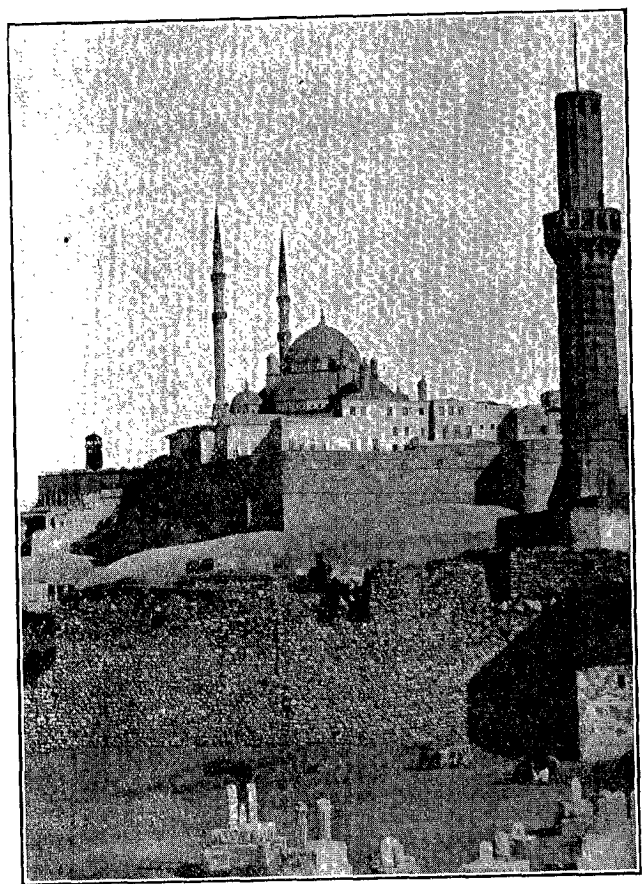


The Advent  
**Review and Herald**  
Sabbath

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No. 4



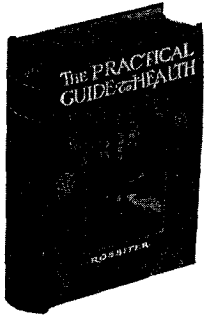
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# THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 28, 1909

No. 4

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## Editorial

FAITHFULNESS in the little things is as pleasing to God as faithfulness in the great things. The former shows the spirit of faithfulness in the individual; the latter shows the fruit of that spirit. So the Saviour could say: "He that is faithful in that which is least is faithful also in much." The little things are easier to slight without that slight being revealed to others; the great things are more conspicuous, and thus furnish an incentive in themselves. Therefore, "whatsoever ye do, do it heartily as to the Lord, and not unto men; . . . for ye serve the Lord Christ."

### A Personal Saviour

THE staunchest infidel believes in the forces of nature and in the legitimate rule of law. The devils believe in much that is true, much that some Christians, even, will not assent to. But it is more than belief in force and law, more than a mere belief of truth itself, that is required to save men. It is more than that that is needed to keep men, even those who have acknowledged allegiance to Christ. Men need a personal experience in the things of God. They need to know what it is to have their sins forgiven, to grasp the hand of Omnipotence when their own strength and courage have proved unequal to the tasks laid upon them. They need to feel the fellowship of the Elder Brother, the humanity of Jesus as well as his divinity,

the clasp of his hand in the times of sorrow and trial. The theory of the best religion, with the personal-experience equation left out, will soon turn into a dead formalism that can not save. Men must know there is a Father's pitying heart in heaven and a Saviour's presence with them in the earth if they are to be truly saved and kept through the tribulations and persecutions that are coming on the world.

### Misrepresenting Christianity in Heathen Lands

THE current number of the *Missionary Review of the World* contains an article entitled "Missionary Responsibility for Government Legislation," written by Dr. W. F. Crafts of this city, to whose name is appended the official designation, "Superintendent of the International Reform Bureau." This article is one phase of the many-sided effort to educate the public mind and to prepare the people to assent to the demand now made in so many quarters for that sort of an alliance between the state and the church which will mean the furtherance of the aims of the church by political means.

It is well known in the mission fields, especially in the far East, that the representatives of the Roman Catholic Church have put forth the most strenuous efforts to seize upon the political machinery of the country, and by this means to gain special concessions and privileges in behalf of the organization under whose direction they labor. With this object-lesson constantly before them, missionaries of other denominations have been constrained to seek no alliance with the government, and to refrain from any attempt to advance their own interests under the pressure of their home government. With a desire to bring about a change, Dr. Crafts writes:—

The hesitation to use in mission fields the powers that were ordained of God for Christian ends, is partly due to a reaction against such abuses as drove the Roman Catholics from Japan and prompted the slaughter of missionaries and converts by the Boxers in China. The sequence in China of missionary and consul and conquest and Catholic courts to shield criminals against civil powers, has naturally led Protestants to do less than is really legitimate in the civic field, which is a part of the everywhere where God is, and where religion, therefore, has a right—aye, a duty—to go.

The legitimate work of the mission-

ary in any field is to preach the gospel of Christ to all classes, making the best use of his opportunities for this purpose. When missionary effort is made the excuse for an interference with properly constituted government, and for wresting from a non-resisting people concessions of a purely political nature, then reproach is brought upon the Christian religion, and a prejudice is justly aroused, which may find vent in a violent uprising. It is instructive, and we might perhaps say humiliating, to read the views of a non-Christian upon this subject. From an article in the *Japan Times* of Tokyo, we take the following paragraph:—

I think I may safely say that Japan has rarely been an open opponent of the Christian religion as such. But she knows all too well how that Western powers, under the pretext of "protecting" their missionaries in the East, have sought to advance their own political ends. It is mainly because Christ has been presented as backing a political power, as a warrior seeking conquest, that he has been opposed. No wonder that Eastern peoples find difficulty in reconciling the preaching of the missionary and the Christ whom he presents with the course of "Christian" nations. State religions, whether "Christian" or Mohammedan, are incompatible with the religion of the Prince of Peace. His teachings were spiritual, his ambitions were only to save men from sin. He came not as the champion of any country, not even his own; his religion was world-wide, not national. His followers were to submit to any government under which they might happen to be placed, obeying its rulers and complying with its laws; but they were to become the partizan supporters of none. For three hundred years the church as a whole followed this rule, and from the fourth century till now there have always been many who have done it; but being considered "heretics" by the state religions, their history has been obscured. That this is clearly the spirit of the pure religion as given by its Founder, admits of little question. That it is the only possible principle on which it can be made acceptable to all countries, and be a world-wide religion, is equally apparent.

In marked contrast with this clear statement of right principles, is the recommendation of Dr. Crafts in the latter part of his article. To quote:—

There is an unusually fine opportunity just now to press upon the governments of Japan and China the full adoption of Sunday rest, now enforced by law in every other of the great civilized nations with which Japan and China claim to rank, France having recently adopted a Sunday law after two full trials of the no-Sunday plan. Japan

long since, and China recently, having gone so far as to make Sunday a *dies non* in public offices and schools, may logically be urged to adopt fully the weekly rest-day for all other workers, save as their work may be that of mercy or necessity. Other Christian institutions of Europe and America having been adopted by both Japan and China, why should they not take to heart that the nations which best observe the Sabbath are the strongest physically, mentally, morally, financially, politically? Let them be shown by a mighty array of facts and testimonies that the physical standard for soldiers, the literacy of the people, the morals, the weekly and annual wage, are all at the highest point where Sunday is protected by law against toil and traffic, including traffic in amusements.

Thus does this apostle of enforced Sunday observance seek to fasten upon non-Christian nations a state-enforced religious observance, for which no sanction can be found in that Book which missionaries present to the heathen as the basis of all authority for the Christian religion. The argument is this: "The nations which best observe the Sabbath are the strongest physically, mentally, morally, financially, politically;" therefore Sabbath-keeping (by which Dr. Crafts means Sunday-keeping) should be enforced by law, even upon those who do not acknowledge the claims of Christianity. It is astonishing that any one can employ seriously such reasoning as this as a ground for the conclusion that missionaries in heathen lands should endeavor to seek to establish Christian observances upon a legal basis. What has already been done in this direction has called out the well-deserved rebuke from a non-Christian which we have already quoted. It is a cause of profound regret that a professed representative of Christianity should urge the use of political means for forcing upon the people an observance which ought to grow out of a personal acknowledgment of God as the Creator and Ruler, and the personal acceptance of Christ as the Saviour. Such methods for the advance of Christianity are a reproach, whether they are adopted in a professedly Christian country or in a heathen land.

### Not There

WHILE our sympathies were being deeply moved for the sufferers by the most disastrous earthquake of history, there was no anxiety lest any of our own people or workers were involved in it. So far as our records go, no representative of this message has ever entered Sicily or those regions of Southern Italy where thousands were suddenly plunged into death.

The papers say that multitudes of people in Italy, their hearts failing for fear, are persuaded that the end of the world

is at hand. But we have never planted a standard in southernmost Italy.

When, a few years ago, the volcano of Mont Pelée, in the West Indies, overwhelmed thirty thousand people in a moment, we were conscious of the fact that no messenger of this truth had ever touched the French Catholic island of Martinique. It lay not far from our own shores, but we never reached it.

Is it not time resolutely to plan to place just the first leaven of truth by the printed page, or at least one witness, in every great division of the many portions of earth as yet unentered? We are strong enough now, surely, at least to blaze a trail of the message through these unentered regions, so that seekers after the truth may find their way to it.

There is much more to be done, it is true, in all the older fields. But as these judgments are breaking over the earth, sweeping away multitudes for whom we have never lifted a hand, the absolutely neglected fields spread their dark dimensions before us in solemn rebuke.

W. A. S.

### The Peace of God

MILLIONS of dollars are being spent every year in the effort to bring about a condition of peace. Austria has offered to pay more than ten million dollars to Turkey in one sum in order to preserve peace between the two nations. The United States paid Spain twenty million dollars in one sum to facilitate the securing and maintenance of peace after taking Cuba, Porto Rico, Guam, and the Philippines out from under Spain's jurisdiction. China agreed to pay "the powers" of Europe and the government of the United States an aggregate of three hundred twenty million dollars to prevent dismemberment of the empire by those nations after the Boxer uprising had been quelled. A palace of peace is now being erected at The Hague, to cost one and one-half million dollars. An international peace congress has been established to bring about the tranquillity of the world. The inhabitants of Chile and Argentina have built a great statue of the Saviour on a peak of the Andes where the borders of the two nations touch, hoping thus forever to forestall war and insure tranquillity. The nations are making new treaties every year to compel themselves to keep the peace.

What the nations are doing on so large a scale and so ineffectually, individuals are attempting on a scale proportionate to their ability. The god of wealth—or the demon of desire—holds before the multitude constantly the dream of happier and more peaceful days when income or possessions are sufficiently increased. They want peace, and to get it, clamber over the ruins of others' hopes and homes, and still see that alluring,

dangerous *ignis fatuus* just beyond their grasp.

Others, ignoring or forgetting the Word, and still seeking peace and soul rest, turn to those who promise both but can give neither. The world is seeking peace, but it wants it in its own way, in its own time, in its own measure, and through a source of its own discovery. They forget that God has never guaranteed peace to any save as a foretaste of heaven—an experience which can be partaken of by none save the children of God. He has not guaranteed even to them any peace save that kind which is able to endure in the very midst of tribulation. Jesus said: "In the world ye shall have tribulation." But he added: "Be of good cheer; I have overcome the world." John 16: 33. He who is of good cheer in the midst of tribulation is enjoying peace. In spite of the tribulation which the Spirit knew would come, he admonishes us thus: "Let the peace of Christ rule in your hearts." Col. 3: 15. Here is illustrated the difference between him that serveth God and him that serveth him not. To the soul anchored in Christ the billows of trouble are not dangerous. To the soul not so anchored every wave of trouble drives him toward soul ruin. Buffeted, but not cast down; tried, but not discouraged; persecuted, but triumphant through the persecution; threatened on every hand, but still resting in a peace that can not be taken away,—this is the experience of the soul surrendered to Christ and regenerated through the influence of the Holy Spirit.

Our Saviour spoke of a class of professed followers of the Word who would accept its teachings gladly, but "when tribulation or persecution ariseth because of the word, straightway he stumbleth." This is the "fair-weather" Christian, who serves God when the skies are clear, the fields green, the crops good, friends abundant, money plenty, and no trouble in sight. Such get no permanent good for themselves out of life's experiences, and are like rotten timbers in a building. When the stress comes, they break, and endanger other portions of the structure.

The heart and purpose of the true Christian are laid bare in the following questions and answers indited by Inspiration: "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in

Christ Jesus our Lord." Rom. 8: 35-39. It was immediately after Paul's stoning at Lystra that he declared to the disciples, "Through many tribulations we must enter into the kingdom of God."

The experience of the Christian is a paradox to the man of the world. To be stoned, and feel no enmity; to be robbed, and take it joyfully; to be reviled, and revile not again; to be whipped and imprisoned, and yet praise God in song and prayer; to be crucified upon a cross, and yet pray for the murderers—these are beyond the comprehension of the unconverted man. He seeks to get peace by removing the things that worry him, or by fighting against those who oppress him. That is the human idea of peace, and the human means of working it out. But it only adds to the confusion of the world.

Our Lord has not permitted Satan to entirely control the affairs of the race. While the world is earnestly longing for peace, and while Satan is putting forth a spurious peace founded in selfishness, that is bringing the world more trouble in the effort to obtain it, our Saviour assures us that there is a true and satisfying peace that men may have even now. Said he: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." John 14: 27. Christ had peace in a tossing boat, while his companions were racked with fears. They had not yet apprehended that peace "which passeth all understanding." To them as yet peace could come only with the removal of the things that seemed against them. But when they had learned in the school of Christ what it means to have the peace of God, they could look for peace and expect peace without any regard to environment or circumstances. Then they could permit the thing that seemed against them to do its office work in shaping their characters, burning away the dross, polishing the jewel. The Spirit taught them, as it would teach us, that "tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is nothing but the possession of the peace of God that will enable us to bring such a glorious result out of the multitudinous tribulations and buffetings of this world. The way we relate ourselves to the experiences of each day is determining whether we are being fashioned in the likeness of the character of Christ, or whether we are seeking peace on the plan of the world, and courting the disappointment that must finally come to all worldly projects.

The Spirit's admonition to us is that we should be "patient in tribulation."

Again: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." That is the condition that will be attained by those who are "accounted worthy to obtain that world." It is no small thing to exercise the patience which true Christian living demands in the midst of all the troublesome tendencies and evil inclinations of this age. "Ye have need of patience," says Inspiration, "that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 36, 37. And "he that shall come" makes this encouraging promise to his faithful followers:—

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

That hour of this world's great temptation is drawing near; the forces of evil that will bring it about are being mustered for the fray; but during all the time of its duration there will be a little band, perfected through tribulation, patient through suffering, kept by the omnipotent arm of the Prince of Peace. Of them he says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They have not poured out wealth to bring peace; they have not confederated with organizations of men to compel peace; they have not disarmed nations to bring it about; but through all their trying experiences they have had the peace of God and exemplified the patience of Christ. It will be worth more than human mind can estimate to be counted a member of that little patient band in that day. C. M. S.

### *Important Meetings in the Southern Field*

A NUMBER of very important and encouraging meetings in the interests of the work in the Southern field have been held at Nashville, Tenn., during the month of January. The first of these to convene was the bookmen's convention. This was attended by the leading workers in the publishing department in the Southern, Southeastern, and Southwestern union conferences. The reports presented by these workers were very encouraging. They showed that a larger amount of our literature has been distributed in the territory represented by these union conferences during the last year than in any previous year. They also show that at the present time there is by far the largest number of well-trained, capable workers engaged in this department of the work that these union conferences have ever had. During the convention, representatives of

this work laid broad plans for its development in the future. All the State conventions are being held early in the year, that the large staff of canvassers may reach their fields at an early date, to press forward their work through the entire year. With the large number of well-trained, courageous workers in the field, the outlook for this branch of our work appears the most encouraging that it ever has in the South. This is the result of years of earnest, persistent effort put forth by the leading men in the field. We are glad to see their faithful services thus rewarded.

Following the bookmen's convention, the Southern Publishing Association held its annual meeting. Our brethren and sisters who have kept a close watch of the development of this association will be greatly cheered to learn that the association was able to report a net gain of a little more than \$10,000 for the year; \$6,674.43 of this amount is the gain in the working operations of the association; \$3,401.78 was donated by friends. During the first years of the history of this association, it sustained a very heavy loss in its operations. But four or five years ago affairs began to improve, and they have been growing better each year. The first gain in operation was for the year 1907, when the office showed a gain of \$688.23. This was encouraging to those who were closely identified with the institution. While we all hoped that the affairs of the institution would still improve, no one expected such splendid results from the operations of the past year. And we are more thankful than words could express for this substantial and encouraging gain. The office is now well-equipped, and has a good, competent staff of workers. The field is well organized, and a large body of successful workers is engaged in the distribution of the literature. The prospects for the present year seem the brightest of any in the history of the association.

