



The Advent  
Review and Herald  
Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., February 11, 1909

No. 6

Witnesses to God's Glory

*The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim:  
The unwearied sun, from day to day,  
Does his Creator's power display,  
And publishes to every land  
The work of an Almighty hand.*

*Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly, to the listening earth,  
Repeats the story of her birth;  
While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.*

*What though in solemn silence all  
Move round the dark terrestrial ball?  
What though no real voice nor sound  
Amid the radiant orbs be found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing as they shine,  
"The hand that made us is divine."*

—Joseph Addison.

Behold  
He  
Cometh

To the Sea and  
to the Coast  
Testimony

# The Temperance Number

## Of The Youth's Instructor

**T**O aid in uniting and strengthening our efforts in the great cause of temperance, a special temperance number of the *Youth's Instructor* is to be issued. This number will bear the date of March 16, 1909, and will consist of

twenty-four pages and cover, with an unusually attractive design for the front cover page. This artistic and suggestive design, together with the large number of illustrations and the valuable matter contained in the paper, must make this number the most important and easy-selling one ever issued.

All the leading themes of the temperance reform movement will be presented under these general headings:—

The Evils of the Liquor Traffic; License and Revenue; The Returns of the Traffic; The Remedy — Prohibition, State and National; Alcohol in Heathen Lands; The Tobacco Evil; Allies of Liquor and Tobacco.

The fact that so many well-known temperance workers have contributed articles to this number will make it easy for one to interest the people in it. Among the contributors are: Edward Wavrinsky, Member of the Swedish Parliament; Mrs. L. M. N. Stevens, President of the National W. C. T. U.; Rev. Harry G. Greensmith, Grand Chief Templar of New York; Miss Jessie Forsyth, International Superintendent of Juvenile Work; Miss Alma Whitney, Grand Superintendent of Juvenile Templars; Rev. Joseph Crooker, President of the Unitarian Temperance Society;

Mrs. E. G. White; and Daniel A. Poling, Traveling Secretary of the Intercollegiate Prohibition Association.

### For Temperance Rallies

This number is admirably adapted to serve as the basis of programs for temperance rallies, which are an effective means of making known to the people our attitude as a church toward the liquor traffic, and of giving instruction and inspiration to those who take part in the rallies.

### The Problem

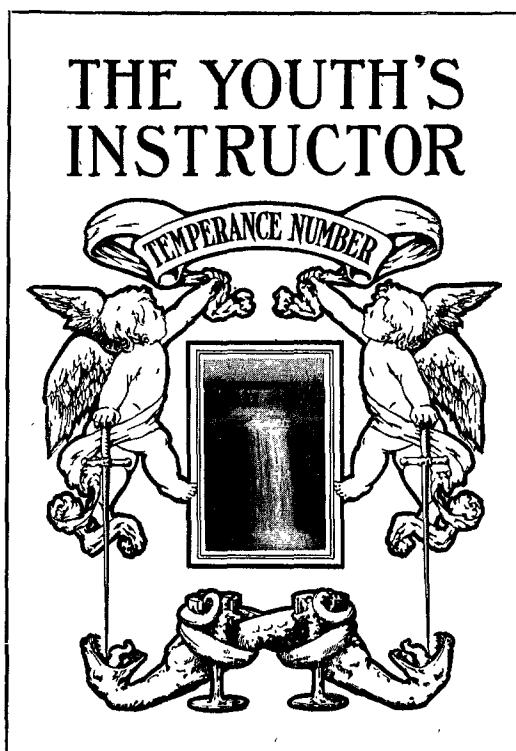
Who is to place this paper in the hands of the people? All should have a part in it, as individuals, societies, schools, churches, and conferences. It is hoped that this number will form a feature of every temperance rally held in connection with the camp-meetings of 1909.

It is desired that young men and women sell this special number throughout the summer, and use the money obtained therefrom to pay their expenses in school the following year. Who will undertake this work?

Perhaps there is no question to which the people will more readily give their attention now than to the temperance question. Let us take advantage of the situation, and it may be that by this means we can also enlist the attention of many in the still greater reform now being carried on in the world by the third angel's message.

### PRICES

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REPRODUCTION OF FIRST COVER PAGE OF  
TEMPERANCE NUMBER

**THE YOUTH'S INSTRUCTOR**

Takoma Park Station

Washington, D. C.

# THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 11, 1909

No. 6

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## Editorial

JESUS CHRIST and his work for man are the central theme of the written Word of God. The prophecies point to him. The truths of that Word radiate from and center in him. Their expression is a means to an end, and that end, the reconciliation of men to God. Be the priesthood that of Aaron or of Melchizedek, the great High Priest over both services is the Lord Christ. Be the dispensation the old or the new, the heart of both is the mediatorial work of Christ. To him who understands this, the Bible is one Book, and Christ is more than a great teacher.

### The Deity of Christ

It has come to be quite the fashion in some quarters to acknowledge the divinity of Christ, using the term, however, only in an accommodated sense, while denying his deity. The real consequence of this teaching, and the importance of maintaining as a cardinal doctrine the deity of Christ, and consequently his supernatural birth, are well set forth in an article by Dr. Louis Matthews Sweet, in the *Bible Record*, from which we take the following liberal extracts:—

The view of Christianity which makes the deity of Christ, and hence the incarnation, a non-essential point not to be defended, diverts the attack from Christianity, which by the definition is rendered too insignificant to provoke discussion, only to concentrate it upon Theism, which, thus weakened and impoverished, is ill able to stand the as-

sault. Note carefully the issue. The evangelical view of the "essence" is that the life of Christ is the "human life of God," and being this, it becomes the power of a divine life for man. Christ reveals primarily the divine attitude toward men as the necessary precondition for the attainment of the right attitude on the part of men toward God. And he does this not by any mere expression of private opinion or conviction as to the character of God, but by the actual historical manifestation of the being of God among men. When we make a humanistic interpretation of Christ's person compatible with essential Christianity, this element of immediate supernatural revelation is at one stroke removed from the gospel. It is expelled by the terms of the definition, and can not be brought back except by reconstructing it. Christ becomes the "Prophet of Nazareth," and what he thought about God becomes our whole gospel. Now, the vital question in the exposition of Theism is to make good the contention that God is of such a character as to warrant our taking the filial attitude toward him. There can be no question that the filial attitude toward God is the only reasonable one, provided God is our Father. But this is the very point in question with many minds: "Can we believe in God the Father?" This has been called the doctrine which is too good to be true. That Jesus of Nazareth was a convinced Theist must mean much to the seeker for truth, but it must be remembered that, by the terms of the definition under review, all that we have in Christ is a human being's judgment and testimony as to the character of God. And if first his confessed moral and spiritual greatness give unique meaning and weight to his testimony, on the other hand his poverty, distress, and shame, all the horrible injustice of a tragic career as the reward of unexampled fidelity to high ideals, must be added to the already portentous sum of the world's unexplained woe. It can not be added to the other side as an element, and a decisive element, in the solution of the most difficult of all theistic problems. For the very burning core of that question lies in this: that, seemingly, God thrusts us into a furnace where he himself never walks; he lays upon us burdens which he himself never bears. This thought may be taken as the real cause of most of the sincere unbelief in the history of the world. In the vivid story of an outlaw hiding among remote cliffs of the Pyrenees occurs this sentence, spoken when the fugitive looks down, unseen, upon his foes: "I am as safe here as God is in heaven." Perhaps the skilful narrator imagined this sentence as appropriate to the situation, but it has a smack of reality, as if it had been taken from the lips of men. At any rate, it expresses a genuine feeling.

God seems so safe in his heaven, while we are exposed to the bludgeonings of fate! For the bitter waters of this Marah of unbelief, Christianity, according to this interpretation of it, has no branch of healing.

It is only when we define Christianity in such a way that Christ's deity and true incarnation become central and essential, that we can guard the doctrine of God at this point where the heart of man is apt to make its most powerful revolt. "Then," to use the words of Van Dyke, "we can look up to a God who is not impassible, as the speculations of men have falsely represented him, but passible, and therefore full of infinite capacities of pure sorrow and saving sympathy. Then the dumb and sullen resentment which rises in noble minds at the thought of a universe in which there is so much helpless pain and hopeless grief, created by an immovable Being who has never felt and can never feel either pain or grief,—that sense of moral repulsion from the idea of an unsuffering and unsympathetic Creator which is, and always has been, the deepest, darkest spring of doubt, fades away, and we behold a God who became human in order that he might bear, though innocent and undeserving, all our pains and all our griefs."

### Amending the Law of God

IN two articles in recent issues of the *Waterloo (Iowa) Daily Courier*, Dr. J. O. Stevenson (Congregationalist) openly takes the position that the law of God needs revising. He states his views thus:—

Since our modes of thinking and our constitution of society have radically changed from anything that existed in Bible days, we believe that the ten commandments need to be revised.

The letter of the Old Testament legislation on the observance of the Sabbath is very much in need of revision and adjustment to the needs and practises of to-day. . . . The primitive moon worship gave us our idea and practise of one day in seven as being the proper measure of work and worship.

In order to get rid of idolatrous connections, the Israelites changed it [the Sabbath], from shifting with the moon's phases, to a fixed day, the seventh, or Saturday. To get rid of Jewish ritualism, the Christian church changed it from the seventh, or Saturday, to the first day of the week, which is Sunday, and thus we have our day of rest on Sunday.

The fourth [commandment] should be, Remember Sunday as a day of sacred rest.

These are certainly remarkable utterances for a professed minister of the gospel to make. That law concerning:

which the apostle Paul declared, "The law is holy, and the commandment holy, and just, and good," according to this modern teacher is in need of being revised. Instead of allowing the law of God to be the standard of righteousness, and requiring all men to conform their lives thereto, this modern teacher would change the law to meet the practises of men.

