brother was born in Mendon, Ohio, March 22, 1832. He was one of a family of seven children, all but one of whom have passed away. The malady which removed Brother Parrott was hardening of the arteries. His lifelong companion and five children are now left to mourn. At the call of his country to aid in the Civil War, Brother Parrott enlisted, and was in Regiment 88 of the Ohio Infantry. He served two years in that historic struggle, and was honorably mustered out at the close of the war. His religious experience began in 1870, on listening to a course of Bible lectures by Elder I. D. Van Horn. He was a man of few words, but very conscientious. He realized that this was his last sickness, and though very weak, was conscious to the last. At his request the writer conducted the funeral service at the Grand Army Hall, Elder L. McCoy, of the Sanitarium, assisting. Many old soldiers were in attendance, and the casket was draped with the national flag. At the close, the G. A. R. service was read, and sprigs of green were laid by comrades on the coffin. The bearers were old war veterans. Our service consisted in a quite full historical sketch of the decedent, and in the use of those glowing passages which speak of the resurrection of the righteous dead. G. W. AMADON.



WASHINGTON, D. C., JANUARY 14, 1909

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

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ELDERS G. B. THOMPSON and K. C. Russell are in attendance this week at the Eastern Pennsylvania Conference at Lebanon.

BRETHREN E. R. PALMER, secretary of the Publishing Department, and D. W. Reavis, secretary of the Home Mission Department, have been attending the convention of bookmen and missionary secretaries at Nashville, Tenn., during the past week, and are now attending a similar convention at Kansas City, Mo.

ELDER I. H. EVANS, who has been visiting our mission stations in Honan, China, writes from Hankow, speaking in an encouraging manner of the progress of our work in that region. At the same time word reaches us from Elder L. R. Conradi, at Zanzibar, Africa, stating that he had finished his visit to the Uganda region, and was then on his way to the South African Council at Cape Town.

THE date for the next annual offering for the Religious Liberty Department of the General Conference is Sabbath, Feb. 6, 1909.

SISTER JESSIE V. BOSWORTH, for many years officially connected with the work of the third angel's message, died at Hickory, N. C., on December 26. The REVIEW extends its sympathy to the bereaved relatives and friends. Fuller particulars will be given in our obituary columns next week.

THE following persons have been appointed delegates to the next General Conference by the Australasian Union Conference: J. E. Fulton, superintendent of Malaysia and the East Indies; J. M. Johansen, in charge of the union's book work; Prof. C. W. Irwin, of the Avondale School; A. W. Semmens, medical secretary; Elder Geo. B. Starr; and Miss Hattie Andre.

If any church does not receive regularly the monthly missionary reading containing cheering messages direct from the mission field, much of which matter is not published elsewhere, a request should be sent either to the State conference secretary or to the Mission Board Office, so that the church may have the benefit of these good readings at the missionary meeting on the second Sabbath of each month.

SOME changes and improvements have been planned for our magazines *Life and Health* and *Liberty*, which we hope will contribute toward giving them a still wider circulation during the coming year. *Life and Health* has been enlarged to sixty-four pages to make room for additional departments, and to permit the use of more illustrations without encroaching upon the space devoted to reading-matter. It is the purpose of the management not only to enlarge the size, but also to improve the quality of the magazine. But while the expense of producing the publication is thus increased, the price to agents will be the same. The yearly subscription, however, has been changed from seventy-five cents to one dollar. In view of the present tendency to accept the conclusions of modern science in the place of the revelation made in the Scriptures, it has been deemed advisable to introduce into the magazine *Liberty* a department in which the true relation between religion and science will be set forth, and proofs adduced to show that the claims of science, so far as they contradict revelation, are not well founded. The scope of this new department will include the discussion of some of the latest phases of scientific investigation in the field of

the occult, and in such new departures as the Emmanuel Movement. It is confidently believed that the working out of these plans will be found helpful to those who are circulating these magazines, and will also enable the publishers to bear a more complete testimony for the truth.

THE recent postal agreement, effective since Oct. 1, 1908, between England and the United States, to carry letters at the regular domestic rate, of two cents for one ounce, does not apply to the colonies of either country. The rate of postage from the United States to any of the *British* colonies in the West Indies is five cents for one ounce, and three cents for the second ounce or fraction thereof. To *other* colonies and republics the rate is five cents for each half ounce or fraction thereof. Cuba, Porto Rico, and the Canal Zone have the regular domestic rate of two cents an ounce.

## Missionary Volunteer Convention

A JOINT convention of the Missionary Volunteer societies of the District of Columbia was held at the Foreign Mission Seminary, Takoma Park, D. C., on Sabbath, January 9. A very interesting and instructive program was carried out, in which the young people took a leading part. The giving of the advent message to all the world in this generation was set forth as the primary object of binding our young people together in societies.

The program and the duties of officers and members were discussed in three very interesting papers. The use of the society lessons prepared by the Missionary Volunteer Department was highly recommended. The social problems of our work furnished a topic of interesting and instructive study. One good rule given was, "Never attend any gathering where you are sure Christ can not go with you."

Many lines of work were pointed out for officers and members of Missionary Volunteer societies. These were considered under the subjects of Personal Work, Distribution of Literature, Christian Help Work, Bible Readings and Cottage Meetings, Missionary Correspondence, and Help for Foreign Missions. The interest in this last topic was demonstrated by a donation of about twenty-five dollars for the purchase of a folding organ for the workers in British Central Africa.

In the discussion of the Reading Course and Standard of Attainment the necessity of self-improvement in making our work effective was faithfully pointed out, as well as the great need of educated workers in this cause.

A short consecration service closed the exercises, leaving with those in attendance a new determination, to press onward and upward till the work is done. M. E. KERN.