In connection with the meetings of the publishing association, there was held a general council of the Southern and Southeastern union conferences. Many important matters relating to the division of the territory and the development of the work in its various departments were considered; and broad, aggressive plans were laid for the progress of the work in the South. Elder G. A. Irwin, who, during the past year, has acted as president of the Southern Union Conference, and chairman of some of the institutional organizations, retired from the field, and Elder C. F. McVagh was chosen to take his place. Brother McVagh has been vice-president during the past year, and has become well acquainted with conditions throughout the South. The work is surely moving forward in that part of the field. A

number of good workers have been transferred from Northern conferences to different conferences in the South during the year 1908. The division of the field has provided more burden-bearers, thus increasing the number of workers. And yet more should be done by our Northern conferences for the South. There are many large cities ready for the message; but the conferences in which they are located have not the laborers necessary to enter these cities. The people in the South respond as readily to this message as do the people in any other part of the country. What is needed is a large number of capable men and women to give the message.

As one traces with care the development of the work in the South during the last eight years, he can but feel to rejoice over the progress that has been made. For years our dear Brother Butler, president of the Southern Union Conference, labored untiringly for the enlargement of the work. It was a long, hard pull, but each year recorded advancement, until now there is a steady and very perceptible progress, and the outlook is cheering. Elder McVagh, president of the Southern Union Conference, and Elder W. A. Westworth, president of the Southeastern Union Conference, are supported by loyal, earnest men, whose hearts are set to carry forward the work against all difficulties and obstacles. Our Northern conferences should continue to share their laborers and means with these conferences until there is a more equal distribution.

Good reports were presented by those in charge of the principal schools in the South. The attendance is good, and the students are taking a deep interest in their work. The Nashville Sanitarium has been passing through difficulties; but it is believed that these are being overcome, and that the institution will soon enjoy its share of prosperity.

For all these blessings we thank God, and take courage. Let us remember our work and workers at the throne of grace.

A. G. DANIELLS.

## Note and Comment

### Forecasting Union

In an editorial on the Federal Council of Churches, the *Independent* speaks hopefully of a probable union between Protestants and Catholics. We quote:—

To be sure, Protestants are by themselves, and the Catholics by themselves, but the breach between the two is surely not so wide as it was fifty years ago, and a truce is already in sight. We saw it when the Presbyterian Church dropped from its confession of faith its denunciation of the Roman Church as Antichrist; and in a multitude of places the two bodies work together for reforms. What is called in New Jersey

the Bishops' law was drawn up by a Catholic and a Protestant bishop to restrain the liquor nuisance. Only a few of the Catholic journals speak sneeringly of the meeting in Philadelphia. On both sides it is becoming clearer that the believers in the Christ must not waste the strength in fighting one another which ought to be spent in advancing the kingdom of God.

That which only a few years ago was regarded as altogether improbable, if not altogether impossible, is now viewed as "already in sight." Believers in this advent movement have foreseen this as a fulfillment of prophecy, and the evidence is now constantly becoming clearer that their interpretation of the prophecy is correct.

### A Hint From Rome

A SIGNIFICANT hint was thrown out recently in Rome, whose evident intent was to involve President-Elect Taft in dealings with the head of the Catholic Church. There has been an agitation in this country for some time, the purpose of which was to influence the pope to appoint Archbishop Ireland as the second American cardinal. It was this agitation, or what grew out of it, that resulted some time ago in the recall of United States Ambassador Storey, and the appointment of another to take his place, while the papers were filled with the published correspondence of President Roosevelt and the ambassador. Concerning the matter a Rome correspondent of the *New York Herald* cables his paper as follows:—

The *Herald* correspondent is in a position to say that never before were the chances of Archbishop Ireland's becoming the second American cardinal so strong as they are to-day. The president-elect is a warm personal friend of the archbishop, and this fact is now urged by the admirers of Mgr. Ireland as an additional reason for giving him a seat in the senate of the church, and if the president-elect will express a desire to have this honor bestowed on the archbishop of St. Paul, the appointment is as good as certain.

The question naturally arises, What has President-Elect Taft, or any other American official, to do with the pope's appointment of a cardinal in the United States or anywhere else? Why should the friendship of the president-elect for a Catholic archbishop be used as a lever of influence with the Vatican unless it be the purpose of those using it to give the Catholic Church greater influence with the chief executive of the nation? And why should the pope yield to a non-Catholic "request" while refusing to yield to similar requests from influential members of his own church, unless out of that yielding he expected an advantage which could not otherwise be obtained? It is the age-old scheme of entangling state officials with the operations of the

church, that the influence of such officials may be made much of in other plans. There is no intimation that Mr. Taft will act upon the suggestion, but the way is open, the invitation to do so is extended, and some day it will be done. Were a Catholic in the presidential chair, however, instead of his being invited to make suggestions to the Vatican, suggestions would be made by the Vatican to him, and he would be expected to carry them out.

### A Voice From Peru

THE attention of the public is now being called in an emphatic way to the subject of religious liberty. President Roosevelt's letter on this subject, and the replies which have been made thereto, have awakened wide-spread interest, and have called out a varied discussion in representative publications. Some leading Roman Catholics have taken occasion to declare the devotion of their church to the principles of religious liberty, and to claim the credit for much of what has been done in defending these principles. It therefore seems proper to refer to some current history upon this subject. As indicating the degree of religious liberty which prevails in countries where Roman Catholics are in control, and which would doubtless prevail in any country where they could gain control, we quote a paragraph from a recent article by a missionary in Peru. He thus speaks from actual experience:—

At first, our very presence aroused a storm of indignation among the priests, but they thought they had only to draw the attention of the authorities to the fact, and to quote Article 4, in order to have us immediately expelled. This actually happened in Cuzco in 1895. The bishop quoted the law to the prefect, said our presence was a menace to the Catholic Church, and called upon him to protect it by expelling us. The prefect complied, although having no precedent in the history of Peru to act upon. Later, the supreme court of Lima decided that, as no public propaganda had been proved, the expulsion was illegal. An indemnity was paid, and we returned to Cuzco. Then came the question of Bible-selling, and the announcement of our meetings by hand-bills, posters, and in newspapers. This surely was public propaganda, and in some cases it was prohibited by the local authorities. However, the press took up the matter, and the highest legal authorities declared that, having permitted the Bible to come into the country, its circulation could not be hindered in any way. As regards the advertising of the meetings, they were not necessarily for worship, and only public worship was prohibited by the law.

That liberty which the Roman Catholic Church enjoys in Protestant America it refuses to grant to Protestants in Catholic countries. This demonstrates the insincerity of its claim that it is a conserver of religious liberty.

## 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.

### The Rest Beyond

MARY V. NOWLIN

BENEATH the shades of Elim I am resting,  
And drinking of its many waters sweet;  
Not thinking of the burning dread to-morrows,  
Nor of the desert sands that wait my feet.

What though the desert stretches far before me,  
As pathless as the ocean, and as wide!  
I rise to follow on where'er He leadeth,  
O'er trackless waste or on the silver tide.

What though to Rephidim I come all thirsty,  
And find no water in that barren land?  
My parched tongue shall only ever praise him,  
While I recline or march at his command.

When Rephidim and Elim and the desert  
Shall all be past, with all my wanderings,  
And Jordan's dark and turbid waters holden,  
I'll cross and drink from Canaan's crystal springs.

There will I rest my feet, and quench my thirsting,  
And sing the praise that all my being fills,  
That always I shall be with my Beloved,  
When I have reached "the everlasting hills."

With this hope set before, what matters Marah,  
Or Rephidim, or burning desert sand,  
Or a brief journey through a land of sorrow,  
That brings us over to the promised land?  
*Takoma Park, D. C.*

### A Message to Our Churches

MRS. E. G. WHITE

I AWOKE from my sleep last night with a great burden upon my mind. I was delivering a message to our brethren and sisters, and it was a message of warning and instruction concerning the work of some who are advocating erroneous theories as to the reception of the Holy Spirit, and its operation through human agencies.

I was instructed that fanaticism similar to that which we were called to meet after the passing of the time in 1844 would come in among us again in the closing days of the message, and that we must meet this evil just as decidedly now as we met it in our early experiences.

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange and eventful history

is being recorded in the books of heaven, — events which it was declared should shortly precede the great day of God. Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads.

The world is now realizing the sure results of transgression of the law of God. His work of creation completed, the Lord rested on the seventh day, and sanctified the day of his rest, setting it apart as the day which man should devote to his worship. But to-day the world at large is utterly disregarding the law of Jehovah. Another day has been instituted in the place of God's day of rest. The human agent has set his way and his will against the positive teachings of the Word, and the world is plunged in rebellion and sin.

This work of opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held.

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him.

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the first great apostate.

Satan represents himself as the prince of the kingdom of this world, and it was in this character that he approached Christ in the last of his three great temptations in the wilderness. "If thou wilt fall down and worship me," he said to the Saviour, "all these" — pointing to the kingdoms of the world which Satan

had caused to pass before Jesus — "will I give thee."

Christ in the courts of heaven had known that the time would come when the power of Satan must be met and conquered if the human race was ever to be saved from his dominion. And when that time came, the Son of God laid off his kingly crown and royal robe, and clothing his divinity with humanity, came to the earth to meet the prince of evil, and to conquer him. In order to become the advocate of man before the Father, the Saviour would live his life on earth as every human being must, accepting its adversities and sorrows and temptations. As the Babe of Bethlehem, he would become one with the race, and by a spotless life from the manger to the cross he would show that man, by a life of repentance and faith in him, might be restored to the favor of God. He would bring to man redeeming grace, forgiveness of sins. If men would return to their loyalty, and no longer transgress, they would receive pardon.

Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength he would bear all the temptations that Satan could bring against him, and yet keep his soul untainted by sin. And this power to overcome he would give to every son and daughter of Adam who would accept by faith the righteous attributes of his character.

God loved the world so dearly that he gave his only begotten Son that whosoever would accept him might have power to live his righteous life. Christ proved that it is possible for man to lay hold by faith on the power of God. He showed that the sinner, by repentance and the exercise of faith in the righteousness of Christ, can be reconciled to God, and become a partaker of the divine nature, overcoming the corruption that is in the world through lust.

To-day Satan presents the same temptations that he presented to Christ, offering us the kingdoms of the world in return for our allegiance. But upon him who looks to Jesus as the author and finisher of his faith, Satan's temptations have no power. He can not cause to sin the one who will accept by faith the virtues of him who was tempted in all points as we are, yet without sin.

"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 repents of his sin and accepts the gift of the life of the Son of God, can not be overcome. Laying hold by faith of the divine nature, he becomes a child of God. He prays, he believes. When tempted and tried, he claims the power that Christ died to give, and overcomes through his grace. This every sinner needs to understand. He must repent of his sin, he must believe in the power of Christ, and accept that power to save and to keep him from sin. How thankful ought we

to be for the gift of Christ's example!

Profound theories and speculations of human creation may abound, but he would come off conqueror in the end, must be humble enough to depend upon divine power. When we thus grasp the power of Infinity, and come to Christ, saying, "In my hand no price I bring; simply to thy cross I cling," then divine agencies can co-operate with us to sanctify and purify the life.

Let no one seek to evade the cross. It is through the cross that we are enabled to overcome. It is through affliction and trial that divine agencies can carry on a work in our lives that will result in the love and peace and kindness of Christ.

A great work is to be accomplished daily in the human heart by the study of the Word. We need to learn the simplicity of true faith. This will bring its returns. Let us seek for decided advancement in spiritual understanding. Let us make the precious Word the man of our counsel. We need to walk carefully every moment, keeping close to the side of Christ. The spirit and grace of Christ are needed in the life, and the faith that works by love and purifies the soul.

We need to understand clearly the divine requirements that God makes of his people. The law, which is the transcript of his character, no one need fail to understand. The words written by the finger of God on tables of stone so perfectly reveal his will concerning his people that none need make any mistake. The laws of his kingdom were definitely made known, to be afterward revealed to the people of all nations and tongues as the principles of his government. We would do well to study those laws recorded in Exodus 20 and in the thirty-first chapter, verses 12-18.

When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death.

### Shall We Colonize?

C. H. BLISS

I RECEIVED a letter a few days ago from a good brother, saying that he thinks of joining the Seventh-day Adventist colony now locating in —. He speaks of others who think of going. Many have already gone. Now, is this right? Shall a large number of Seventh-day Adventists select a location and form a colony, and isolate themselves from the world? Are we not told to come out from the world and be separate?—True; but are we not also told to go into all the world and preach the gospel? and is not the third angel's mes-

sage the gospel that is to go to every kindred, nation, tongue, and people? And how shall this be done without the help of our lay brethren? God has given us a special message to this generation—to the world; and all, both old and young, are to take part in some branch of this work. God has placed this burden upon us. Now shall we, like Jonah, flee away from the very place where God wants us? or, like ancient Israel, hide our lamp under a bushel, and get away in some lonely place where we have no opportunity to work for God?

As many as twelve or fourteen of our churches have been broken up in the last few years in one of our smallest conferences by removals. If these brethren have been led by the Spirit of God into new fields to work for the advancement of this message, we can not complain. But now several of our conferences are being weakened by removals brought about by the circulation of literature presenting in glowing colors the advantages of "securing homes in a Seventh-day Adventist community, in the Southwest, where all can have church and school privileges, and worship God unmolested."

Now, my brethren, in all candor, let me ask, Is this the call of God? Shall we retreat to some lonely place where our opportunities for work are very limited? Shall we sell our homes and lands, and at high prices purchase land in sections where there is no rain, and thus put money into the hands of land speculators, with no certainty of any material returns? The writer knows several who have tried this, and repented too late.

*Lovington, Ill.*

### Does a Disappointment in Connection With a Work Prove It to Be an Error?

GEORGE I. BUTLER

THE fact that the advent believers expected the Lord to come in 1844, and that he did not come, settles the question in the minds of multitudes that the whole movement was fanaticism and a humbug; that God had nothing to do with it; and that all the believers in it were a set of dupes. Learned doctors of divinity, and the great masses of the popular churches, have so regarded it since the passing of the time. Are they right in such conclusions? The coming of the Lord Jesus Christ the second time is certainly taught in many places in the Bible. It will be an event of the greatest possible importance to the whole human family. Nothing can exceed it in interest. The message telling the world of the coming of this event must evidently be a matter requiring time. A whole generation would be none too long for this message to do its work.

The mistake of the Adventists in 1844 is very easy of explanation. As we have seen, the termination of the twenty-three hundred year-day period is fixed to the year 1844. There can be no mistake

about that; for the good reason that to change the date of the beginning of that period from the going forth of the decree to restore and build Jerusalem by Artaxerxes, 457 B. C., to some other date, would literally disarrange all the other events included in the prophecy; but with that date, there is perfect harmony throughout.

The prophecy did not say that Christ would come at the close of that prophetic period. It did say that the sanctuary would be cleansed (or "justified," margin). The Adventists then believed the earth to be the sanctuary,—a belief without the support of a single text of Scripture. Supposing the earth to be the sanctuary, they expected it would be cleansed by fire, and so supposed that Christ would come at that time. This was their mistake. Yet not one of their learned opponents ever discovered the mistake. After the time passed, and the great disappointment came, in the careful, prayerful study of the Scriptures the whole glorious subject of the sanctuary opened up to their minds. They learned that the true sanctuary is in heaven, that God himself has made it, and that Christ has ministered in its first apartment about eighteen hundred years, as our High Priest after the order of Melchizedek. But in 1844 his place of ministry changed to the most holy place, to close up the final period of man's probation. Then a flood of light illuminated the whole subject of God's plan of redemption, and the final work of its closing scenes. They saw clearly that the first angel's message, proclaiming the hour of his judgment, had been given, and that Christ's last work in the heavenly temple is now in progress,—the final investigative judgment preceding his coming to execute the decisions of that judgment; and that a great work is to be wrought in fulfilment of the third message, the last of the most solemn series of the three angels' messages of Rev. 14:6-12. Then the great movement was clearly before them, which has already extended to the ends of the earth, and numbers a hundred thousand believers.

We now wish to consider briefly the idea that a disappointment necessarily demonstrates that any important work connected with it is a failure. Let us illustrate, first, by a great engineering project,—the building of the ship canal across the Isthmus of Panama. For ages the desirability of such a canal was most evident. It was a great undertaking, necessarily costing hundreds of millions. First the French under DeLesseps, the great man of the Suez Canal opening, undertook the task. Millions were spent. A terrible disappointment occurred. The undertaking was an ignominious failure. The great man died with a sad heart, and the work stopped. The French gave it up. Was the whole scheme a failure?—By no means. The United States of America took it up, and now everybody expects it will be a success.

Let us notice Bible illustrations. To carry out his great designs and educate and discipline a people to uphold his



work in the earth till Christ, the light of the world, should come, God caused Israel to go down into Egypt. They remained there for centuries. They were oppressed, and became a race of slaves under a bondage worse than the African slavery in this country. But God proposed to deliver them, and place them in their native land. He raised up Moses. He revealed his almighty power with a strong hand and a stretched out arm, till at last all Egypt was glad to see them depart. Several million strong, they crossed the Red Sea triumphantly, and came to Sinai. God there revealed himself to them in a wonderful way, gave them his law, and fed them miraculously forty years. The journey from Mount Sinai to the promised land was only eleven days (Deut. 1:2), but they were forty years in reaching the promised land. Why?—Because of their rebellious spirit, their lack of faith, their Egyptian ways, and their stiff-necked disobedience. Only two of that vast host of adults who crossed the Red Sea ever entered Canaan. Don't you suppose this was a most grievous disappointment?—Yes, it was. But was the whole thing a failure?—Far from it. When Israel learned the lesson of obedience, and were fit to be entrusted with such a land, flowing with milk and honey, they victoriously succeeded.