Passing by the ridiculous claims, which contradict the plain statements of the Scriptures, that the weekly cycle is due to primitive moon worship and that the Israelites themselves established the seventh-day Sabbath, we direct attention to the fact that it is very late in the day for a professed Protestant to suggest a revision of the ten commandments, and that the change which he suggests, in the fourth commandment was made centuries ago by that power which, according to the prophecy, would "think to change the times and the law." A revised form of the ten commandments is given in the various Roman Catholic catechisms, the second commandment being omitted, and the tenth commandment divided so as to preserve the original number. The Sabbath question is thus treated in one of these catechisms:—

Q.—Say the third [fourth] commandment.

A.—Remember that thou keep holy the Sabbath day.

Q.—What is commanded by the third commandment?

A.—To sanctify the Sunday.

Instead of attempting to bring out another revision of the ten commandments, it would be better for this professed Protestant teacher to accept the revision already made by the Roman Catholic Church, especially since it harmonizes exactly with his own recommendation concerning the needed change in the fourth commandment.

Such teaching as that already quoted from Dr. Stevenson's articles is most convincing proof of the apostasy of Protestantism. In the days of the Reformation, and for about three centuries later, the motto of Protestantism was, "The Bible, and the Bible alone, a sufficient rule of faith and practise." This was the answer of Protestantism to the claim of the papacy that tradition is "more clear and safe" than the written Word of God.

During the last quarter of a century, however, the original Protestant position has been practically abandoned by a very large proportion of the Protestant leaders, who have to all intents and purposes gone over to the Roman Catholic ground, and have substituted human authority for the Word of God.

In view of the message now going to the world urging the claims of God's law, only those who teach the ten commandments as originally proclaimed at Sinai,

and who therefore in their practise observe the seventh day of the week as the Sabbath, can consistently maintain the original Protestant position, and oppose the demand of an apostate church, whether nominally Roman Catholic or Protestant, for a revision of the law of God.

### An Unwarranted Demand

A RECENT number of *The Union Signal* contains an article on religion in the public schools, by Elizabeth W. Greenwood, evangelistic superintendent World's and National W. C. T. U. It is a distinct demand for religious teaching in the public schools. We quote some leading paragraphs:—

When the public school was first established, and for a hundred fifty years after, definite religious instruction was an important part of its curriculum. To-day special religious teaching is often banished from the public schools of the country. . . .

This change in sentiment has resulted from the multiplication of religious sects, the so-called appeal to "fair play," the fear of sectarian training, and the inrush of immigrants from every land. . . .

Religious and moral teaching are essential to character. Any system of education which does not inculcate sound morality is defective and dangerous to the state. The culture of the conscience is far more essential to manhood and citizenship than the culture of the intellect. . . .

Our aim is *not* to teach Protestantism or Catholicism; *not* to unite church and state, and plunge into the difficulties of England or France, but to make religious and moral instruction one of the prime factors in our system of popular education. To teach every child the basic principles of the great religious truths which are supported by Protestant and Catholic, Jew and Gentile, and by all creeds—as, God's sovereignty; the immortality of the soul; the brotherhood of man; the fact of sin, and its consequences; the ten commandments; sermon on the mount; golden rule; lessons of psalm and proverb.

We freely grant that "religious and moral teaching are essential to character," but we affirm that it is not within the legitimate province of the state to provide such teaching. The genius of civil government was ordained of God, but it was not the divine purpose that civil government should undertake the work assigned to the church.

It will also be apparent at once that even the attempt to teach the subjects mentioned would lead to conflict and confusion. There are many professed Christians, and their number is increasing, who do not believe in natural immortality; there are other professed Christians who differ in their view concerning the ten commandments, some claiming that they have been abolished, others that they are in full force. The whole army of evolutionists deny the fact of sin, and claim that the only fall

was a fall upward. Furthermore, the infidel has the same rights in the public school as the Christian, and his money, collected by the authority of the state, should not be used to teach a religion which he regards as false. The Christian method is to leave the teaching of religion as a voluntary work, to be done by those who believe in it. The teaching of religion in the public schools is impossible apart from a union of religion and government, which is the same thing as a union of the church and the state. It is vain to proclaim the purpose "not to unite church and state," and at the same time demand that which in itself requires such a union.

### The Third Angel's Message

#### What Does It Mean to Us?

For eighteen hundred years men have been reading the messages of the three angels of Revelation 14. In spite of the fact that the prophet was forbidden to seal "the words of the prophecy of this book" which contained these messages, and in spite of the fact that the messages committed to these angels contained the most striking, emphatic, and solemn language used in the Bible, no people ever took up those messages to give them to the world until the time of this last generation came. As the book containing them is the book of God, and the messages his messages, we know that his hand has overruled in reserving these for the people of our day.

In this is shown the logical consistency of the gospel plan and work. The first message declares that "the hour of his judgment is come." That message was not due in the days of the apostles, nor in the days of the Reformation. It was not due until the work of the investigative judgment was to be taken up in heaven. But it was due then, and began to be given then.

Likewise the message of the second angel was not due until Babylon—the fallen church—could be pronounced by heaven as "fallen," and the cause of the ruin of nations.

Neither could the message of the third angel have been given with consistency to any generation earlier than our own. A generation ago there was no "image of the beast" in visible process of formation. To-day there is; and so comes the warning: "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

The conditions which make such warnings necessary have all come to pass.

The investigative judgment has been entered upon, and in harmony with the declared purpose of God to do nothing without making it known to his servants, the prophets (Amos 3:7), that act is made known in the first angel's message.

When fallible men deigned to impute the characteristic of deity to a mere man—the head of the papal system—thus exalting him to the place of God, heaven's declaration of the complete fallen condition of that system was due; and it was given. Men declared the pope infallible. God declared the whole system of which the pope was the head, "fallen, fallen." That message, like the other, has gone through the earth, and Babylon herself has heard it. Her priests deny the charge, while they preach the doctrines of darkness that make it apply. They bind the consciences of men that would lead them to the light, and they put out the light itself by withholding and burning the Word that contains it. They preach Christ crucified, and then put him away from us by putting another who has no power to help us between us and him. They exalt and carry about his crucified image, and then crucify him afresh in the persecution of his humble followers wherever they can so shape the laws of the land as to make such persecutions possible. They reap a golden harvest from their living devotees by pretending to pray their departed loved ones out of a place of torment invented for the occasion. Thus do they, as the prophet declares (Rev. 18:13), traffic in the "souls of men." A glance at the history of the system wherever it has dominated any land, compels one instinctively to declare with the prophet, "fallen, fallen, is Babylon."

But we are living in the days when the warning of the third angel is due. The "beast" which John saw did not pass away with the reception of its "deadly wound." "His death stroke was healed." Another power was to come upon the scene that would have sufficient influence to speak to the world and have its suggestions heeded. It speaks, and an image to that death-smitten "beast" is formed, and life is given to it, and it also speaks, demanding for itself what had been exacted by the "first beast,"—the worship of the world, with the penalty of death for refusal to worship. The "first beast" had demanded such worship under threat of a similar penalty, and had carried out the penalty. The "image" proposes in all things to be like the original.

Now forces are at work with feverish haste to bring about the very conditions foretold by the prophet. The whole plan has been laid out by the master of deception with cunning exactness. The proper conditions are being rapidly

brought about in all parts of the world, and just such forces are wheeling into line as would be needed for the execution of his plans. A church losing the sense of the supreme value of souls, has been blinded by a sense of the supposed sacredness of a papal institution, and the necessity of forcing it upon the people. Through that procedure the way is opened for the combined forces of Protestantism to bring themselves under the leadership of the papacy, and bring about the consummation foretold in the thirteenth and fourteenth chapters of Revelation. Such a course is the most disastrous recorded in the Word of God. It is the last great apostasy of the professed church of Christ, and brings to a completion the work of sin in the earth so far as its power to influence future results is concerned.

It is not to be supposed that God would permit such a terrible consummation without warning the world concerning it and its consequences; neither has he. The third angel's message is God's protest against men's yielding to the deceptions that bring about that disastrous consummation. The time has come for the message, and the message is being given to the world. The people who are giving it are few in number when compared with the great religious bodies of the world, and when compared with the population of the great nations of the world. But this people is not set the task of converting the world, but of warning the world. The prophecy itself indicates that the great majority will turn a deaf ear to the warning. The warning is given not only to save souls, but to witness against those who would not be saved through its instrumentality. "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14. If each of the one hundred thousand Seventh-day Adventists would give the message to ten persons each year, the remainder of the work of warning the world would be accomplished in a few years. Many are doing much more than this. Some are doing practically nothing. Many who long for the eternal rest and joy in the mansions of the redeemed are doing nothing to bring about the completion of the work that must first be accomplished. Such are not ready for the promised rest, and could not expect to hear the Master's "Well done," if he were to come while they are thus idle. Every believer in this message should be a dispenser of the light which he has received. Every church of Seventh-day Adventists should be a light that could not be hid or quenched. We "believe the message;" but if we let it fall dead upon our doorstep, we can not consistently expect a

share in the reward of the faithful workers. Bearing it in person to others, sending it in printed form where we can not go ourselves, and giving liberally of the means over which God has made us stewards,—these are the ways whereby we can share in the closing work and in the rest beyond.

While God's restraining power is being withdrawn from the earth, and calamity after calamity is befalling the people; while the powers of darkness are marshaling the forces for the last powerful onset, it behooves every lover of this message to stand in his lot and place, ready to go, give, or send, that a quick work may be done, and the saints be gathered home.