Elijah was one of the grandest prophets God ever raised up. He mourned because of the backslidings of Israel, most of whom had gone into idolatry. Because of their sins, God sent a famine. For years no rain fell, the streams dried up, the cattle perished, and it was a time of great anguish. Elijah remained hidden. The king hunted for him in all kingdoms. At last he showed himself to the king. All Israel were summoned to Mount Carmel. Hundreds of the prophets of Baal were in attendance, and a test was made to ascertain who was the true God. The God who should answer by fire was to be recognized as the true God. All day long the prophets of Baal prayed and cried to their god, but there was no answer. Finally an altar to the God of heaven was erected; the sacrifice was laid upon it; barrels of water were poured over it, so that all could see there was no deception; Elijah prayed, and fire from God descended, consuming the sacrifice, licking up the water, and consuming the very stones. All the people shouted, "The Lord, he is the God; the Lord, he is the God." It was a wonderful triumph. All the prophets of Baal were killed, and Elijah was almost enraptured at this glorious victory. He prayed, and a great rain fell, watering the whole country. Filled with hope and courage, he ran before the chariot of Ahab many miles. He doubtless thought that all Israel would turn to the worship of God. Jezebel sent him a message declaring that his life should be taken before the morrow passed. Elijah fled for his life, far away to Mount Sinai. His heart was nearly broken. He prayed that he might die, and seemed to give up all hope. How

terrible was the disappointment of this valiant servant of God! But was his work a failure?—Ah, no. The great reformation was carried on triumphantly by Elijah, and by Elisha, his assistant, and became a great success; and Elijah went up to heaven in a chariot of fire.

At the close of our Saviour's ministry, upon his last visit to Jerusalem just before his crucifixion, he sent his disciples to get a colt, and upon this humble beast he rode into the city. It was a triumphant ride. Wonderful fervor filled the hearts of his disciples. They began to shout, "Hosanna; Blessed is he that cometh in the name of the Lord." With their garments and beautiful palm branches they carpeted the very ground over which he rode, thus showing honor to their king; for they thought that he, the Son of David, was to take the kingdom and reign as king upon the throne. This had been their hope, and they felt sure that the auspicious moment had come. The Pharisees were enraged. They could not silence the disciples, and they did not know what to do but ask Jesus to rebuke them for thus honoring him. Consider the remarkable words spoken by our Saviour in reply to this demand: "If these should hold their peace, the stones would immediately cry out." Luke 19:40. Were Christ's words true? Why did he say them?—Because a prophecy given some five hundred years before this event had foretold that these disciples should thus shout. The prophet had said: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. Surely God was in this shouting. He had plainly foretold it. His word must be fulfilled, even if he had to give voices to stones. What a wonderful evidence of how God and Christ regard prophecy, which so many proud professors to-day depreciate and despise. Note another fact: these very disciples who shouted and fulfilled that prophecy, labored under a mistaken conception of what was about to happen. They thought that Christ was to mount the throne of David then and there, but instead he was to be nailed upon a cross of wood, and die as an impostor.

Was there ever a greater disappointment than that which the disciples then endured? It is quite evident they were in danger of giving up their faith. Peter said, "I go a fishing," returning to his old occupation. Others went with him. But the risen Christ soon corrected their views. When he gave Peter his work of feeding his lambs and sheep, then the great work of the gospel began gloriously.

Ah, no! Disappointments prove little; they tend to cast aside the weak and faint-hearted, to humble the believer so God can work through him, and to pave the way to a glorious success. So it was in 1844. Many of the weak and self-confident dropped out. The true believers carefully studied, prayed, saw the

truth more clearly, cast aside their errors, and went on with their grand work with greater clearness and power than ever. And thus the work is going to-day. Said the angel, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." We are now in the very closing days of this great work of warning the world of Christ's second coming.

*Bowling Green, Fla.*

## Support of Gospel Workers

(Continued)

WILLIAM COVERT

The Lesson

ABRAHAM'S disposition of the recovered spoils shows the good conscience of the patriarch on the subject of tithing, and the whole narrative clearly proves that the tithing system was well understood and was practised by the Lord's people in those early times. It also shows how Abraham rebuked the king of Sodom and his people for not paying tithe on their property before their war with the neighboring tribes. And does not this incident of ancient history indicate that, since God then held kings and their people to be under obligation to pay tithes, all people and rulers to-day should pay tithes?

*Abraham's Faithfulness an Example for Us*

The fact that Abraham paid tithes to Melchizedek is used by Paul to show that the paying of tithes should yet be practised by the Lord's people. His teaching is that in paying tithes to the Lord's priest, the tithe so paid is received by our High Priest, Jesus Christ. He says that men here who "die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7:8.

Since Christians are all children of God by faith in Jesus Christ (Gal. 3:26), and also of the seed of Abraham according to the promises of God made to the patriarchal fathers (Gal. 3:29), it follows that they will pay tithes, as Abraham did, because Jesus says that those who are the children of Abraham will "do the works of Abraham." John 8:39. Thus it is shown that Christians should be tithe-paying people. This is further shown by the fact that Christ is a priest after the order of Melchizedek (Heb. 7:17), and that the priesthood of Melchizedek was supported by the tithes (Heb. 7:2-6), and, too, that Christ should receive the tithes of his people. Heb. 7:8.

*Jacob a Tithe-Payer*

Jacob, the father of the twelve tribes of Israel, vowed that he would tithe all that should come into his possession. He said: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: . . . and of all that thou shalt give me I will surely give the tenth to thee." Gen. 28:20-22.

Jacob's vow is further evidence of the

ancient practise and faithfulness of the patriarchs in paying tithes. And judging from the manner in which the subject is treated by these men of primitive times, we conclude that the practise and the teaching regarding it were handed down from the Creator and Redeemer through Adam to his posterity.

*A Testimony From the Lord*

In speaking of the tree of knowledge of good and evil and of its purpose, the spirit of prophecy says: "This tree God reserved as a constant reminder of his ownership of all. . . . So it is with God's claims upon us. He . . . requires that one tenth shall be faithfully laid aside for his work. . . . By faithfully obeying this requirement, we acknowledge that all belongs to God."—*Testimonies for the Church,* Vol. VI, page 386. "This distinct arrangement was made by Jesus Christ himself."—*Ibid.*, page 384.

*Taught by Moses to Israel*

The descendants of Levi, the third son of Jacob and Leah, were chosen to bear the chief burden of priestly and evangelistic work; and for this reason arrangement was made for their support from the tithe of Israel. And upon this point the Lord said to Moses: "And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting." Num. 18:21, A. R. V. The Lord, in speaking of the sacredness of the tithe, said, by the mouth of Moses: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. . . . And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah." Lev. 27:30-32.

No man ever had any permission or any right from divine authority to use the tithe or any part of it in his own business. Since the fall, it has always been the Lord's, and the Lord says that the man who uses the tithe for himself is robbing God.

Christ has spoken very definitely about the tithe. He said: "Ye tithe the mint and anise and cummin, and have left undone . . . justice, and mercy, and faith: but these ye ought to have done [ought to have exercised justice, mercy, and faith], and not to have left the other [the payment of tithe] undone." Matt. 23:23.

*Who Falls to See It?*

But notwithstanding the fact that much has been said in the Bible about the duty of tithing, some claim they can not see that it is required. In response to this excuse the spirit of prophecy has said: "Those who claim that they can not see this to be their duty, reveal to the heavenly universe, to the church, and to the world, that they do not want to see this plainly stated requirement. They think that by following the Lord's plan, they would detract from their own possessions."—*Testimonies for the Church,* Vol. VI, page 387.

That one in debt to his fellow man is under obligation to pay his tithes to

God, is evident from the following: "He is a debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserve fund in paying debts to human beings. 'Unfaithfulness to God' is written against his name in the books of heaven. He has an account to settle with God for appropriating the Lord's means for his own convenience."—*Ibid.*, page 391. And again: "The tithe you have withheld I reserved for the support of my servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your own desires, you have robbed souls of the light which I made provision for them to receive. You had opportunity to show loyalty to me, but you have not done this. You have robbed me; you have stolen my reserve fund. 'Ye are cursed with a curse.'"—*Ibid.*, page 387.

Chicago, Ill.

(To be continued)

### Nearing the End

R. D. QUINN

As far back as the time of Christ, men were living in the latter days, as compared to the whole period of this world's history. The outpouring of the Holy Spirit on the day of Pentecost was interpreted by the apostles as being in fulfillment of a last-day prophecy. Later, Peter declared, "The end of all things is at hand." Four thousand years were already in the past, and he was nearing the end. Martin Luther was persuaded that the day of judgment was not distant more than three hundred years in his day, and that the end of all things was near.

At the close of the great papal persecution occurred the darkening of the sun, the first of those remarkable signs that Christ foretold would just precede his second coming. The year 1798 marked the beginning of the end, and the angel of Revelation 10 declared that there should be delay no longer. The great advent movement under the first and second angels' messages, threw a flood of light upon the world; but the end was not yet. We are now seventy-five years this side of the falling of the stars, the last of those signs by which we were to know that he is near, "even at the door." When we consider the whole period of human probation of nearly six thousand years, and compare it with the few brief years that still remain of the last generation, how forcible is the conviction that the end is very near!

But still, while it is true that the coming of Christ and the end of this world are very near, in the development of God's work there is something still nearer than the end, and that is the close of probation; for Christ will not come until after probation closes. The preaching of the third angel's message to all the world for a witness precedes the close of probation; and in the very nature of things it can be seen that nothing less than the outpouring of the Spirit in pentecostal power will ever prepare the

church of God to finish the gospel work in the few years we have left of this generation. Therefore the outpouring of the Holy Spirit without measure upon the people of God is nearer than the actual completion of the preaching of the message to all the world. But when we consider that the promise of the Spirit, the greatest of New Testament blessings, is given on condition that we keep his commandments, and that "none can share the refreshing unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action," we find that the thing that is nearest to every one who expects to share in the last great work is Christian perfection. When that condition is reached, and we have become laborers together with him, God will pour out his Spirit upon us for service. This will enable us to carry the gospel quickly to every nation, kindred, tongue, and people.

Soon every one will have decided his eternal destiny. The work of the judgment will close, Christ will come, and the righteous will be taken home.

I do not see how any of us can face this situation, without being deeply impressed with the call that is in the very situation itself. The question is, How much longer can we delay the message, and still see its close in this generation? There must be a new experience. There must be a vitalizing power of the Spirit of God upon the Lord's servants, or the situation is hopeless.

In view of the responsibility that rests upon every one who knows the truth, to make it known to others, every one must say that nothing less than the absolute and unqualified surrender of our lives and our means to God in loving service will meet the demands of the hour.

Bozeman, Mont.

### The Greatest Reconciliation

—No. 1

God's Justice and Mercy Reconciled

W. E. HASKELL

If God is love, why must sin be punished? and why must the penalty be death? and if death, how can sin be punished and the sinner still live?

God's law is an infinitely perfect way for our highest good. Because it is perfect, it contains all good and no evil.

Then the ways outside of, and apart from, God's way and law, are all evil. God's way is righteousness; all other ways are sin. The freedom of choice—a gift of God's love—makes possible the highest joy and blessing by enabling all to choose God's way because of love to him. But it involves the risk of sin—of choosing our own way in opposition to his. For the wrong choice—sin—there is absolutely no reason or excuse possible. Could a true reason or good excuse be given, it would cease to be sin.

Sin is the cause and source of all evils—the parent of all curses. "Sin, when it is finished, bringeth forth death." Death is a natural, inevitable conse-

quence of its operation. And yet because in God's wise plan, all, from the least to the greatest, sinners as well as saints, have an influence, there is a power in the example of one sinner, of even one sin, that tends to lead others in the same evil way. So sin is like a terrible disease, contagious and malignant; like a fearful monster seeking to destroy the children of God. Thus Satan, the author of sin, is represented as a great dragon.

Yet the nature of sin is such that the creature of himself can not discern the end, the full danger, thereof. The first step leads so imperceptibly to the final ruin that only the infinite mind of the Creator could foresee the awful consequences. "It is not in man that walketh to direct his steps." Only as God's children trust and obey their Father's guidance can they walk in safety.

The power of example may be seen in the likes and dislikes of children, in their joys and sorrows, in their ambitions and ideals, in their inclinations toward right and wrong.

Just as the earliest attitude of children for or against that with which they come in touch is shaped by their parents' attitude toward those things; so before the infinite evil and danger of sin, God's creatures are but as children whose attitude toward sin and righteousness would be most influenced by the example of their Heavenly Father. The child of God obtains his clearest view of the exceeding evil and danger of sin through the clear and full revealing of his Father's attitude toward the same. So, should God merely advise and protest against sin, and yet let it pass unpunished, he would come short of exerting his full power and influence against the evil—would veil and misrepresent his true attitude. Guided and influenced by such an example, his children would have occasion to think that, after all, God does not greatly care if they do choose their own way; that surely there could be no special advantage in their obedience, nor harm or danger in their disobedience. And so in time all would be exposing themselves to the deadly pestilence, would be venturing into the grasp of the awful monster—sin.

If God did not love his children, he would not care if sin did destroy them; but his love for them is manifest in his hatred of sin. As his love for them is infinite, so his hatred of sin must be infinite. The penalty for sin is the channel through which he reveals his infinite hatred thereof. It is the expression in full of his true attitude toward sin. God's children need this as a guide, as a protection.

The punishment of sin is therefore an expression of God's love. It is God's danger signal, and is absolutely essential to the good and safety of God's great family.

Love necessitates the punishment of sin. The greater the love, the more certain will be the punishment for iniquity. God would cease to be perfect in love did he let even one sin pass unnoticed

and unpunished. But what would be the only just and fitting punishment of this greatest evil?

As the monster sin—the contagious pestilence—would destroy those whom God loves, love, in their defense, must destroy sin. So the wages of sin, the penalty for the transgression of God's holy, perfect law, is death.

*Brayton, Tenn.*

### The Decalogue

G. B. THOMPSON

It is related of an eminent lawyer that he was led to renounce infidelity, and become a believer in Christ, through a study of the decalogue. Speaking of this wonderful law, he said: "I have been looking into the nature of that law; I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better. Sir, I can not; it is perfect. . . . I have been thinking, Where did Moses get this law? I have read history. The Egyptians and the adjacent natives were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never made a code of morals like this. Where did he get it? He could not have soared so far above his age as to have devised it himself. It came down from heaven."

Here we have an illustration of the truthfulness of the words of the psalmist when he declares that "the law of the Lord is perfect, converting the soul." This law did not indeed originate with man. The great original is in heaven, in the most holy place of the sanctuary, and will be the standard by which all will be judged at the last day.

*Takoma Park, D. C.*

### Some Teachings Condemned by Rome

[The following propositions are taken from "The Syllabus of the principal errors of our time, which are stigmatized in the consistorial allocutions, encyclicals, and other apostolical letters of our most holy father, Pope Pius IX." In reading these propositions, it should be remembered that the statements therein made are condemned as false. In other words, those who hold to the views expressed in these propositions are anathematized as maintaining heretical doctrines. As Rome never changes, the doctrines condemned by Pope Pius IX are still under the anathema of the church, and those therefore who advocate as true the principles contained in these propositions are necessarily under the ban of the church. The study of these propositions, will therefore show the present attitude of Rome toward some of the fundamental doctrines of Protestantism.—Ed.]

15. EVERY man is free to embrace and profess the religion he shall believe true, guided by the light of reason. (Apostolic Letter "Multiplies inter," 10th June, 1851; Allocution "Maxima quidem," 9th June, 1862.)

17. We may entertain at least a well-

founded hope for the eternal salvation of all those who are in no manner in the true church of Christ. (Allocution "Singulari quadam," 9th December, 1854; Encyclical Letter "Quanto conficiamur," 17 August, 1863.)

18. Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church. (Encyclical Letter "Nocit et Nobiscum," 8th December, 1849.)

19. The church is not a true, and perfect, and entirely free society, nor does she enjoy peculiar and perpetual rights conferred upon her by her divine Founder, but it appertains to the civil power to define what are the rights and limits within which the church may exercise authority. (Allocution "Singulari quadam," 9th December, 1854; "Multis gravibusque," 17th December, 1860; "Maxima quidem," 9th June, 1862.)

23. The Roman pontiffs and ecumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals. (Apostolic Letter "Multiplies inter," 10th June, 1851.)

24. The church has not the power of availing herself of force or any direct or indirect temporal power. (Apostolic Letter "Ad Apostolicas," 22d August, 1851.)

27. The ministers of the church and the Roman pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs. (Allocution "Maxima quidem," 9th June, 1862.)

47. The best theory of civil society requires that popular schools, open to the children of all classes, and generally all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age. (Letter to the Archbishop of Fribourg, "Quum non Sine," 14th July, 1864.)