C. M. S.

### No Lack of Openings

WRITING from Italy, in response to a letter making reference to the great earthquake, Elder C. T. Everson says:—

You speak of the openings that this great sign of the times will probably give us in Italy. But the question that presents itself to us is, What will we do with new openings when we can not fill the ones we have now?

Well may we pray the Lord of the harvest to send laborers into the Italian portion of the harvest-field. We have less than fifty members there, facing thirty-three millions.

W. A. S.

### Too Much Assumed

A WRITER in *The Standard* (Baptist) of Chicago, at the close of an elaborate argument to prove the immortality of the soul, hangs some assumptions upon the fact of Christ's resurrection that would be, to say the least, very difficult to prove. He says:—

Out of this faith [in Christ's resurrection] grew a claim on a day; one day in seven was set apart for worship. On the first day of the week men met for worship, for prayer, for study of truth. It is easy to build monuments, hard to seize a day, to get men to surrender one seventh of the time. This shows the power of the risen Christ over men. An empty tomb, a full day, a living church. If the resurrection of Christ is not a fact, account for the tomb, the day, the organization. . . . If the disciples had stolen the body of Christ, he [Paul] would never have preached the resurrection of Christ, would never have kept the day, never have joined the organization.

There is so much assumed in the above, with no basis whatever in fact, that it is a tax on one's credulity to be asked to believe that it was written by a minister of the gospel. It illustrates the result of the training given in many modern schools of theology in which so much is made of the criticism of the Bible, and so little attention is paid to what the Book really teaches. It is assumed, to begin with, that the setting apart of one day in seven for worship began at the

time of the crucifixion; that the observance of Sunday as a day of rest and worship was begun by the immediate followers of our Lord; that men hitherto had not been in the habit of surrendering "one seventh of the time;" that the power of Christ as head of the church is demonstrated by the Sunday sabbath. Now all these are pure assumptions, and not only that, but are in direct opposition to the plainest teachings of the Word. There was no thought of keeping Sunday in commemoration of Christ's resurrection until at least two centuries this side the cross. The observance of a Sabbath, the setting apart of one day in seven for rest and worship, was not a new thing to the people of Christ's time. The immediate followers of our Lord kept no other than the seventh day, and Paul also knew nothing of a first-day sabbath to commemorate the resurrection of his Lord, but definitely declares his observance of the seventh day. If the power of Christ were demonstrated by the establishment of the Sunday sabbath, it is difficult to understand why the demonstration should have been postponed until the half-pagan emperor Constantine, in 321 A. D., established and enforced it by statute of the state. "The day" can be accounted for without any resurrection of Christ, and so adds nothing to the proof of the resurrection. "The day" was the holiday of the pagans for many centuries; began to be called the "Lord's day" at the end of the second century; was enforced upon pagans and Christians alike from the year 321 A. D.; and was strengthened by the Council of Laodicea in 364, when a power-loving and apostatizing church joined hands with the state for its own exaltation. If the charge that Christ's body was stolen by the disciples is to be disproved by the fact that Paul kept Sunday, then the charge against the disciples must hold; for on Paul's own testimony he was an observer of the seventh day, not of Sunday. Into such bogs of confusion are men driven who attempt to prove the sanctity of a day God never commanded as a Sabbath.

C. M. S.

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### An English Catholic Challenge

THE Catholic publishers, Burns and Oates, of London, publish a "Library of Christian Doctrine" for the Brotherhood of St. Vincent of Paul, an organization for mission work among Protestants. One tract of this series is entitled, "Why Don't You Keep Holy the Sabbath Day? A question for all Bible Christians." The following extracts (italics theirs) show that the Roman Catholic Church in England is as free to challenge the inconsistency of Protestants in the matter of Sunday observ-

ance as is the church in this country. The Roman Church is everywhere using the Sunday institution as the sign, or mark, of the supremacy of the papal church over the Word of God.

But *Sunday is not the Sabbath day.* Sunday is the *first* day of the week; the Sabbath day was the *seventh* day of the week. Almighty God did not give a commandment that men should keep holy *one day in seven*; but he named his own day, and said distinctly, "Thou shalt keep holy *the seventh day*;" and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and can not be applied to the rest.—*Page 3.*

You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.—*Page 3.*

We blame you, not for making Sunday your weekly holy day instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act we do the same as yourselves in this matter; we, too, no longer observe the Jewish Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a *book*, but we derive it from a *living teacher*, and that teacher is the church.—*Page 8.*

Both you and we do, in fact, follow tradition in this matter; but *we* follow it, believing it to be a part of God's word, and the church to be its divinely appointed guardian and interpreter; *you* follow it, denouncing it all the time as a fallible and treacherous guide, which often "makes the commandment of God of none effect."—*Page 8.*

W. A. S.

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### God Knows Us

God knows his children. This is one of the most precious truths of Christian experience. The Saviour says, "I know my sheep." He knows the characteristics, the peculiar temperament, of every individual member of his flock.

He knows the strength and the weakness of each. His discerning eye can trace the secret, underlying motives and purposes of every action. Small comfort this to the hypocrites of heart or the workers of iniquity; but true comfort indeed to his children.

It is natural for the human heart to long for that sympathy which springs from a knowledge of human needs. This knowledge Christ possesses, and this sympathy he can bestow. His knowledge is not that of theory, but of realization, of his own experience as a man. Says the apostle, "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

He knows all his children. He knew Peter's name, the name of the man with whom Peter was stopping in Joppa, the man's business, the particular location of his house. He knows as much of every child now.

He knows how heavy are life's burdens, how hard to lift and bear life's crosses, how difficult the upward way. He knows how stinging the rude taunt, how hard to stand the base insult. He was a man of sorrows, and acquainted with grief. He knew the loss of friends, the poignancy of human woe. He wept at the grave of Lazarus, and his heart is touched to-day by scenes of sickness and suffering. He was born of poor parentage, and therefore can feel for the humble toilers in life's conflicts. In all his public work he stood alone, alone though surrounded by a multitude, finding communion only with his own heart and with God, misunderstood and misrepresented. And he can feel for those who stand alone to-day. He understands their heartaches and longings, and can satisfy every desire for communion and companionship.

In view of this human experience of our divine Helper, the apostle concludes: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

God knows how weak we are, and yet, knowing this, he blesses still. Says the psalmist: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." He blesses, knowing, when he does so, that his blessings will be unappreciated. Our failures never surprise God. His great heart of love is grieved, but he knew it all before. This consideration, instead of inclining to forgetfulness and thoughtlessness, should lead to greater care. He sheds abroad his love to win us. It is his goodness which leads to repentance. The one who truly loves our Father in heaven, will shrink from grieving his great loving heart.

May the knowledge that God knows, and knowing, can abundantly supply our need, lead us to walk carefully before him, and to fight courageously and hopefully the battles of our Christian warfare.

F. M. W.

## Note and Comment

### Urging a Boycott

ALTHOUGH the boycott has been pronounced illegal by the courts, yet representatives of what professes to be the one only true church of Christ do not hesitate to recommend its use by Roman Catholics. Displeased with an article which recently appeared in the *Saturday Evening Post*, the editor of the *Standard and Times* (Catholic) suggests that "there are some persons of Irish birth and Catholic faith among the readers of, and subscribers to, that esthetic journal" who may not enjoy reading the article in question, and of them he says:—

To such we have a right to appeal for a practical manifestation of their opinion of this kind of literature, such as will make itself felt on the next annual balance-sheet of the *Saturday Evening Post*.

Thus does the *Times* interpret to its readers the Christian principle contained in these words: "Do good to them that hate you, and pray for them which spitefully use you, and persecute you." Are measures which have been pronounced illegal when employed by secular organizations, commendable when employed by the church?

### The Earthquake's Message

A CORRESPONDENT of the *Washington Post* sent to that paper a vivid account of the recent earthquake, which was printed under the significant title, "Like End of World." This title indicates that the event to the ordinary observer conveys a message of warning concerning the day of destruction now near at hand. The correspondent of the *Post* designates the earthquake as "the most stupendous tragedy in the history of mankind," and declares that "neither pen nor camera can give a faintly adequate impression of even the residue of utter desolation which nature has left." After reciting with much detail the story of this greatest catastrophe, the correspondent of the *Post* thus closes his letter:—

So Messina died, and was buried. Leave her to her fate. Let her dead bury the dead. Now I am leaving the accursed city, this white inferno. Never may I look upon its like again. Her name must stand hereafter in the vocabulary of all tongues as the synonym of transcendent horror and human suffering. I have given but a fragmentary and inadequate translation of the greatest of human documents written by God or the devil with a single stroke of his pen.

This is but one of the latter-day documents, illustrated with scenes of ruin, and punctuated with cries of terror and groans of suffering, which proclaim to all the dwellers on the face of the earth that the hour of God's judgment is come, and that soon the world will be brought

face to face with its Maker. At the same time there is going forth to the world the final proclamation of the gospel, to prepare a people for translation when "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." In this message of deliverance is found the only hope for the people of this generation.

### Forging the Weapons of Peace

MR. RICHMOND P. HOBSON, who won notoriety in the war between the United States and Spain, is still touring the country "in the general interests of peace." Curiously enough, however, Mr. Hobson expects to see peace achieved through the instrumentality of powder, weapons, and great military organizations on land and sea. It is not the idea that these are to be used in actual warfare; but that the very possession of these instrumentalities of death will awe into peaceful silence any who might have a mind to pick a quarrel with this nation. It is another way of saying that we will live at peace with our neighbors so long as those neighbors will permit us to have our own way, or so long as we can make a naval and military display of sufficient magnitude to make them see the hopelessness of offering any resistance. A report of his speech given under the auspices of the Y. M. C. A. of New Bedford, Mass., on January 24, appears in the *Evening Standard* of that city, from which we quote:—

Congressman Hobson made an impassioned appeal for agitation in behalf of a naval fleet for the Pacific, declaring that with all our western coast line and our insular possessions in the Pacific left defenseless, there was imminent peril of a war with Japan. The eventual outcome of such a war, he said, would be a world-war with the white and yellow races pitted against each other, drenching the globe in blood, and postponing for an incalculable period the day of universal peace for which he hoped.

After urging the promotion of arbitration in the world's quarrels, Congressman Hobson declared that if we would have influence, we must have power, and must prevent the outbreak of wars.

"The only way in which we can have peace," said Congressman Hobson, "is by being able to control the ocean with war-ships, giving us an influence by which, without firing a gun, we could say to the nations of the world, 'Peace, be still.'"

At the close of the address a set of resolutions embodying Mr. Hobson's ideas was presented to the audience for adoption, and was carried almost unanimously. The speaker declared that he had presented the same resolutions with practically the same results to five hundred thirty-six audiences in different parts of the United States since 1905. The people are being led blindly to believe that the preparations for war

will bring peace. It is one of the greatest deceptions of the last days, and every encouragement given to it will increase the weight of the world's sorrow when the deception is finally unveiled.

### Not Bigoted or Belated

A BIGOT is one who is unreasonably intolerant of opinions which conflict with his own. Bigotry has to do with belief and opinions rather than with political schemes or political actions. The *New York Independent* of November 19 declares editorially that the opposition to the election of a Catholic president in this country is either bigoted or belated. That the discussion of the matter is not belated, is proved by the fact that such a political accomplishment was never so near to a realization as it is at the present time. The possibility of such a thing grows more real with each new turn of the wheel. This is due to the increasing influence of the Catholic Church in this country and the increasing number of Catholic voters. The opposition is not bigoted, because it does not have to do with belief or opinion, but with the political aspirations of that church. Were the Methodist Church to seek to control the state, that it might use the power of the state to accomplish its own exaltation and the enforcing of its own religious practises upon the people, at the same time teaching its members that their allegiance to it in its political aspirations must take precedence over their allegiance to the state, and that they must labor to bring the Constitution of the nation into harmony with the ruling principles of the Methodist Church,—if it were doing all this, the people would have a right to protest against the election of a Methodist to the highest office in the state; and their protests would not be bigoted either. If the people refuse to learn that the Roman Church is a political machine, as well as a religious system, they are bound to assist it in accomplishing its purpose, the domination of the world.

### Christianity Proclaimed in Eden

SOME interpreters of the Scriptures teach that Christianity and the Christian church were both established by Christ during his earthly ministry. The truth of the matter, however, has been well stated in these words:—

Christianity before Christ?—Yes. Jesus Christ did not originate a religion. He developed, or, to use his own words, fulfilled, a religion already existing.

From the time of the first proclamation of the gospel in the promise that the seed of the woman should bruise the head of the serpent there has been only one way of salvation,—through faith in the merits and the atoning work of Christ. Christianity was established when salvation through Christ was promised.

## 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.

### By and By

WHERE'ER heavy hearts are beating,  
Comes the gentle, whispered greeting,  
Hope's sweet voice is e'er repeating,

By and by! by and by!  
Chase the tear-drop, check the sigh,  
Joy is coming by and by.

Rosy childhood's pulse is bounding,  
To that magic whisper sounding,  
Telling of the joys abounding,

By and by! by and by!  
Haste the moments, let them fly—  
Joys, we'll grasp them by and by!

And to manhood, tried and weary,  
Through the work hours, long and dreary,

Steals an echo, soft yet cheery,

By and by! by and by!  
Flinch not, pause not, guerdon high  
Shall reward thee by and by!

—Peter Prince.

### Lessons From the Apostasy at Sinai—No. 2

MRS. E. G. WHITE

ONLY a few days had passed since the Hebrews made a solemn covenant with God to obey his voice. They had stood trembling with terror before the mount, listening to the words of the Lord, "Thou shalt have no other gods before me." "They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox." How could greater ingratitude have been shown, or more daring insult offered, to him who had revealed himself to them as a tender Father and an all-powerful King?

Moses in the mount was warned of the apostasy in the camp, and was directed to return without delay. "Go, get thee down," the Lord said; "for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

God declared that he would disown the people. He gave them their true character,—a stiff-necked people, who would not respect his law or come under his rule. "Let me alone," he said to Moses, "that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."

Moses was tested with the promise of great honor. The Lord would place him at the head of a great nation. Had Moses possessed a narrow, selfish spirit, how quickly he would have grasped such an offer. But he would not listen to the promise of preferment. He continues to plead for the erring people. His one great desire is that the glory of God shall be maintained. Above all else he longs for the salvation of this people for whom the Lord has worked so wondrously. Their remarkable experience in escaping from slavery, the flight from Egypt, the passage through the Red Sea,—these are stamped on his mind as if graven in a rock, and he will not let Israel go.

O the power of prayer! Moses fills his mouth with arguments that express his own faith in God; and the Lord, who is testing and trying him, is not angry with him because of his importunity. God had said, "Thy people, which thou broughtest out of the land of Egypt." But in his prayer Moses denies this honor. In humble, but determined assurance, he turns the people back upon God. They are thy people, he says. Thou art their God and Owner. Thou broughtest them forth out of the land of Egypt. I did only what thou commandest me. I was but thine instrument, obeying the orders thou gavest me. Thou, and thou alone, couldst do this work. The eyes of all the nations are upon Israel, a people so strongly saved. O, do not permit the throne of thy glory to be disgraced!

"Lord," he pleads, "why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and repent [What an argument!] of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou sweardest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever."

As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved his servant, he had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motives. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation. God was pleased with his faithfulness, his simplicity of heart, and his integrity, and he committed to him, as a faithful shepherd, the great charge of leading Israel to the promised land.

The record shows that prayers of faith, though offered by frail human beings, have power with God. The earnest cry, "I will not let thee go, except thou bless me," has saved many a soul. If there were far more urgent intercessions for perishing souls, there would be far more souls saved. Of Christ it is written, "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." He wondered that there was no man who would lay hold by faith on his fellow men, and save them with fear, pulling them out of the fire, hating even the garments spotted by the flesh.

"He put on righteousness as a breast-plate." Christ was not covering up the sins of the transgressor, but was making the most determined effort to bring the sinner to a sense of the sinfulness of sin. His own hatred of sin, his own integrity, brought salvation to the sinner. "He put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

"And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

"And Moses said unto Aaron, What did this people unto thee, that thou hast



brought so great a sin upon them?" The sin of idolatry is a fearful sin, and Aaron, as a magistrate, should have faithfully discharged his duty, instead of engaging with the people in sin. It was Moses who interceded with God to spare his life. Aaron was saved by the prayer of Moses. Aaron did repent, or the Lord would not have pardoned his transgression. He did not stand out in rebellion, but took his stand with Moses; and notwithstanding he had taken sides with the idolaters, he was saved.

All the people had the opportunity of demonstrating their repentance, and thus saving their lives. "Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." All were given the opportunity to be loyal to God. All who humbled themselves before him, and placed themselves on his side, showing that they desired to obey him, would be pardoned, while those who would not yield would condemn themselves as rebels. There would be no excuse for them. All were given the opportunity of repudiating their past idolatrous conduct, and of showing their determination to be true. But in the very presence of God many refused to repent. They were stubborn in their rebellion.

To the sons of Levi, who had taken their stand with him, Moses said, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

The Israelites had been guilty of treason, and that against a King who had loaded them with benefits, and whose authority they had voluntarily pledged themselves to obey. That the divine government might be maintained, justice must be visited upon the traitors. Yet even here God's mercy was displayed. While he maintained his law, he granted freedom of choice and opportunity for repentance for all. Only those were cut off who persisted in rebellion.

Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of his people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin. In sparing the life of Cain, God had demonstrated to the universe what would be the result of permitting sin to go unpunished. The influence exerted upon his descendants by his life and teaching led to the state of corruption that demanded the destruction of the whole world by a flood. The history of the antediluvians testifies that long life is not a blessing to the sinner; God's

great forbearance did not repress their wickedness. The longer men lived, the more corrupt they became.

So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would have again been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed greater than resulted from sparing the life of Cain. It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgment upon millions. In order to save the many, he must punish the few. Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies. Had not the evil been promptly put away, they would soon have fallen a prey to their numerous and powerful foes. It was necessary for the good of Israel, and was also a lesson to all succeeding generations, that crime should be promptly punished. And it was no less a mercy to the sinners themselves that they should be cut short in their evil course. Had their lives been spared, the same spirit that led them to rebel against God would have been manifested in hatred and strife among themselves, and they would have eventually destroyed one another. It was in love to the world, in love to Israel, and even to the transgressors, that crime was punished with swift and terrible severity.

In this our day, when many, even among those who claim to be numbered among God's people, are not fully decided as to the right course, the Lord is calling for men who will move steadfastly in the path that he has marked out, and with unshaken determination carry out his purposes. Those who occupy positions of responsibility should know what saith the Lord. Like Moses of old, they should stand unflinchingly for the right, stemming the current of evil. In the critical times in which we are living, men of determination are needed,—men who will stand stiffly for the truth at all times and under all circumstances,—men who, when they see that others are becoming untrue to principle, will lift their voice in warning against the danger of apostasy.

### Babylon and Its Fall

GEORGE I. BUTLER

OUR last article introduced the second angel's message, and inquired into the reasons why the term Babylon was used in symbolic prophecy. We found that the original name signified "confusion," "mixture," and, as applied to religious matters, a confusion of religious ideas—error mixed with truth, and heathenism mixed with Christian doctrines; pride, bigotry, persecution, politics, united in a system with Christian profession.