54. Kings and princes are not only exempt from the jurisdiction of the church, but are superior to the church, in litigated questions of jurisdiction. (Apostolic Letter "Multiplies inter," 10th June, 1851.)

55. The church ought to be separated from the state, and the state from the church. (Allocution "Acerbissimum," 27th September, 1852.)

77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the state, to the exclusion of all other modes of worship. (Allocution "Nemo vestrum," 26th July, 1855.)

78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship. (Allocution "Acerbissimum," 27th September, 1852.)



### Let Us Be Kind

LET us be kind;  
The way is long and lonely,  
And human hearts are asking for this  
blessing only—

That we be kind.

We can not know the grief that men  
may borrow,  
We can not see the souls storm-swept  
by sorrow,

But love can shine upon the way to-day,  
to-morrow—

Let us be kind.

Let us be kind;  
This is a wealth that has no measure,  
This is of heaven and earth the highest  
treasure—

Let us be kind.

A tender word, a smile of love in meet-  
ing,

A song of hope and victory to those  
entreating,

A glimpse of God and brotherhood while  
life is fleeting—

Let us be kind.

Let us be kind;  
Around the world the tears of time are  
falling,  
And for the loved and lost these human  
hearts are calling—

Let us be kind.

To age and youth let gracious words be  
spoken,

Upon the wheel of pain so many weary  
lives are broken,

We live in vain who give no tender  
token—

Let us be kind.

Let us be kind;  
The sunset tints will soon be in the  
west,  
Too late the flowers are laid then on the  
quiet breast—

Let us be kind.

And when the angel guides have sought  
and found us,

Their hands shall link the broken ties of  
earth that bound us,

And heaven and home shall brighten all  
around us—

Let us be kind.

—Lutheran Evangelist.

### Temperance in the Home

AUGUSTA C. BAINBRIDGE

"LITTLE feet, be careful  
Where you take me to;  
Anything for Jesus  
Only let me do."

So sang little Agnes while she cleared  
the breakfast table; and her face grew  
thoughtful as she asked, "How do my  
feet know where to take me?"

"Your will tells them."

"How, mama?"

"Your will is like a telegraph oper-  
ator. Its office is the brain, and when it  
wants your feet to move, it sends an or-

der along the telegraph wires, the nerves,  
to the muscles, and they move your  
limbs."

"Then I'm like a railroad."

"Yes, dear, somewhat. You are like  
a railroad that is run by telegraph. The  
train despatcher is all the time sending  
telegrams to the conductors, telling them  
how to run their trains."

"Who is my train despatcher?"

"Mr. Will. He is your train des-  
patcher, and his office is in your brain."

"Well, Mr. Will, you must make my  
train go right," said Agnes. "I don't  
want any accidents like the one they had  
at Erie the other day. Do body-trains  
like me ever have accidents, mama?"

"Yes, dear. When the office, the  
brain, is in good order, all goes well;  
but 'a bad brain makes a bad man.'"

"Tell me about the brain, mama."

"Come and sort the handkerchiefs and  
hose, dear, while we talk. You know  
your brain is in the skull. It is a soft,  
jelly-like mass, made of gray and white  
matter, divided in two parts called hem-  
ispheres. This part—see! hold your  
hands as I do mine—is the cerebrum."

"The cerebrum, yes" (following the  
lead of her mama).

"Here" (moving her hands to the  
back part of her head), said Mrs. Ayers,  
"is the cerebellum, or little brain, and  
also the medulla oblongata."

"The cerebrum, here; the cerebellum,  
here," said Agnes, moving her hands in  
imitation of her mother; and that other  
hard word, what is that?"

"Medulla oblongata," slowly repeated  
Mrs. Ayers. "That is the part of the  
spinal cord that is within the brain."

"Where is the rest of it?"

"It has a little pathway of its own  
down the back-bone. Put your finger on  
my cerebellum. That's right. Now  
move your finger down the center of my  
back. That's right. That is the path  
of the spinal cord. It reaches to the  
end of the spine, and sends out nerves,  
both right and left, to every part of the  
body."

"The nerves, and this cord too, are  
like wires, mama, are they?"

"Yes; these little nerves go to every  
part of the body. Some of them carry  
messages of feeling, heat or cold, pleas-  
ure or pain; and some carry messages of  
motion."

"What would wreck my train?"

"The greatest cause of the wrecking  
of real railroad trains is the use of al-  
coholic drinks; and in very much the  
same way alcoholic liquors—wine, beer,  
whisky, or any such drinks—put the  
brain, and all the nerves connected with  
it, out of order, so that the messages do  
not go right. Mr. Will might want to

make his train go right; but when his  
office is in a state of confusion, or his  
wires are out of order, he can not do it."

"I see, I see," said Agnes; and off she  
went to carry the clean, freshly aired  
clothes to their appointed places, sing-  
ing, with a clearer understanding,—

"Little feet, be careful

Where you take me to;

Anything for Jesus

Only let me do."

San Francisco, Cal.

### Old-Fashioned Neighborliness

THERE have been many good things  
that have come to lighten the burdens of  
the housewife in these days of modern  
ideas and thought, but we sometimes  
wonder if the soul of neighborliness  
of the old days has not been somewhat  
crowded out. We well remember in the  
long ago the afternoon visits to the  
neighbor down the road, the dropping  
in for a few minutes' chat, taking along  
the knitting, perhaps, or the sewing.  
What good times those were! Those  
talks were not of the little rattles of idle  
rumors, but rather of common household  
talk that tended to knit closer and closer  
the bond of true neighborly spirit. There  
were the children conferences, which did  
as much to help them as the mothers'  
meetings of to-day, with their frills and  
fancies. There were the interchanges  
of sympathies that drew hearts closer  
together, and helped to make things  
brighter. There were the little kind-  
nesses, such as gifts of good things made  
from new recipes. The discussions about  
the flower beds, the exchange of slips,  
or a division of new flower seeds, were  
acts that sounded with the ring of true  
neighborly spirit that is too often lacking  
in our social atmosphere to-day. Think  
about this, and let us have more of the  
old-fashioned neighborliness.—Selected.

### Our Reading

LOVE stories and frivolous, exciting  
tales constitute a class of books that are  
a curse to every reader. The author may  
attach a good moral, and all through his  
work may weave religious sentiments;  
yet in most cases Satan is but clothed in  
angel robes, the more effectually to de-  
ceive and allure. The mind is affected to  
a great degree by that upon which it  
feeds. The readers of frivolous, exciting  
tales become unfitted for the duties lying  
before them. They live an unreal life, and  
have no desire to search the Scriptures,  
to feed upon the heavenly manna.

The youth are exposed to the greatest  
peril from improper reading. Satan is  
constantly leading both the young and  
those of mature age to be charmed with  
worthless stories. Could a large share  
of the books published be consumed, a  
plague would be stayed that is doing  
a fearful work in weakening the mind  
and corrupting the heart. None are so  
confirmed in right principles as to be  
secure from temptation. All this trashy  
reading should be resolutely discarded.  
—Mrs. E. G. White.

# THE WORLD-WIDE FIELD

## The Work in Spain

FRANK S. BOND

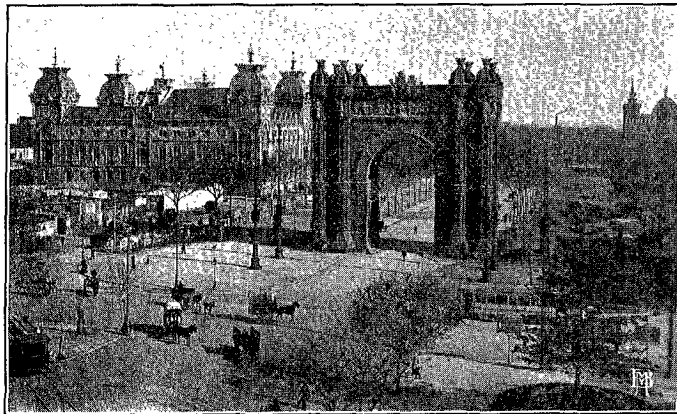
SINCE April 1 we have conducted two series of meetings in the city of Valencia. Some of the seed sown seems to have fallen upon stony ground, and some of the fruit which appeared so quickly, and seemed so favorable, is now withering. I am thankful, however, to announce that several of those who have recently accepted the truth in Valencia are continuing steadfast in the faith. One man, twenty-four years of age, has been awaiting baptism for several weeks, and a number of others have acknowledged the truth. Experience has taught us that it is well to give those who are desirous of uniting with us plenty of time to prove their faithfulness to the message, before receiving them by baptism. The few brethren in Valencia are now holding their Sabbath-school in the home of one of the sisters. Brother Vicente Garcia, one of our colporteurs, who is now canvassing in that city and its vicinity, takes charge of the Sabbath-school.

With my family I came to Barcelona three weeks ago yesterday (November 2), to assist my brother Walter in holding a series of meetings in a new part of this great city. We have a good hall, centrally located and well lighted. With the help of some of our canvassers, we have distributed thousands of invitations, but thus far the attendance has been small. We have five night meetings each week, and there are some who attend regularly, and seem interested in the truth.

Week before last, the king and queen were visiting for several days in Barcelona. This was the queen's first visit here. Extensive preparations were made for their reception. The city was beautifully lighted for the occasion. Men, women, and children came out attired in their very best apparel. Hundreds of thousands thronged the wide, shady streets of beautiful Barcelona, all bent on getting at least one look at the king and queen. By this demonstration we were compelled to think, How different is the interest manifested by the people in the soon coming of the King of glory! How few care to learn the truth with reference to that glorious event! How few are putting on that inward adornment of Christ's righteousness, which

will admit all those who are thus clothed into the presence of the Lamb and his holy angels!

We have been encouraged by recent reports of reinforcements sent into Mexico. When we see so much done for that field, which has a smaller population than Spain, we are encouraged to believe that additional help will soon be provided for this country. We need ministerial help, and also a good corps of American canvassers. Spain has more than forty provinces which have never been touched with our literature. Here are numerous large cities and towns where the sound of the message has never been heard, with eighteen million people to whom this truth must be carried. To make this message known to these millions who have for so many centuries been steeped



A SCENE IN BARCELONA, SPAIN

in the superstitions of Roman Catholicism, is a task of large proportions. We are thankful, though, that the battle is not ours. He who has commissioned us to go into all the world and preach the gospel to every creature, has also promised, "Lo, I am with you all the days, even unto the end."

My brother is spending a few days this week in the ancient city of Zaragoza, which is about three hundred fifty kilometers [two hundred seventeen miles] inland from Barcelona. His object in going there is to purchase a canvassing license for one of our colporteurs, and to help him get started in the work there.

Recently I received a good letter from a Baptist gentleman. This man lives in the mountains of Aragon, in the province of Teruel. It was my privilege to visit with him and his family a little more than a year ago, for a few days. We had several good studies together. He says, in part, as follows: "I am very thankful for having known more of the Lord's Word, and I desire that my family may become willingly convinced. When I have time, I read to them some with reference to the promises which God has made to those who love him and keep his

commandments, and the punishment with which he threatens those who are unfaithful to his Word." He heartily invites us to go to his town, and offers us his home in which to hold meetings.

Thus we can see that the good work is gradually extending in the land of the "Don." Our health and courage are good. We ask an interest in the prayers of God's people for the work in Spain. *Barcelona.*

## General Meeting in Honan, China

J. J. WESTRUP

OCTOBER 24 the believers from the different mission stations in Honan assembled for a nine-days' general meeting in Cheo Chia K'ou. We had four meetings each day. Our native brethren drank in the truth, and often a brother or sister was in private prayer, pleading with God for grace to comprehend these eternal truths.

From Daniel 2 they saw that the four universal kingdoms have already played their rôle; that the last universal kingdom had been divided into ten kingdoms; and that the next great event would be that stated in verse 44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." It was shown clearly how Daniel 7 had already been fulfilled, and that the glorious hope of verse 27—"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High"—will very soon be fulfilled. Matthew 24 was explained verse by verse, and all saw that in the prophetic history we have reached the last part of the twenty-ninth verse, and that the next great event will be the shaking of "the powers of the heavens," and then the coming of the Son of God in glory. Kindred truths in Revelation were considered in the same way, and our brethren saw clearly that these scriptures point to the end of all things and the soon coming of our Saviour.

When the subject of the tithe was presented, the brethren saw their duty and privilege to give one tenth of their income to the Lord. From the study of the law, the Sabbath, and the spirit of prophecy, they comprehended that "the commandment is holy, and just, and good;" that "the law is spiritual;" that it is a "law of the Spirit," hence the law and the Spirit can not be separated; that in breaking the law a person loses the Spirit, which is why there were no prophets in the church from the third century until 1844; and that as soon as a people began to keep the Lord's Sabbath, which had been trodden under foot, the Lord raised up a prophet. The subject of the nature of man was presented, and it was clearly shown that God only is immortal, and that eternal existence can be obtained only by faith in Jesus Christ.

These and other truths filled the hearts of the brethren with thanksgiving, and strengthened their faith in the Word of God, as they saw the prophecies ful-

filled to the very letter. Some who had been Christians for many years in the China Inland Mission wondered why those preachers did not search into these blessed truths, and feed their people on them, instead of filling their sermons with so many useless tales.

More than once the brethren expressed their longing to go out and tell these living truths to others. O that many may soon have the privilege of hearing these blessed truths! that they may believe, cease from following the commandments of men, and turn to God with all their hearts, keep his commandments, and by living faith in Christ be purified and made white, so that they may be ready

testimonies, we felt richly repaid, and it seemed as if all our past trials in China vanished as mist before the rising sun. O what joy to hear that the Sun of Righteousness had dispersed the darkness and filled these souls with the light and power of God! Some testified to having overcome the opium habit—one of the hardest to overcome. The empress of China, a few months ago, issued an order that all who expect to hold office in her kingdom must overcome the opium habit within six months. Many officials have not yet tried to overcome it, as they probably think they are not able to do so. A few have died in their effort to overcome, while a few have succeeded.

We think of Jesus leaving his glorious home and coming to this dark and dreary world, rejected and treated shamefully even by his own. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Our sacrifices are nothing, compared with those of Jesus. And as we, too, think of the joy that is set before us, we shall not allow any sacrifices or obstacles to hinder us, but quickly come up "to the help of the Lord against the mighty." There is no greater joy in this world than to lead souls to Christ. We feel that Matt. 19:29 is partly fulfilled in our cases already. May the Lord



GROUP OF BELIEVERS ATTENDING THE HONAN GENERAL MEETING

The foreign workers in attendance are indicated by the names below

Esta Miller

Mr. and Mrs. F. A. Allum, Dr. Selmon, Mr. and Mrs. R. F. Cottrell

Mr. and Mrs. J. J. Westrup

to receive their Saviour, who very soon will come in his glory, with all the holy angels. We praise God for our blessed hope in Jesus.

A few were prevented from attending the meeting on account of the bad roads. It took some of our brethren two and one-half days to travel a distance of thirty-five miles. The great difficulty they had in reaching our place of meeting, and the fact that our brethren are looked down upon by the heathen and other Christians, is an evidence of their earnest effort to get into the kingdom.

"O, there'll be joy when the work is done,  
Joy when the reapers gather home,  
Bringing the sheaves at set of sun,  
To the New Jerusalem."

Praise the Lord that we have such an inspiring truth to give to this people! Sister Allum and my wife held meetings with the women once each day, and spoke to them about the Sabbath, prayer, the time of trouble, our blessed hope in Jesus, etc. The native sisters were much blessed, and greatly enjoyed these meetings, as they felt free to express their feelings of joy and appreciation.

We had two blessed testimony meetings. As we listened with thankful hearts to these simple but powerful tes-

What some of these officials have not been able to do for the sake of office and love of money, these simple but precious souls, by the grace of God, have done for the sake of, and love for, Jesus. As we listened to these and other testimonies of victory, tears of thankfulness filled many eyes. And it touched all hearts when the boys from our church-school stood up and resolved to serve the Lord faithfully. One boy said: "Last year at our general meeting I stood up and confessed that I had been disobedient to my parents, and then resolved that I would not disobey again. To-day, as I look back upon the year gone by, I know that I have been disobedient many times; but from now on, by the help of God, I want to be an obedient child." Children in dark, heathen China are taking hold of the truth. Let those of our dear young people at home who seem to be loitering step quickly into line, remembering that "many that are first shall be last." Christ is in the most holy place; the investigative judgment is very soon to be finished. May we all be ready.

Those of our brethren at home who seem to hesitate to obey the command, "Go ye into all the world," because it may involve sacrifice, should have seen these faces and heard these testimonies.

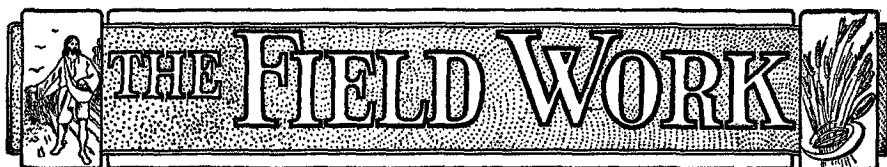
richly bless all our dear brethren, and may we all very soon meet in the glorious kingdom.

*Shang Tsai, Honan, China.*

KOREA gives a clarion call for workers to take up the work made possible by the receptive attitude of the people. Japan is developing her material resources, but there are many instances where their treatment of the Koreans leaves much to be desired in the interests of justice. The spread of Christianity continues at a remarkable rate. The problem is to give the proper training to those who seek entrance into the church.

In Africa the Kongo state has nominally been handed over to Belgian control, but without sufficient guaranty of a correction of the existing abuses. Nations may still be cruelly oppressed, and equal rights of commerce and unhampered missionary work may still be denied. In Abyssinia the closed door has been slightly opened to admit the Bible.

The Sudan has been entered by the gospel messengers from the southwest and the east, and preparations are being made for the coming conflict between paganism and Mohammedanism.—*Missionary Review of the World.*



# THE FIELD WORK

## In Rhenish Prussia

M. GLADBACH.—The first of the season's mid-winter German meetings was the seventh annual session of the Rhenish Conference, held in M. Gladbach, December 23-27. This was the largest assembly of our people ever convened in Rhineland. More than five hundred of our brethren left the workshop and factory, to be present at the feast of good things offered by the conference. There was no special outside attendance, it being the holiday season.

The laborers' reports showed that the Lord had richly blessed their efforts the past year, for a greater number had accepted the truth in this field during 1908 than in any previous year. Three hundred eighty-two persons were baptized, and twenty-three were taken into church-membership by vote. Not only the workers, but also the individual members, have been richly repaid for their exertions in behalf of the spread of the message, and that, too, in the face of constant and bitter opposition. As the truth becomes better known, the clergy and spiritual leaders of the people are more active in warning their flocks against the special message to be proclaimed at this time, and we can see plainly that the dragon is wroth with the woman, and goes out to make war with the remnant of her seed. While we gain a goodly number of additions, we lose many members; for our numbers increased only from seven hundred sixty-four to ten hundred thirty-eight during the past twelve months. This shows that men are rapidly changing leaders.

Although Russia no longer is a part of the German Union Conference, still there is mission territory enough in Austria and in the Balkans to more than use up the union income. To enable the union quickly to develop the Galician field in Austria, the Rhenish Conference nobly voted fifteen hundred marks from its tithe toward a fund for this enterprise. Furthermore, henceforth the Rhenish field will annually place a tenth of its conference poor fund at the disposition of the German Union Conference, thus strengthening the union poor fund, just as the conference poor fund is made up largely by a tenth of the local poor fund of the churches. Our churches and companies were recommended to comply with the regulations laid down by the German Union Conference "Church Manual," which deals with many questions concerning church organization, church order, church discipline, etc.

Owing to the urgent need of additional class-room, we are now erecting a new school building in Friedensau. Toward this enterprise the brethren at the conference raised seven hundred ninety-two marks in cash and pledges.

The tithe, all of which has not yet been reported for the year, will probably be about ten thousand five hundred dollars,

or just enough to cover the year's expenses.

Brethren H. F. Schuberth, O. Lupke, and R. G. Klingbeil, as well as Dr. E. Meyer and the head lady nurse from Friedensau, gave the local workers much appreciated help, and assisted in the public lectures. The health food demonstration, conducted before the audience, was a success. Brother John, of the Hamburg Publishing House, rendered valuable aid to the general canvassing agent, as well as to the thirty-five colporteurs who were at the conference.

All business was conducted harmoniously. The Spirit of God was especially near Sabbath afternoon, when Brethren W. Varlemann and R. Kumpel were ordained to the gospel ministry. The people in general expressed their joy at being able to meet together, and partake of so many rich spiritual blessings.

The nominating committee's report was unanimously adopted. Elder F. E. Frauchiger was again chosen president. He and the three ordained ministers, four licentiates, eleven Bible workers, and forty-seven canvassers, go out with new hope and cheer to gather in the harvest God may give them during the coming year. Remember the Rhenish-Prussian Conference, with its six and one-half million inhabitants, at the throne of grace.

GUY DAIL.

## Spain

ZARAGOZA.—Yesterday I came here to help one of our canvassers secure permission to canvass in this province. Zaragoza is a city of about eighty-five thousand inhabitants, located in one of the most fertile *vegas* of the kingdom of Aragon. According to the monkish historians, Zaragoza was founded by Noah's grandson Tubal, in the year 242 *post diluivium*. The former name of the city was Salduba, and is said to mean, in Chaldaic, "the property of Tubal," or "the city of the sun." Be this as it may, its strategical importance did not fail to attract the eye of Cæsar Augustus, who walled the city, and quartered here several legions of his soldiers. It then took the name of Cæsarea Augusta, which was converted by the Moors into Saracosta, to become finally Zaragoza.

In both ancient and modern times, it has been the scene of strife and destruction, and its name is associated, in the annals of the Peninsular War, with one of the most celebrated sieges ever sustained by any city. In 1808 a French general besieged the town, asserting that he would soon reduce it; but all his military skill proved of no avail against the headstrong Aragonese. A second siege, begun on December 21 of the same year, has few parallels in history. During this siege, La Virgen del Pilar was proclaimed captain-general of the Spanish forces. A centennial exposition, in honor of the event, is now in progress here. Last week the king and queen and

prime minister came to the exposition. During their visit they again proclaimed La Virgen del Pilar the captain-general of the Spanish army. Accordingly, three silver cords, the ensign of the captain-general, were placed on the arm of the image. How different from this is the Leader of the soldiers of the cross! Instead of an image of stone, we have as captain the true and living God, who made heaven and earth.

One hundred years ago a French army of eighteen thousand men bombarded the city, and terrible were the results. To-day, one lone colporteur is beginning a far more important campaign, by scattering tracts and papers, filled with the third angel's message. During the siege, several proposals of capitulation on honorable terms were made to the Spanish; but they always responded, "*Zaragoza no se rinde*" (Zaragoza does not surrender). So to-day, though this whole country is filled with idolatry and superstition, and though the battle goes hard and slow, by God's help the soldiers of the cross will never surrender until the battle is won, and the Life-giver comes to give the victor's crown. We earnestly ask the prayers of God's people for this needy field, that more laborers may be found to help in carrying the message to its waiting millions.

WALTER G. BOND.

## Central America

GUATEMALA.—The work in general seems to be taking "homeward" strides here. But personally I have been much occupied, trying to master a new tongue. You doubtless know some of the difficulties of learning a new language. Being in a country so wholly Spanish gives one the feeling that doubtless prevailed in the time of the building of Babel. Notwithstanding the difficulties, we are making some progress, and are now able to make necessary purchases, and when talking to some one who knows a few words of English, we are able to get along fairly well.

One of the great difficulties encountered here in presenting the truth is the fact that the people have been so long taught the beliefs and superstitions of the Catholic Church. The training has been of that type which undermines faith in the Bible. Thus we are left without much to use in convincing them of the true way. The superstition is appalling. There is always a concourse of people, making their way to the cathedral, candle in hand, who bow down to images of wood, stone, or even mud. The craftsmen in the shops make these images, paint them pretty colors, and send them to the cathedral, and perhaps these very men go with lighted candles, to say their prayers to these same images. Often the church parades march all night,—poor, tired, sin-sick souls, seeking rest, and yet refusing it.

When a man thinks he can obtain eternal life by paying a certain amount of money and burning so many candles, it is no small undertaking to convince him that he needs to practise a life of self-denial. To these people, religion is no barrier against sin or crime, but rather a license to practise them. This seems to them an easy road, as they follow the desires of the mind and heart. For example, we have a native helper

who we are convinced regards very lightly, to say the least, the eighth and ninth precepts of the decalogue, yet would not think of going to bed without smoking a number of cigarettes, and then saying prayers before a lighted candle and an image. I have used every argument to convince her that dead people can not walk around, but seemingly to no avail. She still persists in saying that we are nightly visited by numbers of restless spirits, and she thinks we ought to burn some candles. Every kind of candle will not be accepted; it must be made of dirty, stale grease, the odor of which is unpleasant to one not accustomed to such things.

It seems that the only way in which we can overcome such unreasonable superstition is by educating the people away from these ideas. This seems a slow process. But we are of good courage, and believe that the Lord has some souls here whom he would have us seek out.

Each day it is plainly to be seen that the enemy is at work darkening the minds of the people, to make sure they will not accept the truth when it comes to them.

A. L. PHILBRICK.

### The East India Mission

THE Australasian Union Conference has held its biennial session, and the delegates from this field, with some new workers, have returned to their labors. It takes twenty-four days of continuous traveling to reach Sydney, our headquarters, where the conference meetings were held. In the same time we can journey from here to England or to Canada. The distance to Sydney is not so great, but the boats are slow, and they are also infrequent.

We are glad to have Brother G. F. Jones, the superintendent of the mission, and Sister Jones with us again, and both look so well after their five months' journeyings in the commonwealth. They brought with them a young man, K. Hungerford, to keep the books of the mission and the tract society, in the place of Brother Joseph Mills, who, with his wife, has been called to connect with the school in New Zealand. Two more workers are coming to the East in a few months.

Elder J. E. Fulton, who has been appointed to take charge of the East Indian Mission, and Sister Fulton also arrived from Java, where they have been spending a month planning for the extension of the work in that field. The mission there has been strengthened by the addition of Brother and Sister Thorpe, trained nurses from the Sydney Sanitarium; they are now connected with the Java Mountain Home, a property recently acquired for the benefit of our workers in that trying and unhealthy climate. It is situated about forty miles from the city of Sourabaya, on the mountainside, at an elevation of two thousand four hundred feet above sea-level.

The workers there have decided to take Miss Jansz' mission for the Javanese, which she offered to us about two years ago. Sister Tunheim and a co-laborer are already there, learning the language and becoming acquainted with the workings of the colony and the ways of the people. Miss Jansz has been keeping the Sabbath for many years, and has also taught her converts the necessity

of doing the same. About thirty-five are baptized and keep the Sabbath. They are still far from being Adventists, but they make a favorable showing when compared with those from whom they have come.

Heretofore it has been thought that it would be advantageous to have a large central educational institution in Singapore, to which might be brought the most promising natives from the different islands in the archipelago to give them a training for the work. This plan has been tried for about a year and a half, but it has not proved a success. The diversity of languages presents an insurmountable difficulty to such a plan. Every mission will have to conduct its own school and train its own workers. When the boys are moved from their own islands to more civilized places, they lose their original simplicity, and begin to pattern after the Europeans, whose

The major part of the inhabitants of Singapore being Chinese, it is necessary that workers understanding that language be connected with the mission. Brother Fletcher is earnestly endeavoring to master the Hokien dialect, so that he may be able to devote his talents to those people. Nearly all the Chinese who are born here can speak Malay. Brother and Sister Jones are able to teach and preach in that language. There are also several Chinese workers. Brother Chan Thiam Hee distributes tracts, and does general colporteur work. His daughters, Chan Teck Sung and Chan Teck Soon, are engaged in the Bible work. Besides knowing several dialects of Chinese, and Malay, they are also able to speak easily in English. Chan is the surname, and the given names follow. Teck is a name which is equivalent to the first half of compound names now so fashionable in civilized



BROTHER CHAN AND FAMILY

Brother Chan is our Chinese laborer at Singapore. His two eldest daughters, Teck Soon and Teck Sung, standing in the rear, are Bible workers

habits are expensive, and not always beneficial to the natives. Upon returning home they consider themselves superior to the other natives, and conduct themselves in a patronizing manner toward them. The Singapore School and the mission have now been united in one institution, and will be conducted as one enterprise hereafter.

The proclamation of the message in this city has been much hindered through the lack of a building in which to hold meetings. Missionaries of other denominations have had sufficient influence to prevent us from renting a hall or other place of meeting. The government, after being approached several times, finally consented to let the mission have a small piece of land in a central position, at seventy-five cents (Singapore) a square foot, on which to build a church. Compared with the cost of other land in that locality, the price is said to be very low—about one half of its real value. The government insists on a good building being erected on the ground, so land and all will amount to about £1,250. This large sum could not have been obtained except through the liberality of our people in the United States and in Australia.

countries. They are an exemplary Christian family, and loyal Adventists. The father receives twenty-five Singapore dollars a month, and the daughters twelve and a half each. The whole amounts to twenty-eight American dollars.

The boys from Batakland who are attending the school in Singapore were much disappointed because no one was found at the late union conference who could go with them to their country. Their call is certainly one of the most urgent in the East Indies. Two of them returned home this week, after being here eleven months. They came for six. Probably the others will go soon. They do not like to stay away from their country long at a time, and they are anxious to return and tell their relatives and friends the things which they have seen and heard. It is a great pity that we have no one to send to that country immediately. A young man and his wife, or, better, two such, could do a good work among that people. The missionaries do not need to be very scholarly; an acquaintance with outdoor life, adaptability, a supply of ordinary common sense, a love for the truth and for the souls of these poor people, will in-



sure a good harvest in Batakland, if we can judge by present appearances.

A young man from Holland, Jacob van de Groep, has come to connect with the work in the Dutch possessions in the East. At present he is in Deli, a thriving town on the east coast of Sumatra, canvassing for our Dutch publications. He is accompanied by a young Chinese, the adopted son of Chan Thiam Hee, named Lee Chong Miou, who is canvassing for "Christ Our Saviour" in Malay. This is the first regular canvassing done in the Dutch Insulande, and we are waiting with interest to see what the results will be.

There is a great work to be done in this world of islands, with its millions of inhabitants, diverse in language, religion, habits, and social conditions. In some respects the problems presented here are more complex than in any other country. Comparatively few of the people can read, and to reach those who can will require literature in many languages, and in as many as nine different characters. It is estimated by some that the languages and dialects spoken in the archipelago number nearly fifty; more conservative estimates place it at about forty.

It is not for us to worry, however, about the difficulties. The Lord has them in hand, and we can well afford to let him dispose of them in his own way. When this denomination rises as one man, and gives itself without reserve to the great work to which it is dedicated, we shall not be left long to languish in these sweltering climates, but we shall see marvelous things accomplished in a short time. Not that the denomination can do them; but when we are doing all we can, then the Lord will manifest his power to fulfil his promises and take his people home. It cheers our hearts to hear of the interest in the home lands in the spread of the message in these corners of the earth.

GEORGE TEASDALE.

### Washington, D. C.

HOWARD UNIVERSITY.—Notwithstanding the inclemency of the weather, the assembly hall of Howard University was almost packed on the evening of January 16, with as intelligent an audience as it has ever been the privilege of the writer to address.

The meeting, which was duly announced to the students at the devotional hour on the preceding day, was held under the auspices of the Christian Endeavor Society, and was addressed by me on the subject announced, "The Bible Concerning Disarmament."

After preliminary remarks on the mission of prophecy, the writer immediately entered upon a consideration of the prophecy of Daniel 2. The audience was transported from Babylon to Medo-Peria, beholding first the grandeur and magnificence of those nations of antiquity, then the passing away of all that glory. Never in the writer's short experience had he been so conscious of the irresistible power of the Holy Spirit.

It was pointed out to the hearers that, as prospective leaders of the race, they can be true leaders only so far as they are advocates of truth for the times. Great responsibility attaches to intellectual power, and for our encouragement the Lord has given us the promise,

"They that be teachers [of truth] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." When the statement was made, "The work of the world is done by few; God asks that a part be done by you," each one seemed to get a new vision of life's purpose.

Judging from what I observed, and from the expressions made by the hearers, the meeting was a positive success.  
W. S. CONNOLLY.

### The Canvassing Work in Chile

SINCE our canvassing class closed at Pua the last of October, I have been having some interesting times with the canvassers. Several new ones are to start out soon. It would do your heart good to see the zeal these young men have for the work. One young man who has had no training is making more than at his trade selling small books and the *Señales*. Brother Farios and his wife, who located in Concepcion, the third city of Chile, are having some good experiences. He sold one hundred ninety-six copies of the *Señales* in one day, and she sold one hundred, besides selling some books. It was a treat to spend last Sabbath with them. Brother Farios sacrificed a good trade to be a self-supporting canvasser.

The canvassing work will be one of the main features at our conference in February. Here, as all over the world, the canvassing work is not taking a back seat. The president of the conference and the ministers are taking a great interest in it. So many new ones are getting out to work, that the secretary of the conference thinks it will be necessary to increase the number of papers. We are anxiously waiting for the new books in Spanish, which are being translated in California.

THOS. H. DAVIS.

### Jottings From Manila

It seems scarcely possible that it is almost a year since we arrived in this field. Good success has attended our efforts, on the whole. A cable was recently sent to the Pacific Press for seven hundred copies of "Patriarchs and Prophets," in Spanish, all of which we hope to place in Manila and its vicinity. We placed three copies with some Spanish Protestants who can not read English. We understand this is the only family of such persons in Manila; so I was especially pleased to meet them, and supply them with such literature. Almost all the stock which was on hand when we arrived has been delivered. In a few weeks the territory in Manila will be completed.

Of late we have had unsettled weather. Two severe typhoons passed close by in the course of a few days. A later one struck us full force. Many houses of light material collapsed, but no lives were lost. It was much worse up north. About eight hundred lives were lost, and much damage to crops and buildings is reported. In the provinces, cholera has been troublesome for some months. Since January, 1908, fourteen hundred deaths occurred out of nineteen hundred cases. However, Manila has been entirely free until a few weeks ago, since

then a few cases have been reported daily. Only a few of these were Americans. It has now almost disappeared.