Rev. 17:3-6 was quoted. Here a woman, gaudily dressed in purple and

scarlet, is introduced as riding upon a scarlet-colored beast with seven heads and ten horns. This seven-headed and ten-horned beast can be none other than the Roman empire, described in other passages in this same prophecy. In many scriptures a woman is used in symbolic prophecy as a symbol to represent a church: a pure woman represents a pure church, a corrupt woman a corrupt church. This woman riding on the seven-headed and ten-horned beast must therefore represent the apostate church ruling over Rome, as it has done for many centuries. This woman is called "Babylon the great, the mother of harlots and abominations of the earth."

No term could more fitly describe the papacy than this term Babylon, "confusion," "mixture." To every candid seeker after Bible truth, with the facts of history before him, the conclusion is inevitable that the Roman Church is the result of an apostasy from the pure religion of Christ and his apostles. Great corruptions came in during the first two hundred years of church history, but especially was this true after Constantine's time, when they increased till there was little resemblance between the church which the humble Nazarene founded and the apostles built up, and the church ruled by the papacy. She became the "mother of harlots," "drunken with the blood of saints," and her persecutions caused the death of millions upon millions of the humble disciples of Christ, who would not affiliate with her or accept her authority.

In the great Protestant Reformation of the sixteenth century, Luther, Calvin, and many others came out from her, and founded various other religious bodies. Some of them were state-and-church bodies; others had no such connections with the state. While these churches continued in the pathway of true reformation, God abundantly blessed them, and he was with them to a greater or lesser degree, according to their faithfulness to the teachings of his Word. The Catholics themselves professed to accept the Bible as their authority, yet according to their own teachings they preferred above it their own traditions and the authority of their councils and popes. In the Protestant Reformation far greater respect was accorded to the Scriptures, though many of the Protestants, especially the church-and-state bodies, still had much respect for human traditions. Yet all the so-called Protestant bodies which left the Roman communion brought with them more or less of tradition not authorized by the Scriptures. We will enumerate a few of these traditions:—

The keeping of Sunday in the place of the seventh-day Sabbath, which God appointed at the creation of the world. This Sunday-keeping practise has not one single text of Scripture for its support. The seventh-day Sabbath originated at creation by the example and appointment of the Creator himself. The patriarchs kept it. God commanded its observance from Mount Sinai, and

wrote it in his holy law. It was kept by his people for fifteen centuries, and by all his prophets; yea, by Christ himself and every one of his apostles, and by the early church, till the change was gradually made by the corruptions which came in after Christ's ascension. The Protestant churches nearly all chose to keep the day of Catholic tradition rather than the Sabbath of the decalogue.

The doctrine of the immortality of the soul, taught first by Satan in the garden of Eden, when he declared to Eve, the mother of the human race, "Thou shalt not surely die," after God had declared they should surely die if they ate the forbidden fruit, thus plainly disputing the word of the Creator, and attributing falsehood to God; then accepted in that hotbed of idolatry, Egypt; thence taught among the Greek and Roman idolaters, and from them received by the great apostasy into the Roman Catholic Church, and passed on to the Protestant Reformers, with all its train of fables. Not a passage of Scripture can be found stating that the soul of man, or any part of man, or man himself, is immortal. But his mortality is proclaimed all through its sacred pages.

Many other errors are taught by the leading Protestant churches. The grand old statement, "the Bible, and the Bible alone," is a statement which should characterize all Protestants. But, alas! this truth has not always been lived up to. The grand Reformation of Luther and his associates has been a wonderful blessing to the world, but that Reformation has not been complete. It never will be complete till every vestige of false tradition is eliminated: Bible truth alone is the foundation upon which God's people will stand.

The term Babylon is a descriptive term—truth with error intermingled. The Protestant churches came out of the old mother church of Rome. They carried with them some of its errors, therefore "confusion," "mixture," must apply to the daughters in a measure, as well as to their mother. This fact is made clear by another scripture: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We wish to call attention to but one point in this scripture in this article; namely, to the fact that in the last days, just before the coming of Christ, there goes forth a special message to God's people to come out of Babylon, lest they partake of the seven last plagues of God's wrath. Therefore, the conclusion is inevitable that Babylon exists in the last days, and that the great body of God's people are in Babylon, and are called out of her prior to her destruction.

The Roman Church fell into apostasy ages ago. We are forced, then, to the conclusion that the Protestant churches are a constituent part of Babylon, because a large portion of God's people are in Babylon, and are called out just before the coming of Christ.

*Bowling Green, Fla.*

## The Greatest Reconciliation

### —No. 3

#### What It Cost

W. E. HASKELL

THE world's history contains many records of thrilling conquests made and held by force, but none like the following, wherein the greatest rebels are reconciled and become the most devoted, loyal subjects, conquered and held by the power of love alone.

As we have seen, God's law contains all good and no evil, and in sin is all evil and no good; therefore sin must be punished and destroyed. If the sinner, by his own choice, becomes one with, and inseparable from, sin, he must of necessity be destroyed with sin. But God has devised means whereby sin may be punished apart from the sinner, and this plan becomes effectual in behalf of each and every one who in faith will choose to separate from sin.

But how can the sinner's stubborn, rebellious, unbelieving will be won to such a choice? Sin is deceitful, and so blinds and perverts the sinner's mind that right and wrong, good and evil, become reversed in his judgment. He thinks he is right, and the law wrong; and therefore he is at enmity with both the law and the Lawgiver. Heb. 3:13; Prov. 16:2; Isa. 5:20; Rom. 8:7. As it is lost confidence in God, unbelief in his love, which leads to the first deliberate step in sin (Heb. 3:12), so the first step in returning to God must be by the way of faith, of confidence restored. Heb. 11:6; Isa. 30:15.

But how can this be accomplished? That first step in sin strengthens the unbelief which led to it, and confirms the sinner's belief that he is right, and that God is wrong. So there would be no way by which the unbeliever, of himself alone, could ever again have faith in God. There is seemingly no more thankless, hopeless effort than that which love attempts for the ungrateful and unbelieving. Doubt misunderstands and perverts everything that can be done—thinks there is some selfish end back of every loving act. Any ordinary effort that God might have made to help sinners back to the right would only have been so misjudged, by reason of their unbelief, as to appear to them new evidence that God was wrong. As they could not foresee nor understand the awful consequences of sin, neither could they see nor understand the need of the awful penalty of death. So the penalty which expressed hatred of the sin only, would be misunderstood by them as expressing hatred of the sinner also. How can God, while making plain his hatred

of sin, still make equally plain his love for the sinner?

As a consequence of his unbelief, the sinner hates God. "The carnal mind is enmity against God." This unbelief, this enmity, is a great barrier of misunderstanding,—a wall of partition,—primarily between man and God, and secondarily between man and man, nation and nation, race and race. It even takes that which of itself is good, and so perverts and builds with it that it becomes a part of these separating walls. How *can* the unbelief be overcome, the enmity be destroyed, the barricading walls broken down and taken out of the way? How *can* the sinner be reconciled to God?

There must be some extraordinary, overmastering display of love sufficient to break down and conquer every doubt, and convince that God is love. Love must be revealed to the uttermost.

The highest expression of love is in the sacrifice it makes, in the self-denial and suffering it endures. Fully to reveal an infinite love would require an infinite sacrifice and an infinite self-denial. And this supreme revelation God made in behalf of his enemies. He did it in the very act of giving his beloved Son, who also gave himself, to exchange places with the sinner. It could be made in no other way. Concerning this, God has said, "What could have been done more . . . that I have not done?" Isa. 5:4. Every resource was exhausted. The accumulated love of eternity was fully, completely expressed. John 3:16.

*Brayton, Tenn.*

## Support of Gospel Workers

WILLIAM COVERT

(Concluded)

### Some Important Considerations

GOD designs that those who know the truth for this time shall see that it is given to all the world, and the work is so great that nothing short of whole-hearted, faithful devotion to all its interests will suffice to accomplish it.

The Scriptures teach that man's offerings to God's cause should correspond to the light and the truth which shines upon him. Jesus, in talking to his disciples, said, "Freely ye have received, freely give." Matt. 10:8. And again, "Unto whomsoever much is given, of him shall be much required." Luke 12:48. Those who have been entrusted with much of the Lord's glorious truth are required to pass much to others. It is actually true that the more of the blessed truth we give away, the greater will be the amount that we shall retain in our own souls. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

If we allow covetousness to get the advantage of us, and so become narrow and niggardly in our tithes and offerings, we shall most certainly drive courage and joy from our hearts, and therefore become lean and dry in our Christian

hope and experience. But on the other hand, if we cultivate a spirit of hearty, glad service in the payment of tithes and offerings, this will be used by the Spirit of God as a means of opening wide the very windows of heaven for the purpose of pouring out copious showers upon us, until, in our experience, we shall become like a watered garden. In fact, if the Lord's directions are followed, the heavenly blessings will be poured into the souls of the obedient until there will not be room enough to receive them. And the Lord's treasury will be provided with funds, and there will be a surplus in every conference, to be sent to the Mission Board.

The reader can no longer say he does not know that God is the great proprietor of all things, and that the tithes and the first-fruits of all proper increase belong to God; for he does know it. The Bible evidence is so plain that the normal mind can not deny it. And he will know from henceforth that if he selfishly uses God's share, he is living in known violation of some very plain requirements of God. The only consistent thing is for the offender to balance his accounts with the Lord.

#### *Where to Pay the Tithe*

The tithe is to be brought into the Lord's storehouse, so that the proper disposition may be made of the funds. The Lord is concerned about where the tithes are to be paid; for some have concluded that they can put the Lord's money into such interests and such hands as they themselves may select, and so do not pay it into the regular treasury, where it belongs. This is a very irregular and improper way of doing business, for the Lord has an organized work, and a business management connected with it, which is appointed to receive and disburse the Lord's funds. It is therefore proper that the whole tithe and the specific offerings should be paid into the regular treasury. When this is done, it can be handled according to the gospel plan of co-operation. The instruction given in Mal. 3:7-10 not only requires all the tithes to be paid, but they are to be brought "into the storehouse," the place appointed for the reception of these funds. Obedience to this injunction will prevent confusion, and will place the funds in the hands of the organized conference, which is endeavoring to unify the work and distribute the labor in harmony with the world-wide gospel commission.

#### *When to Pay It*

There are business principles associated with the work of a Christian conference which must be recognized by all who are entrusted with its interests. Because the workers in the various departments of the conference receive their financial support from the treasury department, there is need of promptness and regularity on the part of all who pay tithes. The plan is to settle with the workers at the close of each month. For this reason the tithes and other money designed for this purpose should be in hand in good time, so that the treasury

be not embarrassed for funds. Members should hand these funds to the church treasurer, that this officer may forward the same to the conference treasurer, thus preventing delay in the settlement.

The tithes and offerings from farm and garden products should not be held for long periods before they get into the storehouse, whence they are to be disbursed. Neither should wage-earners or persons engaged in business, delay the passing of the Lord's share to the place where it belongs; for the various workers who receive support from these funds are not situated so that they can wait a long while for their stated allowance. Cheerfulness, promptness, and a hearty liberality should be encouraged by us all in the Lord's business.

#### *The Adversary Instructs His Forces*

Satan, in his extreme opposition to the Lord and the Lord's cause and people, gives the following advice to the powers of darkness: "Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. Present the world before them in the most attractive light, that they may love and idolize it. We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects. . . . Discourage and dishearten their ministers; for we hate them. Present every plausible excuse to those who have means, lest they hand it out. Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."—*Early Writings,* page 266, new edition.

#### *The Lord Admonishes His People*

In view of the worldly and financial snares which Satan has set, the Lord says to his people: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

And the advice to us is: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth

on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4.

*Chicago, Ill.*

## *Will the World Burn Up?*

DR. A. C. AMES

THE Bible teaches that the earth will be burned up, but many scientists claim that that would be impossible. In view of this, the following extract from an article in the *Pathfinder* of Nov 28, 1908, by Prof. Raymond S. Newbold, is to the point. After speaking of the sudden appearance of bright stars at various times in the past, which have in a short time almost or altogether disappeared, he says:—

"It is believed from spectroscopic tests that the sudden blazing up of a star is caused by eruptions of burning hydrogen, something like the flames that are seen about our sun at times of eclipses, only immensely larger. There is always a chance of our sun's playing some such trick as this, and throwing out for a brief time such a quantity of heat as to destroy all the life there is on our globe—but the risk is too infinitesimal for us to worry about. However, it is conducive to a proper spirit of reverence for the Creator and creation to reflect occasionally that all our boasted civilization is subject to be wiped out at any time in the very twinkling of an eye, and that instead of being masters of our destiny, as it is often said, we are absolutely at the mercy of conditions of which we have hardly the faintest conception, and over which we have not the slightest control."

While we have no reason to fear that any such thing will occur until God's appointed time is reached, we may be sure that it will occur then, and that God has ample means provided by which to bring it about when the time comes. The sooner we learn to believe the Bible, whether we understand it or not, the better.

*Mountain Grove, Mo.*

## *The Hardest Fight*

No fight known to man is so hard and wearing as fighting God. When man sets his will against God's will, and determines to have his own way at the cost of refusing to do what God wants him to do, he is making straight for an utter defeating of the best that God could do for him. In such a fight as that he struggles on hopelessly, beating the air, and losing ground inch by inch. He may think that he is having a good time of it, that he is making gains worth making, but his losses are always fearfully in excess of his seeming gains. No man can do his best unless he is doing what God would have him do. If he is not doing God's will, he need not be surprised that he gets so little done, and has such hard work to do even that.—*Sunday School Times.*



### A Cheerful Man's Sermon

It's easy to smile and be cheerful  
 When everything's pleasant and fair;  
 We never complain of life's hardships  
 When there are no burdens to bear.  
 But as soon as the blue skies cloud over,  
 And the way that was smooth has  
 grown rough,  
 We forget the blithe songs we were sing-  
 ing,  
 And our faces are doleful enough.

But some can be cheerful when shadows  
 Are thick round the pathways they  
 tread;  
 They sing in their happiest measures,  
 With a faith in blue skies overhead;  
 They face, with a smile that's like sun-  
 shine,  
 The trials that come in their way,  
 And they always find much to be glad  
 for  
 In the loneliest, dreariest day.

Thank God for the man who is cheerful  
 In spite of life's trouble, I say,  
 Who sings of a brighter to-morrow  
 Because of the clouds of to-day.  
 His life is a beautiful sermon,  
 And this is its lesson to me:  
 Meet trials with smiles, and they vanish;  
 Face cares with a song, and they flee.  
 —Eben E. Rexford.

### Training Children

ONE of the most difficult of my tasks, was the studying out of some plan to make the children attend to their lessons and their various duties. As soon as each had attained sufficient age, a certain task was allotted, and this must be performed at an appointed time and in a precise manner, according to instructions. I found that in spite of all my admonitions, they would rush through their tasks, and were given to scamping through their work in the most wretched fashion.

Ordinary punishment, and the continued line upon line, and precept upon precept, utterly failed of its purpose. One day an inspiration struck me, and I tried an experiment; I wrote upon a card this proclamation:—

"Be it known to the children of this family, that no pleasures are to be indulged in unless work is thoroughly done, and at the proper time. Delinquents must not ask for privileges of any sort when work is unfinished or badly done.  
 "MAMA."

This was fastened to the dining-room door. I said nothing, but went about my work as usual. One by one the youngsters studied out the order. Some of them shook their heads and looked wise; others laughed, and then looked troubled.

The next day a drive to a neighboring park was to be taken, and it nearly broke my heart when, at the last moment, I was obliged to forbid two of my children dressing for the drive, because their work had been so grossly neglected. I should have been glad to stay at home with them, but felt that the order must be enforced, and was certain that the lesson would not have to be repeated many times. Two pitiful little faces looked after me as we drove away; but I thought it only just to those who had done their duty to make the day as bright and delightful as possible. We had a glorious time, and got home to find one little curly head asleep on the sofa, with very evident tear-stains covering her face. The other had done her work over, and it was perfectly done, too. Those two required only one additional lesson. For the others the punishment was several times repeated. After a time it came to be understood among the children that conscientiously performed tasks were rewarded by a correspondingly pleasant time in some way. I took pains to keep things in store for such rewards, and it was surprising what an effect it had on those little, untrained minds. I never gave them money, toys, sweets, or tangible rewards—this was too much like "value received" and hiring. But they had a good time, and I never failed to impress upon their minds that much of their pleasure arose from the consciousness of duty well performed.

I do not approve of hiring children by the ordinary methods; it seems to have a bad rather than a good effect, upon mine at least; and I find the pleasure-in-store plan very much better, particularly as I can at the same time impress upon their minds that this will be the case all through life. This method I have followed for more than fifteen years, and I think I can confidently say that whatever my children undertake to do is done well.—Elizabeth S. Gilchrist.

### Looking at the Best Things

"My little girl has taught me one thing," said a young mother the other day. "She picks out the prettiest things she can find to look at, and then she looks at them, and doesn't notice the ugly things. The Evanses next door keep their porch in a condition that just depresses me—it's so cluttered up. But they have some fine geraniums growing in tomato cans, and my little Clara thinks they are beautiful. She hangs over the fence and looks at them, and Mrs. Evans is so pleased at the child's appreciation that she has actually tidied

up the porch once or twice, and Mr. Evans has painted the cans green. I never could have gotten them to do that, because I looked at their porch and was depressed. Clara has done it because she looked at their geraniums and was delighted."

There is sound philosophy in this bit of experience. The souls that have power, in this world, are the souls that see the right thing—the key to the situation. And as we see only what we look at, our powers in life are strictly proportioned to the way we look at life, and to the things we fix our eyes upon as we go along. No man or woman is ever a failure who sees clearly the essential things. No soul is ever powerless or discouraged except through having looked, momentarily or steadily, at the unessential and misleading things.

In every field of vision, one may as well admit, there are extremely ugly things included in the view. No one who has lived to years of discretion but has seen many things which he would be glad to forget. No intelligent man or woman believes that all men can be trusted, all women admired, or any ideal fully carried out in earthly surroundings. Almost every apple is specked, and every family has a skeleton, even if it no longer has a closet. The world is full of evil and pain and defeat. But that is the worst part of the world. That is the trouble with it—its negative side, its dark background.

There is always a choice of vision, too, even among pleasant things. "I could not live if it were not for my dog!" said a lonely woman in whose little house a handsome, lively spaniel reigned supreme. The dog was a beautiful thing to look at, and his devotion was beautiful, too, to see. But if that very woman had looked over into the next street, she would have found neglected children into whose eyes the same devotion would have sprung, and the same welcome, if she had looked at them and helped them. It is a pitiful thing to see human beings find intimacy with pets more lovely than intercourse with human souls. They are looking at the second-best things instead of the best; and to look at the best things is the secret of true living—living that is always worth while.

As we look at the best things, loving and following them, power enters into us from them—a power not our own, but given to our use. It has been found in even the primary schools that a "gem" of lovely verse taught to a little child keeps that child from temptation and unhappiness in a most surprising way. "I said my gem over, and everything went right," said one boy to his teacher after an experience of injustice. A noble book kept before the eye of the mind makes life a transformed thing to the soul's vision. What we look at, that we become. "As seeing Him who is invisible" is the story of that great army of the saints, the martyrs, the heroes, which marches down the ages to the eternal goal—and which we can join if we choose.—Priscilla Leonard.