We have just heard that Brother and Sister Finster have been appointed to this field of eight million people. This gladdens our hearts. May the good work go on.  
R. A. CALDWELL.

### Canada

MONTREAL.—The missionary work among the French goes quite slowly here. I have not been able to get a hall in which to hold meetings. I am doing house-to-house work. The French Protestant ministers have warned their people against our teachings since my arrival. Nevertheless, God blesses my efforts. One woman is now firm in the truth. I still have hopes for her husband. Some Catholic families are also quite interested.

I have visited my fellow countrymen in the near-by districts. They were glad to see a French worker. They are of good courage, wishing to make advancement in the spiritual life.

I have had an attack of malaria, but am well now. I praise God as I read of souls everywhere accepting the third angel's message, and preparing to receive the latter rain by putting away their sins.  
EMIL FAWER.

### Cheering Experiences in the Canvassing Work

I FINISHED a successful canvass at Globe, Ariz., three days ago, and am now at Morenci, as busy as I can be, on a new canvass. The Lord does open a wide door. His good angels go ahead of the King's messengers, and prepare the way faster than we can follow. To-day I have seen things that would cheer and encourage the most downcast. There is so much to do—more by far than I can handle. Where are the workers when such openings are found?

I left Loma Linda for Globe a little over two months ago. In less than sixty days the Lord enabled me to fill over eight hundred dollars' worth of orders for books, helps, etc., and over one hundred more for "Christ's Object Lessons," "Ministry of Healing," and smaller books.

I have often stated that to connect these two relief books with the regular canvassing work, seems to open flood-gates of blessing on the other part of the work. To-day the Master gave me four orders for "Christ's Object Lessons," and about fifty dollars' worth of other orders. One man who happened to spy my canvassing books in my room one evening, wanted to know what I had. As a result, I received eleven dollars' worth of orders, including one large family Bible. Recently I met a man to whom I sold "Patriarchs and Prophets" about three years ago. He was so well pleased that he ordered "Great Controversy," simply on description, as I had no prospectus to show him. At Globe a woman who was searching for Bible knowledge, ordered "Patriarchs and Prophets." When I told her about "Great Controversy," she also ordered it, without even seeing a prospectus. I receive many wonderful answers to prayer.

Up to about 4 P. M. to-day I had failed of getting my desired number of orders for "Christ's Object Lessons," for the day. I felt that I must bestir myself and receive them. Soon it was done. Then I went into a few more houses, and in about an hour I had twenty-five dollars' worth of orders for books, helps, etc. At one house two men gave me thirteen dollars' worth of orders. Among these were orders for two copies of "Patriarchs and Prophets." At another house, two miners, just home from work, each ordered a copy of "Patriarchs and Prophets." At the next house, the home of a Mexican family, I received an order for "Patriarchs and Prophets" in Spanish. For a long time I have held the position that good, and only good, comes to our canvassers and King's messengers by giving the two relief books a place in their work. To-day I am blessed with orders amounting to fifty or fifty-five dollars. These relief books seem to open the flood-tide of blessings.

WALTER HARPER.

### South Africa

BEACONSFIELD.—On Sabbath, December 5, six persons were baptized at this place, and united with the church. Three of these were young persons. We have long hoped for a revival among the young in our church, and we hope that others will also soon go forward in the ordinance of baptism.

The Lord has greatly blessed the labors of Elder E. R. Williams and his wife here at Beaconsfield, and we hope they will return to us after conference.

J. V. WILLSON.

### Field Notes

A CHURCH of nineteen members was organized on Sabbath, December 12, at Ravenna, Ohio.

A REPORT from Cumberland, Md., states that a twelve weeks' tent effort brought eleven into the truth.

A SABBATH-SCHOOL of about twenty-five members has been organized at the Hoag schoolhouse, near Cedar Springs, Mich.

Two more have taken their stand for the truth at Adrian, Mich., and have indicated their desire to unite with the church.

As a further result of the summer's tent effort, three were added to the church at Bridgeport, Conn., on Sabbath, December 26.

Two converts have been taken into the church at Springfield, Mo., recently, and it is expected that others will unite with that church soon.

BROTHER JOHN F. ANDERSON, reporting from Duluth, Minn., says: "Fourteen persons have begun to keep the Sabbath since we began our work here, July 6, and five have been baptized. One of the latter is now at Maplewood Academy. Four others are about ready for baptism. There are others who are studying with us."

As a result of a series of meetings at Wolcott, Vt., seven persons were added to the church.

DURING the past quarter three persons have been baptized, and added to Church No. 1, New York City.

ELDER D. F. STURGEON reports several Sabbath-keepers at Lone Wolf, Okla., and a Sabbath-school of about seventeen.

THE following report comes from Brother Sydney Scott, Greenville, S. C. "Our work is prospering. Our tent effort brought twenty-five persons to the light of the message. We have begun a mission school here, with considerable interest thus far."

THE following report comes from the church at Keokuk, Iowa: "Sabbath, January 2, four adults presented themselves for membership. After close questioning on the different points of our faith, three who have begun keeping the Sabbath recently, were admitted subject to baptism. The other one was advised to wait until more fully established. After meeting, one young woman who has been keeping the Sabbath for several weeks, requested that she be given opportunity to unite with us next Sabbath. Several others are weighing these matters."

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

### California a Storm-Center Just Now

CALIFORNIA, as well as Washington, the capital of the nation, is a storm-center just now in the matter of Sunday legislation. A big battle is now on in that State over this question. The friends of Sunday legislation are unwilling that California should longer remain outside the fold. They are therefore putting forth tremendous efforts to wheel it into line, and hope for better success than they had two years ago. Referring to the campaign now on in this State, Elder J. O. Corliss, writing from Sacramento, the capital, says:—

"The fight this time will be the strongest and the hardest that we have ever had to meet, and unless the Lord gives wisdom and sustaining grace, the battle will be lost. A mighty effort is to be made. The W. C. T. U. is sending two of their brightest women to buttonhole legislators in behalf of their pet scheme. They said it was necessary, because 'the Seventh-day Adventists are hard fighters; they have some good talkers, and their arguments appeal to the legislative mind.'"

Since the legislature convened January 4, three Sunday bills, and a proposed amendment to the State constitution making such legislation constitutional, have been introduced in the legislature. The promoters of this longed-for legislation knew that such a law as they desire would be useless without first securing

a constitutional amendment, as such laws had been declared unconstitutional by the Supreme Court of the State, and the last State Sunday law was repealed by the legislature in 1883. So the amendment has been introduced along with the proposed law.

Elder Corliss adds: "Strenuous efforts are being made here to pass these bills into law, because the friends of the movement are determined that California shall no longer be counted an alien in the matter of Sunday laws. When California swings into line, as they hope to have it do in this session of the legislature, there is no doubt that the national affair will come to the front, headed by the Sabbath Alliance, to have the general Sunday law for every State. Then the other States will be constantly amending their Sunday laws to make them more 'ideal.'"

January 12 a bundle of petitions against Sunday legislation, which had been circulated by our people, bearing over 35,000 signatures, was presented in both the Assembly and the Senate. The Sacramento *Bee*, of January 12, under the heading, "Monster Petition Against Blue Laws," referred to this matter as follows:—

"Names aggregating 35,535 were submitted to the Assembly this morning attached to a petition protesting against the passage of the Sunday Rest bill. The big petition was presented by Nat Coghlan, of San Francisco. This is the greatest number of names ever attached to any petition filed with the clerks of the House. The tens of thousands of names were attached to nearly as many petitions, and packed in a carton nearly two feet deep and long. The stupendous array of cognomens will not be published, but will be placed in the archives of the Assembly, to represent the work of the opponents of the Sunday Rest law. The names come from every county in the State."

Exemptions for our people are made in both the principal Sunday bills introduced,—the one framed by Rev. G. L. Tufts, the Pacific Coast representative of Mr. Crafts' International Reform Bureau,—and the proposed constitutional amendment; but we well know the value of such exemptions and why they are offered, and can not compromise ourselves and the truth by keeping silent upon the great issues involved in this conflict over the Sabbath question and the right to worship God according to the dictates of conscience, because of these apparent kindnesses and considerations shown us. In a letter addressed to Elder Corliss not long ago, Mr. Tufts said: "You need have no fear from this bill. I have framed it carefully. There is not an ecclesiastical or religious word in the bill. It is drawn for better citizenship only. We wish to secure the passage of the Sunday Rest law; and if you will agree not to circulate petitions, we will not do so. I am sorry we can not see the same regarding this law. I wish you could be convinced that the law would be an advantage to your church. This bill has been drafted with great care."

But our people did not see matters as Mr. Tufts saw them, nor cease their opposition to the proposed Sunday legislation; so, in a sermon delivered in the United Brethren church in Sacramento, Sunday evening, January 10, he spoke of them as follows:—

"A year ago a pastor, mounted on his bicycle, was seen going from saloon to saloon getting signatures to a petition containing a protest against a Sunday rest law. The ministers of a certain sect are more active than the saloon men, I am sorry to say, in their opposition to this law. They are fighting more vigorously than the saloon men themselves.

"It was this comparatively insignificant body of religionists that successfully blocked Rest Day legislation at the legislature two years ago. It is not fair that this small body should control this great State. Of course, its people have their rights as well as we, and they will be protected fully by the law we propose. They have set up a man of straw. The evil they see is only imaginary. Their argument is wholly without foundation.

"There is every reason in the world for a Sunday rest law. It is indispensable to the building up of a great Christian kingdom. We must have a day of universal rest. It is only through Sunday observation that we can develop the spiritual side of our natures."—*Sacramento Bee*, Jan. 12, 1909.

And yet Mr. Tufts would have us believe that the proposed law is not religious because "there is not an ecclesiastical or religious word in the bill." This is only another demonstration of the fact that however Sunday laws may be worded, and however careful those who frame them may be to weed out from them all religious expressions, the advocates of such laws can not talk five minutes in favor of them without revealing that they are religious. And the spirit they manifest toward those who oppose the passage of these laws, and the false charges they make against them, show also their persecuting nature.

In conclusion Elder Corliss says: "We are getting the credit for destroying the sacredness of Sunday in California. We are to be cordially hated, I know, for our zeal in opposing Sunday laws. But let the worst come. We have gone too far now to back out. The Lord of glory is still at the helm of his church on earth." And in view of the severe conflict in which they are engaged, and the great issues at stake, he requests our earnest prayers in their behalf.

W. A. C.

### The Religious Liberty Work

WE are pleased to report that the Lord has been greatly blessing in this department of his cause during the past year. Our work is now becoming quite thoroughly organized. In the ten union conferences, we have seven religious liberty union conference secretaries, and in the fifty-five local conferences, we have forty-seven religious liberty local secretaries. We trust it will not be long before all the union and local conferences will be supplied with secretaries. With the field thus thoroughly organized, we shall be able to accomplish our work with far greater despatch than otherwise.

The Religious Liberty Department of the General Conference is supplying Congress regularly with *Liberty*, some five hundred copies, besides sending the magazine to four hundred thirty-seven colleges and universities in the United States. During the past year thirty-six States supplied their legislators with

this magazine. It is to be hoped that during the year 1909 our conferences will see that every State legislator is furnished with *Liberty*.

The magazine *Liberty* has a large and unparalleled circulation for one that has so recently entered the field of journalism, and the outlook for the future of this periodical is encouraging, in view of the two new departments which have been added since it was first launched. Certainly the Lord has directed in broadening the scope of our religious liberty work by incorporating in it these important departments.

The temperance feature of this department, touching the question of legislation, has given a decided impetus not only to our religious liberty work, but to our work in general, as has been demonstrated by the little that has already been done by our people in placing ourselves in a proper light before the world upon this great question. Certainly this is one of the important ways by which we can disarm prejudice; for all fair-minded persons can not but see that even though we are opposed to Sunday legislation, and do not champion the cause of Sunday closing of the saloon, we are vigorously opposed to the open saloon upon every day of the week. It must be evident to all that if the saloon is closed on seven days of the week, it will certainly be closed on Sunday. We shall expect, during the coming year, that our conferences will be able to do more in the way of conducting temperance rallies and distributing temperance literature than they have during the past year.

During the year 1908 the officers of this department have attended fifteen camp-meetings, and conducted a number of special religious liberty campaigns in Pittsburg; Philadelphia; Albany, N. Y.; Trenton, N. J.; Winnipeg, Manitoba; and St. John's, Newfoundland.

So far, the Lord has helped us in preventing the passage of a Sunday bill by Congress. Of course, we can not say how long we may succeed in staying such legislation, for we know, according to prophecy, that a law will sometime be enacted. We have been gratified in receiving recently a number of strong statements from congressmen who are opposed to Sunday legislation. One says: "I am against the proposed Sunday legislation, and you can depend upon my opposition to it." Another says: "I believe Congress should leave matters of that kind alone." One expressed himself freely on the question, as being utterly opposed to Sunday legislation of any kind. Another says that he is decidedly against Sunday legislation, and does not think such a law will ever be passed. Still another states that he stands against any and all Sunday legislation, on the ground that it is religious legislation, and, therefore, not within the sphere of civil government. He has invited correspondence with regard to further developments of the movement. We quote from another, who says: "In accordance with your suggestion, I shall watch the legislation to which you call my attention. I have had a large number of letters from grocers in favor of the bill."

Still another writes: "I agree with you that there is nothing more important than the absolute separation of church and state, and if, upon a careful perusal of this bill, I find it fraught with the evils which you anticipate, and which it

more than probably contains, I shall certainly oppose its passage."

Another writes: "I am just in receipt of yours of July 13, and shall be pleased to read the leaflets when they arrive. As a member of the Committee on the District of Columbia, I am opposed to the legislation to which you refer. So far as my voice and my vote will go, I propose 'to maintain the noble attitude of our government thus far in regard to the separation of church and state, and the elimination from public acts of all religious legislation.'"

We are planning to do more work during the coming year than we have heretofore. We intend to get out a revised and enlarged edition of the valuable work, "American State Papers;" also some new religious liberty tracts, such as, "Sunday Legislation and the Laboring Man," "The Lord's Day Alliance," and "Prohibition and the Liquor Traffic." The latter can be used to good advantage when we are holding temperance rallies.

Among other lines of work, we are contemplating a vigorous campaign by placing our literature in the hands of many ministers of the leading denominations, and sending it to the prominent magazines in the country. This work, of course, will be done in addition to our regular work with Congress, and in the field.

Only a little time remains in which to accomplish this great work that has been committed to our people. Now is our opportune time to labor, while the winds of strife are being held, and people are still susceptible to the influence of the truth. The forces of evil are rapidly increasing, which will result in closing the work. What we need in this great battle for freedom just now is plenty of volunteers and an abundance of means to carry on the work. To this end we pray that the Lord will impress our people to make a liberal offering for this work on our Religious Liberty day, Sabbath, February 6, when the annual offering for this department is to be received, and also to continue to pray that God will lead those in charge of this branch of his work in effectively warning the people against the worship of the beast and its image, and the reception of its mark.

K. C. R.

### Religious Liberty Notes

SABBATH, February 6, is the day appointed for the annual offering for the general religious liberty work.

A Denver paper recently stated that five hundred retail grocers were fighting the Sunday-closing law of Colorado, and asking the courts to restrain its enforcement, upon the ground that it is unconstitutional.

The action of the Church Federation Council at Philadelphia, on Dec. 7, 1908, respecting the Seventh-day Baptists, shows that they intend to tolerate the keeping of the seventh-day Sabbath neither inside nor outside their organization.

During the past two weeks, Elder K. C. Russell, chairman of the Religious Liberty Department, has been attending the two conferences at Lebanon, Pa., and Jersey City, N. J., at which stirring temperance and religious liberty meetings were held, with good outside attendance.

## Current Mention

— Both houses of the Tennessee Legislature passed the State-wide prohibition law over the governor's veto on January 20. This act makes the bill a law.

— According to the decision reached by the Committee on Post-Offices and Post-Roads, on January 13, it will require \$234,000,000 to pay the expenses of the postal department during the present year.

— The United States Supreme Court, on January 19, affirmed the decree of the State courts of Texas, imposing a fine of \$1,625,900 on the Waters-Pierce Oil Company of St. Louis, and ousting it from that State, on the charge of violating the Texas anti-trust law.

— The United States military appropriation bill for the fiscal year 1910, as reported to the House by the committee on military affairs, provides for an expenditure of \$98,295,406. This is about ten million less than the estimates, and nearly four million more than the expenditures for the present year.

— Through the influence of President Roosevelt the anti-Japanese legislation in the California Legislature has been delayed for a time. It is felt in many quarters that the passage of the proposed legislation at this time would be likely to result in serious consequences. A certain portion of the press in both Japan and the United States is making much of the incident.

— Secretary of the Interior Garfield, in asking the chairmen of the Senate and House appropriation committees for a further appropriation to enable his department to protect the government against fraudulent land deals, makes the statement that approximately \$110,000,000 worth of lands in States west of the Mississippi have been fraudulently acquired within the past two years by certain corporations and individuals.

— January 20 fifty-three workmen lost their lives through the explosion of a quantity of powder on one of the wooden cribs which had been erected to facilitate the building of a submarine tunnel under Lake Michigan, near Chicago. The crib was one and one-half miles from shore, and the explosion set it on fire. As soon as possible tugs were sent to the rescue of the men; but more than half of those employed had been either burned to death or drowned before help could reach them.

— Earthquakes continue in the devastated portions of Italy and Sicily almost hourly. There have been numerous shocks also at Smyrna, Turkey. Six hundred houses were destroyed there, and eight persons are reported killed. Mount Colima in Mexico is still in eruption, and a severe earthquake shock has been experienced in that region. The eruption of a volcano in one of the Philippine islands has let loose a mountain lake that has caused much destruction to farms below. A few persons are still being taken out alive from the ruins of the Italian cities. Those latest recovered had been buried twenty-two days. It is reported that of those rescued and receiving treatment in hospitals, five thousand have died.

— Wireless telegraphy demonstrated its immense practicability on January 23, when two steamers, the "Republic" of the White Star Line and the "Florida" of the Lloyd-Italiano Line, collided in the Atlantic Ocean, south of Nantucket Light, in a dense fog. The "Republic" at once, by means of the wireless telegraph, sent distress messages, which were caught up by a station on shore, and quickly repeated by the more powerful batteries of the shore station. Vessels of three different lines at once headed for the disabled steamers, and the passengers were all safely transferred and brought to land, with the exception of four, who were killed when the vessels collided. The "Republic" went down after the arrival of the other vessels; but the passengers of both vessels were brought to port by the "Baltic" of the White Star Line.

## 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

### Book Selling in the Siang Valley, Hunan, China

WHEN last we wrote, Brother Chang Kangheo had just left for the sacred Nanyo Mountain, about four days south of Chang-sha, to work among the pilgrims who visit the temples there annually. He took a load of tracts with him for distribution. He found that the number of pilgrims was considerably less than it was a few years ago. There were several workers from other stations there on a like errand. The course taken by some of the professed Christians of this place (natives) made tract sales among the people very difficult at first.

When the time came for our brother to leave the place, he found himself quite a little short of the amount he needed to settle with his landlord, and yet he was desirous of leaving that morning so as to arrive home before Sabbath. Committing his case to God, he went out, and soon sold enough books to more than meet the deficit.

Considering the adverse circumstances under which Brother Chang labored, it was with thankfulness to God that he was able to report the total of 2,277 tracts sold. It is the privilege of our readers to ask God's blessing upon these little silent messengers, that they may bring the light of truth to those who sit in darkness and in the shadow of death.

October 5, Brethren Chang Kangheo, Lu Weilin, and Huany Hanyong, together with my wife and myself, left Chang-sha on a book-selling trip to Yochow. It was fortunate that we were able to secure a fairly comfortable house-boat, as we were destined to make it our home for three weeks. Strong head winds kept us from making the journey quickly. However, it may be that if we had traveled more rapidly, we would have missed some precious opportunities of witnessing for the Master.

Our first venture ashore with books was in a small hamlet. Comparing notes on the way back, Brother Chang and I

found that we had been praying for the same thing—either for success with books, or that we might be given opportunities for speaking to the people about the truth. The first man canvassed bought two tracts, and we must have made sales at about every third house in the village.

On our arrival at Sin-kang rain was falling, and the road was quite treacherous. Although considerably larger than the former hamlet, our sales were not so large in comparison. The Lutherans have a mission at that place.

Tsing-kiang, our third stopping-place, was reached in the morning. After invoking God's blessing, we each took an armful of books, and went ashore. The answer to our prayers came so speedily that we each had to make two or three trips to the boat to replenish our supplies. As a proof that the health literature is an entering wedge, it may be stated that a package of four small tracts, including one on tobacco, found ready purchasers. The package was valued at less than one-half cent United States money.

Having thoroughly worked the business section, we crossed the river, to the place where the pottery factories and kilns are situated. From our efforts, more than a thousand tracts must have been sold that day. Personally, I think it was my record day for sales since coming to China. Praise God!

Dropping down-stream before Sabbath, we anchored in a little creek. We visited the temple just above us Sabbath afternoon, and there found several elderly men under a vow to abstain from eating meat. At first they were inclined to argue, but when I told them how sorry I was to see men whose sun was almost sinking below the hills, still vainly seeking rest, they became most attentive. The blessed Spirit of God was surely present in that temple as we spoke of Jesus, who said, "Come unto me, . . . and I will give you rest;" "I am the way, the truth, and the life: no man cometh unto the Father, but by me." They readily accepted the few tracts given them to follow up the verbal message.

One more stop, and then we arrived at Sianyin, a country town. It has a Wesleyan hall, and Romanists are also in occupation. Many were the forbidding and unfriendly replies we met while canvassing. But we continued our work until almost every house was visited. Our efforts were rewarded with sales amounting to 2,552 cash (about \$1.25).

We next visited Yochow. The people here seemed exceedingly friendly. On the whole, our sales were good, being 4,251 cash (about \$2.15) during our three days' stay. We also visited Chenlingohi, about five miles north of Yochow, and had fair success with our books.

On the third day of our homeward trip, the breeze increased almost to a gale. We scudded through the water with great speed. It was quite exciting, and altogether a new experience to me. Fortunately, we were not troubled with seasickness, or the experience would not have been so enjoyable.

We reached Chang-sha the following day at about nine in the evening. We enjoyed being in larger and more comfortable quarters once more. Our total sales were 4,791 tracts. To God be the praise.  
PERCIVAL J. LAIRD.

# The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

## The Church a Missionary Department

As shown by the following chart, there are three divisions of church work and official responsibility,—general, missionary, and Bible study. As this article has to do with the missionary department, we will take up the work of the head of that department—the church missionary secretary:—

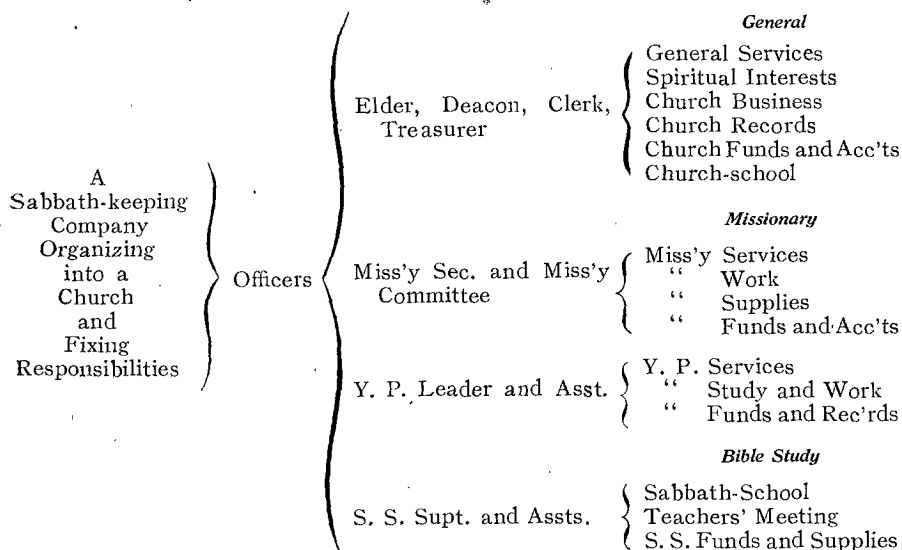
### The Church Missionary Society

Assisted perhaps by a missionary leader who may have charge of public meetings, or by a missionary committee in the larger churches, the local missionary secretary is in charge of missionary

missionary department of the conference communicates with the church. As the conference lays plans for missionary efforts and campaigns, and sends them out through its missionary department to the church secretaries, how important it is that they lose none of their force; but rather that they receive a new impetus because of the hearty interest taken in them by the local missionary secretary. It may seem that the plans thus received by the church secretary are too numerous and demand too much effort, but when we think of the very limited time in which we have to work, ought we not to expect one item of work to follow another in rapid succession?

### 2. Relation to the Church

**a ENCOURAGE INDIVIDUAL EFFORT.**— Besides giving careful study to the suggested plans of work submitted by the conference missionary department, the secretary should study the members of the church as well, with a view of giving



services, missionary work, missionary supplies, missionary funds and accounts.

The Young People's Society and the Sabbath-school usually order their supplies through the missionary secretary [formerly known as librarian]. It is much more satisfactory than for each to order from the State office.

The work of the missionary secretary may be divided into two general divisions, and these subdivided, as follows:—

1. Relation to the State Tract Society.
  - a Communications to secretary.
  - b Communications from secretary.
2. Relation to the Church.
  - a To encourage individual effort.
  - b To promote interest in the missionary meetings.
  - c Suggestive lines of work.
  - d To keep the accounts.

#### 1. Relation to the State Tract Society

**a COMMUNICATION TO THE SECRETARY.**—The church secretary acts as the medium of communication between the church and the missionary department of the conference. She orders all supplies from the tract society secretary, and should send brief reports of missionary activities of the church in connection with such orders. In addition to this a quarterly report should be rendered to the tract society secretary on blanks which will be furnished.

**b COMMUNICATIONS FROM THE SECRETARY.**—The church missionary secretary is also the medium through whom the

to each one that line of work for which he is best adapted. Here is where the resources of the secretary are severely and continuously taxed. She should have for a motto, "Something for Each One to Do." She must recognize the fact that God has given "to every man his work."

**b THE MISSIONARY MEETING.**—In many churches it does not seem possible to hold a weekly missionary meeting, even in connection with the prayer-meeting. Where this is the case, and even where short weekly meetings are held, the regular Sabbath service may be devoted to missionary work once a month to good advantage. These meetings may partake very largely of a reporting nature, grouped as follows:—

- (1) What is being done in the mission fields, and how.
- (2) What is being done in the home land and local conference.
- (3) What is being done by the various members of the home church, and the methods used.
- (4) The presentation of some line of work which may be taken hold of by the church at once.

The information contained in the REVIEW AND HERALD will prove very helpful in preparing such a program. "The Missionary Idea," by Sister Ellis, is also good. Reports of work in our home land and local conference may be obtained from the REVIEW, the union conference

paper, and letters from the missionary department of the conference.

The report of the home church should be presented by the secretary, and others who have been active should be encouraged to relate their experiences. With these experiences and methods of work before the people, it is easy to interest them in some definite missionary proposition.

**c SUGGESTIVE LINES OF WORK.**—The following suggestions as to kinds of work that may be carried on in the churches is taken from "Church Missionary Work" by Sister Anna L. Hindson, missionary secretary of the Australasian Union Conference, from whom many other suggestions for this article have been received:—

- (1) Tract Work.
  - (a) The package system.
  - (b) The Signs of the Times leaflet packet.
  - (c) By mailing.
  - (d) Reading-racks.
  - (e) Miscellaneous distribution.
  - (f) Loaning or giving to tradesmen who call.
- (2) Periodical Work.
  - (a) Taking subscriptions.
  - (b) Selling from door to door.
  - (c) On streets and in stores.
  - (d) Placing in racks in stations and in other prominent places.
  - (e) Posting regularly to libraries and reading-rooms.
  - (f) Mailing in connection with missionary correspondence, and to friends and relatives.
  - (g) Taking them to hospitals, deaf and dumb asylums, and all benevolent institutions.
  - (h) Selling or giving to tradesmen who call.
- (3) Work With Our Books.
  - (a) Selling.
  - (b) Loaning.
- (4) Missionary Correspondence.
  - (a) To relatives and friends.
  - (b) To persons whose names will be supplied by the State secretary.
- (5) Christian Help Work.
  - (a) Giving simple treatments.
  - (b) Helping the poor, and teaching them how to help themselves.
  - (c) Dorcas work.
  - (d) Visiting hospitals and sick neighbors, taking papers, texts, and flowers.
- (6) Holding Bible Readings and Cottage Meetings.
  - (a) In your own homes.
  - (b) Among neighbors and friends who manifest an interest in the tracts and papers circulated.
- (7) Earning Money for Missions.
  - (a) By making missionary gardens.
  - (b) By keeping missionary hens and bees.
  - (c) By selling papers and small books and giving the profits.
  - (d) By doing plain sewing, or making articles of fancy work for sale, etc.

For additional details for the carrying on of these various lines of work write to your conference missionary department.

H. H. HALL.

"ALL things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; . . . having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ."

## NOTICES AND APPOINTMENTS

### Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Lebanon .....  
 .....Jan. 20 to Feb. 1  
 Virginia, Lynchburg Feb. 5-19  
 West Virginia, Parkersburg, Feb. 19 to  
 .....March 5  
 Chesapeake Feb. 19 to March 5  
 West Pennsylvania, Clearfield, 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

### Annual Meeting of the California Conference

THE thirty-eighth annual meeting of the California Conference will be held at Oakland, Cal., Feb. 3, 1909, and continue until February 10. The first session of the meeting will be held at 9 A. M., February 3.

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 Illinois Conference Association of Seventh-day Adventists

THE Illinois Conference Association of Seventh-day Adventists is hereby appointed to convene in its annual meeting at 2 P. M., Friday, Feb. 12, 1909, at the Seventh-day Adventist church at Sheridan, Ill. The legal voters of this association are the accredited delegates from the churches in the Northern Illinois Conference, the executive committee of the conference, and such other persons as may be delegates in attendance at the annual session of the Northern Illinois Conference to be convened at that time, for the purpose of electing a president, vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transaction of such other business as may properly come before delegates in annual session. WM. COVERT, *President*.

### Northern Illinois Conference

THE sixth annual meeting of the Northern Illinois Conference of Seventh-day Adventists is hereby appointed to be held Feb. 10-14, 1909, at Sheridan, Ill., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the assembled delegates.

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

The delegates to the conference will consist of the executive committee, the accredited laborers of the conference as delegates at large, and delegates to be elected by the churches, upon the basis of one delegate for every fifteen members. The first meeting of this session is to be opened at 11 A. M., Wednesday, Feb. 10, 1909.

WM. COVERT, *President*.

### Addresses

THE address of A. L. Gregory, M. D., is Sanitarium, Diamante, Entre Rios, Argentina.

The address of Elder John S. Wightman is now College View, Neb., care of Central Union Conference Office. All mail will be forwarded to him from this address.

### Names and Addresses Wanted for Missionary Purposes

THE Takoma Park Tract and Missionary Society wishes to obtain the names and addresses of persons to whom literature may be sent, and with whom missionary correspondence can be carried on. Address the librarian, John N. Quinn, Review and Herald, Takoma Park, D. C.

### 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. 3-10, 1909, for the purpose of electing a board of seven directors, and transacting any other business that may come before the meeting. The first meeting will be held at 9 A. M., February 4.

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

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

THE Northern Illinois Medical Missionary and Sanitarium Association will hold its next annual meeting at the Seventh-day Adventist church at Sheridan, Ill., at 9:30 A. M., Friday, Feb. 12, 1909. The legal business to be transacted at this meeting will be the election of three directors to act for a term of three years as members of the board of the Tri-City Sanitarium of Moline, Ill. The legal voters of this meeting will be the accredited delegates to the Northern Illinois Conference of Seventh-day Adventists, to be held at that time and place.

WM. COVERT, *Chairman*.

### 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.]

Mrs. Cassie Crawford, Trenton, Mo., literature for missionary work.

Mrs. Julia W. Jensen, 3 Lenora St., Worcester, Mass., periodicals for missionary work.  
 A. M. Hardy, Box 155, Salida, Colo., *Signs, Watchman, Liberty, Life and Health*, and tracts.

Mrs. Katy Taylor, 6503 Cedar Ave., Cleveland, Ohio, denominational papers for reading-rack.  
 Charles Clouney, Box 35, Rock Hall, Md., *REVIEW, Signs, Watchman, Instructor*, and *Little Friend*.

Mrs. N. M. Guild, 51½ Blossom St., Fitchburg, Mass., denominational papers for missionary work.

Mrs. A. C. Allen, Portage, Wis., *Signs, Watchman, REVIEW, Life and Health, Instructor, Little Friend*, and tracts.

E. W. Wolfe, Mason City, Iowa, a large supply of tracts, pamphlets, *Family Bible Teacher*, and denominational periodicals in English, German, Jewish, and Scandinavian.

Miss Lillian Burnside, 715 Dakota St., San Antonio, Tex., *Signs, Watchman, Liberty, Life and Health*, and *Instructor*.

Miss Gussie Jensen, 2001 Red River St., Austin, Tex., wishes to thank those who have sent her literature, and to request that a continuous supply of *Signs, Instructor, Watchman, Liberty*, and *Life and Health* be sent.

C. H. Keslake, St. John's, Newfoundland, *REVIEW, Signs, Watchman, Liberty*, and any other of our denominational publications in the English, for distribution among the thousands of sealers who will be in the city of St. John's between the first and tenth of March, on their way to the seal fisheries. The rate of postage to Newfoundland is one cent for two ounces.

### 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.

TO LET ON SHARES.—A farm of 80 acres in Maple Grove; Mich., sixteen miles north of Battle Creek. Tenant must be a Seventh-day Adventist. For information address William Harding, R. F. D. 1, Dowling, Mich.

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.—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.

WHY experiment with cheap and inferior cooking oils? Why not use Wesson's when it is as cheap, and so much superior? *Free samples*, "foods," "oil," and recipes, for 25 cents postage. Send to-day for price list to Ethan A. Brown (Nut Food Specialist), Des Moines, Iowa.