# THE WORLD-WIDE FIELD

## A Voice From the Equator

DELWIN R. BUCKNER

FROM palm-girt strands, where briny waters roar,  
From snow-clad peaks, that pierce a tropic sky,  
A cry from Ecuador sounds, like the cry  
That came to Paul from Macedonia's shore.  
Oh, who will bear the message, big with hope,  
The message of the coming of the King,—  
A message, that, within its path, will bring  
Light to a people who in darkness grope?  
Their land is full of idols they engrave  
From stones, or wood, or metals of more worth,  
And yet they bow to them, and bend their knees,  
As if an image could have power to save,  
And not the One, who made the sky and earth,  
The sea, and all the host that dwell in these.  
*Ambato, Ecuador.*

## The Work in Austria

GUY DAIL

FOR a long time Austria seemed quite a European Tibet, so far as our work was concerned; for it was very hard to obtain a foothold there. We would send laborers into the kingdom, only to have them deported. Religious meetings, such as we may hold in Germany, were forbidden. It seemed impossible for us to secure permission to sell our publications. In spite of the fact that there was a great away-from-Rome movement, yet, because of its political aspects, this did not help us very much. It is surprising how wide awake the Austrians are for news, especially political news. You do not find the daily paper left in the trams, or thrown into the street; but it is devoured with a keen relish, the people being anxious to know the trend of current events. As one moves about in the country, and comes in contact with the people, he observes that the various political parties and the many racial problems create a condition of alertness not to be found in countries lacking a cosmopolitan population. Unbelief, theosophy, and Spiritualism are live issues here. In many of the cities there is a hearty dislike shown toward the priests and an aversion to the church.

But there is no field that is not to be reached by the message for these days, and the Lord reveals methods and means by which the truth may be carried to those who need its divine influence. This is true also of Austria. In the course of time, God has opened the doors for us. It is true that the average

reader of the REVIEW might think the manner of conducting our lectures in Austria rather unique, if not somewhat unbecoming; picture to yourself the holding of a Seventh-day Adventist service without an opening song, without an introductory prayer, without the Bible; and without a benediction! Furthermore, the minister himself dare not open the meeting, as we have no ordained minister who is an Austrian citizen; so a citizen of the land must formally open the lecture, and then he may give place to the speaker of the evening, for whose words he has agreed to be responsible to the authorities. Our introductory public work does not assume a religious aspect—it is rather scientific and historical. This brings the worker into contact with the people, giving him opportunity to secure the addresses of those who are really interested, and with them he can carry on Bible study in the home.

The second annual meeting of the Austrian Mission was held this year in Prague, the city of Huss and Jerome, November 11-15. Owing to the recent clashes between the Germans and the Czechs, hundreds of gendarmes had been called into the city to preserve peace. The bitterest race feeling is mutually manifested by these two nationalities here. We desired to rent a nice hall for our meetings in Prague. The owner, who is a Czech publisher, said: "If you can assure me that the hall will be used in no way to benefit the Germans, I will gladly let you have it. I do not object to your religion,—I rather favor it,—but I fear that if it should become known that I had let a hall which could be used to further the good of the German-speaking people, my business interests would suffer much more harm than would be repaid me through the annual rental of the property in question." We could not secure the hall.

We were glad to see the power of the message manifest here also; for our own people are composed of the German and the Czech nationalities, and they peaceably met together, conducted their business, listened to the proclamation of the message, and united their voices in social worship, where both the German and the Czech language were used. The evening lectures, too, were delivered in German, and translated into the Czech. Intelligent and interested audiences were out each night. An officer sent by the police was present, and made notes of what was said. Brethren Wolfgarten and Makowsky remain to continue the meetings.

Four companies were taken into the Austrian Mission—Vienna, Reichenberg, Gablonz, and Aussig. During the last nine months fifty were received, and the net growth of the membership was forty-

seven, so that the present membership in Austria is one hundred thirty-four. About forty of our people were at the meeting. An Austrian Educational Fund was founded, three hundred fifty-five kronen being pledged toward it, besides seventy-six kronen received in cash. As foreign periodicals may not be sold in the country, it was recommended that we publish an Austrian paper in the German language, in addition to the monthly Bohemian *Herald of Truth*. Special efforts are to be made in behalf of the health work in Austria. Some of our nurses there are doing real well, and finding excellent openings for the extension of health principles. As the authorities have requested Brother Prillwitz, the former director of the mission, to quit the country, Brother J. Wolfgarten was chosen superintendent of the Austrian field for 1909. Two ordained ministers, one licentiate, six Bible workers, and two colporteurs can not certainly be considered an adequate force for this field, with its nearly twenty-eight millions of people,—Germans, Czechs, Poles, Ruthenians, Slovenes, Italians, Rhetians, Romanians, Servians, Croatians, Rumanians, and Magyars.

We hope that this land with its wide-awake peoples, its interesting openings for the truth, and its small band of workers will be continually remembered by our readers in their prayers for the progress of the message of the soon-coming Saviour.

*Hamburg, Germany.*

## The Needs Among the Kavirondo People

A. A. CARSCALLEN

IN writing of the needs of any people in Africa, it is not to tell what they need for this life; for their wants are few, and their needs less. The real need here is the gospel, "which is the power of God unto salvation;" and if there is one place where that is needed more than another, that place is Africa. On entering this country, we find the people ignorant, naked, and living in a very low state of civilization. Their minds are filled with false ideas and superstition. Their customs and laws forbid leaving their old ways for anything new, but do not apparently forbid conforming to anything for the sake of worldly gain. We read that "this generation shall not pass away, till all be fulfilled," then think of our motto, "The Third Angel's Message to the World in This Generation," and then we turn to Africa, with its ignorant millions, and wonder, "How can these things be?"

The great need of the Kavirondo people is young men and women who are not afraid of work. When we entered this field about two years ago, the language which is spoken here had not been reduced to writing, and therefore we had no books to help us in acquiring it. The place was entirely devoid of food that we could make use of. There were no houses to rent, so we had to

build some. First we erected a dwelling-house, then a workshop and school-house. In this work we had to be our own masons, carpenters, etc. We have had to make all our furniture, most of our windows and doors, and many other things which we required in the shop and schoolhouse. For all these things, lumber was needed, and this had to be sawed. We had to take men who knew nothing about such work, and teach them to saw. It is, therefore, of great advantage to laborers in this country to have a knowledge of several kinds of trades, yet, while it is advantageous to know such work, it is not the all-important thing; for we have a much greater work to do.

Near the mission there are thousands who are living in heathen darkness, and it is our part to teach them this last message of mercy. The Kavirondos are a friendly tribe, yet many difficulties arise, which keep the work from going as fast as we would like. When we arrived in this part of Africa, we found the people distrustful, and many were even afraid of us, and would run and hide when they saw us coming. Thus it was only the most daring we could reach at first. Then when the others became more bold, and made our acquaintance, we found they wanted their friendliness repaid in a substantial manner. When we seem to get hold of some, we often find that they become proud, and think themselves above their fellows. In such cases our labor for them for a time is over.

Our experience with one case is worth mentioning. A young man who came to work for us the first month we were here, and who was at first rather timid, soon became very friendly, and made a good workman. We taught him to do many things, and, because he was such a help to us, we gave him a larger wage than the others. We were also teaching him the commandments and other portions of the Bible. He would come to the meetings every Sabbath, and would many times explain to the people what we were trying to say. In fact, he was the best all-round man we had. We often thought God had given him to us to assist in this work, and other missionaries spoke of what a help he was to us. Just at this time the head chief began to take notice of him, and at last made him one of the head men of the district. This entirely spoiled the boy. He thought himself above work, and ceased to come to the meetings on Sabbaths. We were compelled to drop him for a time, as we could do nothing more with him. However, we are glad to say he is again turning to us, and we still have hope of him. This illustrates some of our experiences. At times we wonder how the gospel of humility will conquer the hearts of people who are naturally so vain. But it will, and many of these dear souls will learn to love it.

In conclusion, I repeat, we need workers,—those who are not afraid of hard work, and who believe this message. We

need those who can face trials and disappointments and darkness,—who can look upon these millions who know not the gospel, and who seem to put forth no efforts to learn it,—and still believe that "this generation shall not pass away, till all be fulfilled."

*Kisumu, British East Africa.*

### Honan, China

JOHN J. WESTRUP

"THE Lord hath done great things for us; whereof we are glad." Ps. 126: 3. The Lord has indeed given us a great opportunity to work for him; and we are confident that he will give us grace and strength to follow up this work. A week ago twenty-three persons were buried with Christ in baptism, and by faith put on Christ, henceforth to walk in newness of life. Others are ready for baptism, although we decided to have them wait until next spring. We have worked for these souls, and they have kept the Sabbath, from one to two and one-half years. They are overcomers, some having had to conquer one of the hardest habits to overcome. We are glad to say that all the sisters who were baptized have unbound their feet; and all who were baptized pay their tithe. This, in view of their very small income, together with the unbinding of the feet, is a greater test to this people than anything else. A woman unbinding her feet is looked upon with scorn, and is subjected to all kinds of slander. This heathenish custom has such a hold on this people that a woman with unbound feet can hardly get a husband. The smaller a woman's feet are, the better chance she has of marrying well. Our being here would be worth the while even if we could do no more than to be the means of relieving these women of their terrible, life-long pain. But O for the joy of leading these precious souls into a full and free salvation in Christ! In him they are made free from every fetter that binds them, and will shine forever as stars in our Father's kingdom.