FOR SALE.—Strawberry plants and asparagus plants at a bargain. Find five persons who want plants, and we will give you a year's subscription to *Fruitman and Gardener* for their addresses. Remember, the Highland catalogue free. Geo. Jorgensen & Son, Box 10, Poy Sippi, Wis.

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

FOR SALE.—640 acres in Frego County, Kan., near Union Pacific and Missouri Pacific railroads. Splendid farming land. Family estate of Elder C. A. Washburn. Land increasing rapidly in value, but as I am 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. Excellent climate. Purchaser's railway fare paid. Address me at 665 Decatur St., Memphis, Tenn. J. S. WASHBURN.

**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.

**NURSES WANTED.**—Would like to correspond with graduate nurses who desire to secure permanent positions with good salary. No nurse over thirty-five need apply. State age, place and date of graduation, and experience in nursing. References will be required. Address North Yakima Sanitarium, North Yakima, Wash.

**FOR SALE.**—Thirty-seven building lots, 60 x 210 feet, on sanitarium plat, near Adventist church and school. Modern facilities. Sure to enhance. Lots improved and cared for to suit purchaser. Fine place for citrus fruits and bananas. Price, \$125 each. Cash or terms. Every dollar goes to Florida Conference to pay for sanitarium. Address Florida Sanitarium, Drawer 28, Orlando, Fla.

**FOR SALE.**—On account of poor health, I offer for sale the complete furniture and apparatus of a modern, well-equipped sanitarium, located in Grand Junction, Colo. Building rented for a period of time under favorable terms. Good opening. Work well started and in full harmony with Western Slope Conference. For further particulars address Dr. F. A. Washburn, care Fairlawn Sanitarium, Grand Junction, Colo.

**FOR SALE.**—500,000 of the most beautiful Mottoes you ever looked at. We sold almost 37,000 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.

## Obituaries

**THOMAS.**—Died at Mantee, Miss., June 15, 1908, from the effects of a lingering illness; Sister Salome E. Thomas. Sister Thomas was a devoted believer in the message. She accepted the faith in Texas, and since her return to Mississippi, she has been isolated the larger part of the time from those of the same faith, yet at all times she stood firmly for the truth, and desired her life to be a light in the community where she resided. She was buried at Mt. Pleasant Cemetery, near her home. W. J. BLAKE.

**FOSTER.**—Reuben J. Foster was born in Jefferson County, New York, Nov. 16, 1836, and died at the home of his daughter, six miles south of Grand Rapids, Mich., Nov. 26, 1908. He came to Michigan when a boy, accepted the truth of the third angel's message at the age of twenty-one, and at the age of twenty-eight was married to Miss Martha A. Wells. He had a living faith in God, and rests in the hope of a soon-coming Saviour. Three children and many friends are left to mourn. Words of comfort were spoken from Job 19:25, after which the remains were laid to rest in the Wright Cemetery. J. M. WILBUR.

**LONGLEY.**—Died suddenly from an acute attack of indigestion, at her home at Robey Station, Va., near Washington, D. C., Dec. 14, 1908. Mrs. Cora A. Longley, wife of H. E. Longley. Sister Longley was forty-two years of age. She was born at Eaton, Mich. She and her husband were baptized into the third angel's message some twelve years ago by Elder A. O. Burrill, at Ola, Mich. She leaves a husband, three sons, and three daughters to mourn. The funeral service was conducted by the writer at the home, December 16. Words of comfort were spoken from 1 Cor. 15:51. Sister Longley was buried in the Oak Hill Cemetery, Washington, D. C. K. C. RUSSELL.

**WILD.**—Died on her sixtieth birthday, Wednesday, Oct. 28, 1908, at her home in New York City, of cancer, Mrs. Emily Wild. She accepted present truth eight years ago, and joined the Bronx Seventh-day Adventist church. She was faithful to the end. Words of comfort were spoken by J. J. Kennedy, who based his remarks on Rev. 1:18. The remains were interred in Woodlawn Cemetery. J. M. CALVERT.

**DE GRAW.**—John L. De Graw was born in New York State, May 21, 1838, and died near Emporia, Va., Dec. 3, 1908. When quite young, he moved to Michigan, joining the Seventh-day Adventist church at Alma about twenty-five years ago. About six years ago he came to Virginia. His death was caused by Bright's disease. He leaves a wife, two sons, one daughter, several grandchildren, and many friends to mourn. Words of comfort were spoken by the writer, from Rev. 14:13. H. W. HERRELL.

**FISH.**—Died at Los Angeles, Cal., of cancer, at the age of sixty-three years, Edward M. Fish, formerly of Leroy, Mich. Brother Fish accepted present truth in 1886, and has been a member of the Seventh-day Adventist Church since that time. During the past two years he has been a constant sufferer, but his patience and faith have been a blessing to the Edendale church, of which he was a member. His dying testimony was, "All is well." The service was conducted by Elder J. W. Adams, assisted by the writer. R. S. OWEN.

**HUTCHINS.**—Frank A. Hutchins was born in Fayetteville, N. Y., in 1853, and died of a complication of diseases, Nov. 20, 1908. In early years he became a member of the Presbyterian Church, later uniting with the Seventh-day Adventist church at Syracuse, N. Y., of which he has been a faithful and loyal member. He had a beautiful tenor voice, which he consecrated to the service of the Master. An aged father, a daughter, a son, and one brother, with a large circle of friends, are left to mourn. The funeral service was conducted by Rev. F. H. Laird (Presbyterian), a beloved friend of the bereaved family. We laid him to rest in the village cemetery, with the full assurance that if faithful, we shall yet hear him sing God's praise in the earth made new. \* \* \*

**KELLER.**—Vina May Smith was born at Thamesville, Ontario, Canada, Aug. 26, 1881; was married in 1905 to Mr. Keller, and one year later, with her husband, was graduated from the Battle Creek Sanitarium as a nurse. In November of the present year she underwent an operation at the sanitarium at Philadelphia, Pa., where her brother, Dr. W. Smith, is superintendent. Owing to weakness of heart action, and other complications, she died November 29. The funeral service was conducted by the writer, from her father's home near Charlotte, Mich., after which we laid her to rest in the beautiful cemetery to await the coming of the Lord. This is the first time that death has entered this family. The father, mother, four brothers, and two sisters mourn deeply their loss. W. R. MATTHEWS.

**TEFFT.**—Died of hemorrhage, caused by cancer of the stomach, at the home of his daughter, at Allentown, N. Y., Nov. 21, 1908, Elisha H. Tefft, aged 75 years, 7 months, and 22 days. Father was born at South Kingston, R. I., March 29, 1833. In early life he accepted Christ, and joined the Baptist Church. In 1855 he was married to Mary Jane Brandt, now deceased. In 1864 Elders M. E. Cornell and J. N. Loughborough preached the third angel's message in Rhode Island, and father and mother became charter members of the Seventh-day Adventist church at Curtis Corners. He was ever steadfast to the truth, firm to principle, and through months of intense suffering maintained his faith till the last. Of seven children, four are living to mourn his loss, but not without hope of seeing him again in the resurrection morning. Brief and appropriate remarks were made by Rev. Chaitin, of the Methodist Church. MRS. M. S. COLLINS.

**STRATFORD.**—Mrs. Blanch Stratford, *nee* Seward, died of tuberculosis, Jan. 2, 1909, at Kokomo, Ind. Sister Stratford was born near Kokomo, Nov. 9, 1880. When about twenty years of age, she was married to Orla Stratford. The husband and one daughter survive. She died in hope, rejoicing in the thought of the soon-coming Saviour. The funeral service was conducted by the writer. A. L. MILLER.

**TOWNSEND.**—Dec. 11, 1908, Mrs. H. D. Townsend, late of Lyndonville, N. Y., was laid to rest in Woodlawn Cemetery, Elmira, where she awaits the call of the great Life-giver. She was about eighty years of age. She was born at Catskill, Greene Co., where her early life was spent. Later she lived in Partridge and Elmira, but the last months of her life were spent at Lyndonville with a son. At an early age she expressed her love for her Saviour, and joined the Episcopal Church, which connection she held until a few years ago, when she accepted present truth. The funeral service was conducted by the writer. R. B. CLAPP.

**LARSON.**—Died at the residence of her daughter, Mrs. L. H. Thorkelson, at Ruthven, Iowa, of old age, Anna Margaret Larson, aged 82 years, 10 months, and 22 days. Sister Larson was born in Eidsvold, Norway, Dec. 23, 1825. Dec. 26, 1850, she was married to Christian Larson. In 1869 they came to the United States, settling in Dane County, Wis. In 1872 they moved to Iowa, and settled in Palo Alto County, where they lived until her death. In 1872 Sister Larson accepted the doctrines of Seventh-day Adventists under the labors of Elder John F. Hansen. She lived a consistent Christian life, and died in the faith, with the hope of a part in the resurrection of the just. Four children, with one brother and one sister, are left to mourn. The funeral service was conducted by the writer; text, 1 Thess. 4:13-18. W. D. PARKHURST.

**FLEMING.**—Mary, wife of J. E. Fleming, was born Oct. 25, 1877, and died at her home in Wichita, Kan., Nov. 28, 1908, aged 31 years, 1 month, and 3 days. She was converted at an early age, and joined the Methodist Episcopal Church; later she joined the Presbyterian Church. Four years ago she became acquainted with the truth through the labors of Sister K. Dick, and gladly accepted it. A husband and six children are left to mourn, yet they sorrow not as those who have no hope. During her life she taught her children to live Christian lives, and her last thoughts were for them. We laid her away in the Highland Cemetery at Wichita, to await the coming of the Life-giver. Words of comfort were spoken by the writer, from John 14:1-3; 2:24, 25. Dr. F. E. Braucht assisted in the service. H. E. KIRK.

**HILL.**—Benjamin F. Hill was born in Southampton, England, Aug. 27, 1826, and died in Charlotte, Mich., Dec. 25, 1908, aged 82 years, 3 months, and 28 days. He came to America with his parents when two years of age. In 1853, with his wife and two children, Brother Hill moved to Michigan, and located near the present city of Charlotte. May 20, 1849, Brother Hill was united in marriage to Miss Rachel A. Barkdull, with whom he lived happily for nearly sixty years, and who survives him. Six children were born to this union, four of whom survive to comfort the sorrowing wife and mother. His Christian experience began when he was about sixteen years of age, at which time he united with the Methodist Church. In 1862, under the labors of Elders J. N. Loughborough and Moses Hull, he accepted the views held by the Seventh-day Adventists. His life of self-denial and sacrifice has ever been a worthy example to believers. In the death of Brother Hill the community loses a highly respected citizen, and the church a beloved leader and counselor. The funeral service was conducted by Elder W. R. Matthews, assisted by the writer. S. D. HARTWELL.



WASHINGTON, D. C., JANUARY 28, 1909

W. W. PRESCOTT . . . . . EDITOR  
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 W. A. SPICER }

## CONTENTS

## Editorial

A Personal Saviour — Misrepresenting Christianity in Heathen Lands — Not There — The Peace of God — Important Meetings in the Southern Field — Forecasting Union — A Hint From Rome — A Voice From Peru . . . . . 3-6

## General Articles

The Rest Beyond (poetry). *Mary V. Nowlin* . . . . . 7  
 A Message to Our Churches, *Mrs. E. G. White* . . . . . 7  
 Shall We Colonize? *C. H. Bliss* . . . . . 8  
 Does a Disappointment in Connection With a Work Prove It to Be an Error? *George I. Butler* . . . . . 8  
 Support of Gospel Workers, *William Covert* . . . . . 9  
 Nearing the End, *R. D. Quinn* . . . . . 10  
 The Greatest Reconciliation, No. 1, *W. E. Haskell* . . . . . 10  
 The Decalogue, *G. B. Thompson* . . . . . 11  
 Some Teachings Condemned by Rome . . . . . 11

## Home and Health

Let Us Be Kind (poetry) . . . . . 12  
 Temperance in the Home, *Augusta C. Bainbridge* . . . . . 12  
 Old-Fashioned Neighborliness . . . . . 12  
 Our Reading . . . . . 12

## The World-Wide Field

The Work in Spain, *Frank S. Bond* . . . . . 13  
 General Meeting in Honan, China, *J. J. Westrup* . . . . . 13

## The Field Work

In Rhenish Prussia — Spain — Central America — The East India Mission — Washington, D. C. — The Canvassing Work in Chile — Jottings From Manila — Canada — Cheering Experiences in the Canvassing Work. — South Africa . . . . . 15-18

## Christian Liberty

California a Storm-Center Just Now — The Religious Liberty Work . . . . . 18, 19

## The Publishing Work

Book Selling in the Siang Valley, Hunan, China . . . . . 20

## The Church

The Church a Missionary Department . . . . . 21

Miscellaneous . . . . . 22, 23

THE list of outgoing workers for 1908 omitted the names of Elder J. G. Kroeker and wife, of Nebraska, who sailed for Brazil about June 1.

THE Religious Liberty Bureau has issued in an attractive form extended extracts from the Sunday Mail Reports of 1829 and 1830, in which were presented most logical and convincing arguments against any religious legislation by Congress. Appended to these extracts are official indorsements of these reports adopted by State legislatures in 1830 and 1831. This booklet will be of special value in the present effort to persuade Congress not to reverse the decision made at that time, and not to yield to the present demands for the enactment of a Sunday law.

It is perhaps unnecessary to direct special attention to any article in the REVIEW by Mrs. E. G. White, but the instruction contained in the article in this issue of the REVIEW is so timely that we deem it fitting to bespeak for it a careful reading.

AMONG the visitors in Washington last week was Dr. C. P. Farnsworth, the medical superintendent of the sanitarium at Chamberlain, S. D. Dr. Farnsworth came to Washington for the special purpose of meeting a committee of the House of Representatives to confer with them concerning some government school property in South Dakota.

AFTER seven years in India, in sanitarium and general work, Brother L. F. Hansen and family have returned to America, reaching Washington last week. Their ship came into Messina, Sicily, four days after the earthquake, and took several hundred refugees to Naples. They report that press despatches have in no wise exaggerated the picture of ruin and desolation in the stricken area.

It is with much satisfaction, which we think will be shared by our readers, that we announce that Elder F. M. Wilcox, who has for several years been connected with the work in Boulder, Colo., has accepted an invitation to join the editorial staff of the REVIEW. His long and varied experience in the denominational work, which includes a term of office as secretary of the Foreign Mission Board, and his wide acquaintance throughout the field, will be of special advantage to Brother Wilcox in taking up this line of work. His name will appear hereafter in the editorial card as one of the associate editors.

IN the February number of the *Sabbath School Worker* there is printed a quarterly summary of the reports of the Sabbath-schools in the union conferences in North America for the quarter ending Sept. 30, 1908, and the Sabbath-schools in the foreign conferences and mission fields for the quarter ending June 30, 1908. The total contributions to missions by the Sabbath-schools in this country during the quarter reported amounted to \$20,753.51, while the total contributions to missions from the schools in foreign countries during the quarter reported, amounted to \$5,910.49, making a grand total of \$26,664, or an average of over two thousand dollars a week donated to missions during one quarter. The Sabbath-school Department now suggests a new rally cry, "A Hundred Thousand Dollars a year for

missions from the Sabbath-schools in the United States and Canada." The contributions from our Sabbath-schools have come to be a large factor in the problem of extending the gospel message throughout the world.

IN a recent letter, Elder W. J. Tanner reports his family and the workers as having been kept safely during the conflict in Haiti. He feels it providential that "just in the localities where our work is established, there was practically no trouble," though once it appeared that his family would have to take refuge from flying bullets in the cellar.

QUITE full reports of the session of the East Pennsylvania Conference were given in the daily papers of Lebanon, Pa., where the conference was held. These reports were illustrated by pictures of leading workers, and in this way the attention of many people was called to the truths of the message. The leaders in our conference work are appreciating more and more the benefits arising from the publication of such reports in the public press, and are availing themselves more and more of the opportunity thus offered of reaching the people.

THERE were never more rapid or striking developments in the realm of politics and religion than are taking place at the present time, and never before was there so great need of a strong, courageous warning of what these things mean. The people are being led by smooth utterances of the Roman Church to believe that it has none but the most peaceful designs upon this country and its institutions, and professed Protestants are deprecating the differences that now exist between Protestantism and Romanism, while they plan for the re-establishment of a system that can but lead a blindfolded church back to the fold of Rome. These ominous conditions, and these plans and purposes, are fully set forth in the issue of *Liberty* just off the press. Every home in the land ought to receive its visits, and every Seventh-day Adventist ought to be a distributor of this journal in his own neighborhood. The present issue deals with the fundamental principles of Protestantism and of this nation, and defines our position in the matter of religious liberty. The Federal Council of Churches is treated by the editor, its purposes set forth, and the evil result of its success faithfully pointed out. There are many other important articles contained in this issue, of which we can not here speak in detail. This number of *Liberty* contains a new department dealing with the attacks of scientists and higher critics upon the Word of God, which, we believe, will be of great help to our workers, as well as to many members of the popular churches who are continually assailed by pulpits of infidelity. Read the present number, and if at all interested in this message or in the principles of religious liberty, you will want a part in getting it out among the people.