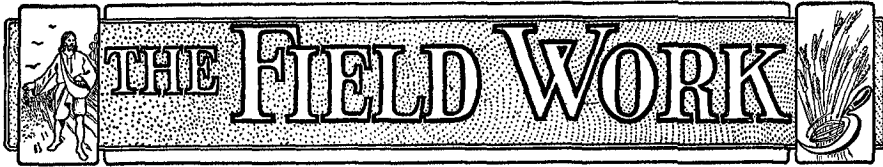
We were all greatly blessed by the visit of Elder I. H. Evans. His visit was the means of giving new courage and inspiration to our souls. On Friday we walked about three miles to one of our out-stations, where the chapel was crowded with those who are regularly attending. Elder Evans (myself interpreting), by incidents from the Bible and daily life, made it plain to our brethren that "all things work together for good to them that love God." O how we all daily need to rest in that truth! In the evening we opened the Sabbath with a preaching service. On Sabbath morning twenty-seven believers partook of the Lord's supper. This was one of the most solemn and blessed occasions that I have experienced. We wept for joy as we thought of the time, perhaps very soon, when these children of God will stand glorified in his presence. As we washed one another's feet, some of our brethren were so deeply affected that they wept.

At eleven o'clock the church was crowded with people. Our native evangelists preached in the open air to quite a number who could not find room inside. Elder Evans spoke to us about the progress of the third angel's message, showing plainly that the everlasting gospel is now being preached in almost every country and island in the world, and that the great event that we all look forward to with so much joy may take place very soon. He encouraged our brethren to come to school, that they may quickly learn the whole truth, and lay hold of it by faith. They should do all in their power to give it to the people in their own country. This is much easier for them to do than for foreigners. As some of our brethren had come ten miles to the meeting, arrangements had been made for them to stay to dinner. After we finished our dinner, we brought down our little organ into the yard. Elder Evans played, and we sang. At 3 P. M. we had our Sabbath-school. We were glad to have Brother Miller with us, who instructed the men, and Mrs. Westrup the women, as usual. It would, perhaps, interest many to know that our Sabbath-school collection amounted to one dollar, gold. In the evening we closed the Sabbath with songs and prayer. The next Sabbath our church was again crowded to overflowing, although we had meetings in three different stations. That evening Elder Evans and Brother Miller took a boat, going on to visit our brethren in Cheo Chia K'o.

Being alone with all these believers and inquirers, we are kept very busy in the Lord's work, for which we praise him. We finished our church just two days before Elder Evans arrived. Before that we often held our meetings in the open air. Now we are putting up another cheap building, to accommodate the believers who wish to attend a school in order to become established in the whole truth. In the women's school we have seventeen pupils in attendance, and in the men's twenty-two. We have little time to sit down and study the language, although we do take a little time each day to do that; but in teaching these dear brethren the truth we are continually learning the language. Thus we learn by doing.

Elder Evans is placing before us high ideals in regard to our future work in China. We believe that God is going to help us realize these plans in the near future. If our dear brethren at home could only realize that *just now* is the right time to give this closing message to this people, I know that many would quickly consecrate themselves for the finishing of the work in China. The Spirit of the Lord seems to move upon the hearts of this people, and many are coming of their own accord, asking for the truth. Every country seems to have its day of visitation, and this is surely such a time for these almost numberless millions. Who will come to the help of the Lord against the mighty?

*Hsiao Iao, via Cheo Chia K'o.*



# THE FIELD WORK

## Guatemala, Central America

A NUMBER of months have passed since we sent our last report of the work in this country. During this time we have had no cause for complaint or discouragement, although we have met with many trials and difficulties. Sickness and death have claimed one of our faithful workers. December 19 Sister C. A. Nowlen died at the Graysville Sanitarium, Tenn. The news of her death came as a sudden shock to all of us, including her two adopted children. Sister Nowlen had been a faithful worker in this field for the past two years, and was elected at our conference meeting last March as secretary and treasurer. She had much interest in helping to establish the work in Guatemala. It was here that she contracted one of the tropical diseases, from which she never recovered. We greatly mourn this loss, but look up with faith to the Lord of the harvest, and say, "Thy will be done."

Our school here has been in progress two weeks. This new term started January 4. The Lord has sent us plenty of students, and the evidences are that we shall soon have an overflow. At this writing (January 19) there are sixty enrolled, and about forty applications for entry the first of February. This will fill our present building to its utmost capacity, and will be all our teachers can handle. Had we more teachers, we could no doubt have a large school here.

It requires a great deal of labor, as well as money, to operate a school like this. At least two thirds of the students can not speak a word of English when entering the school. We can say with a certainty that the school will be self-supporting, and we trust more than self-supporting this year. For this we truly thank the Lord. We walked by faith, and he has verified his promises to us.

A few days ago I received a very complimentary letter from the president of this republic. He would be glad to see us establish other such schools in this country. I am convinced that much can be accomplished in this and other republics of Central America through school work. Other denominations have gotten great prestige in Catholic countries by establishing schools and colleges. Why should not we take advantage of the great demand for schools in these countries? It would mean much to this cause to have hundreds of youth and children under the influence of the truth.

I have received many letters from our brethren in different parts of the States, asking about the conditions of this country for making a living, and if it would be advisable for them to come and settle here. We would be glad to see some of our good brethren come here and settle, and in this way come in contact with the people, and teach the truth. So far as the natural resources are concerned, Guatemala is hard to surpass. The ground is very productive, raising in abundance every kind of temperate and tropical fruit and grain. The higher altitudes,

where most of the people live, are very healthful and cool, even reaching the freezing-point in some places.

Just what could be made in farming here I can hardly say. Much of the republic is under cultivation. The market prices are fairly good, but the way the people have of selling their produce is poor. However, I think this could be overcome in time. I believe something could be made in the canning business here; in fact, I know there could if one raised his own fruit and corn. Tomatoes grow well, and in the lower countries sell at a high price. The country affords a fairly good railroad service. Americans are investing much capital in these republics. We shall be glad to write to any of our brethren who wish for more particulars. Address the writer, Buzon 218, Guatemala City, Central America. We are trying to press the battle to the very gates of the enemy, and ask your prayers that we may be able to find those who shall be heirs of the kingdom.

E. L. CARDEY.

## Council of Missionary Volunteer Secretaries

AN enthusiastic council for the discussion of Missionary Volunteer work met in College View, Neb., January 19-25. The time was spent very profitably in talking over the work that had been done, the further development of plans already laid, and the needs of the work. Those who planned the council were fortunate in their choice of a time in which to hold it. The presidents of the local conferences in the Central and Northern unions were meeting in the annual session of the Union College Board, and we enjoyed their presence in many of the meetings of the Missionary Volunteer Council. Each conference in these unions has a Missionary Volunteer secretary, and with one exception all were present.

The council held five sessions a day, and every session was crowded full with plans, experiences, and discussions by the officers, who come in close touch with our young people throughout the field, and many excellent ideas were passed on for broader use. The needs of the foreign mission fields, and the plans that can be developed among our young people to help fill these needs, were a prominent feature of the council. The sermon Sabbath morning, by Prof. M. E. Kern, on the home training of children for usefulness in the Lord's work, was a masterful presentation of the importance of the first institution established on earth for the training of our youth.

Four committees were appointed to place before the convention, in the form of resolutions, the most vital features to be considered and developed in the work the coming year. These committees were almost entirely made up of conference Missionary Volunteer secretaries, and brought in the following resolutions,

which were passed after interesting discussions:—

"1. *We recommend*, That we urge upon all our Missionary Volunteer Societies the importance of using the weekly lessons given in the *Youth's Instructor*.

"2. *We recommend*, That a series of pointed, pithy leaflets be prepared and published, by the General Conference Missionary Volunteer Department, on Temptation, Faith, Prayer, Bible Study, Consecration, Doubt, Testifying in Meetings, and Personal Work.

"3. *We recommend*, That two leaflets be prepared on Adolescence, one to circulate among parents and workers, and the other for the young people.

"4. *We recommend*, That a pledge be gotten out against pernicious literature.

"5. *We recommend*, That the Missionary Volunteer secretaries be encouraged to make a special study of the junior conditions in their respective States, and, with the local leaders, to plan methods of engaging the juniors in Christian work, and, where the number of juniors is not large enough for regular junior meetings, of interesting them in the regular meetings of the Missionary Volunteer Society, and, where there are but two or three, to organize them into a band for prayer and service under the direction of an older member of the society.

"6. *We recommend*, That the local secretary of our Missionary Volunteer work report only that work which is done as missionary work by the young people, not including reports of paid workers or regular canvassers.

"7. *We recommend*, That each conference secretary urge the churches (a) to educate capable leaders in the Missionary Volunteer work; and (b) to discourage the too frequent changing of officers.

"Whereas, There is a great need of thoroughly qualified Missionary Volunteer leaders and workers in our churches, therefore,—

"8. *We recommend*, That institutes be held in each conference for the instruction of leaders and Missionary Volunteer workers at such times and places as may seem best, and, if necessary, assist them in defraying their expenses."

M. E. ELLIS.

## "Intramuros"

INTERPRETED, this means, "within the walls." In canvassing Manila I left till last the section thus named. It is almost entirely church property, and colleges and churches are numerous. Very few business places are located here. Before American occupation, the people were prohibited from coming within such sacred precincts. Most of the residents of Manila are, of course, Catholics. The people are of the poorer classes generally. A great number of students from the provinces reside here while attending the higher schools. Some of them are of wealthy parents, though only a very few. One house accommodates almost two hundred. Its board rate is ten dollars a month. The place is controlled by the Catholic Church.

On the whole, we have sold only a few books to students. But these will be taken into their home towns, and will thus widen the influence of the truth. Some orders were lost when I informed

them that the book was not Catholic. However, one of the better class, conversant with English, ordered it, although he possesses a "sacred" shrine of no mean equipment in his home. Last Sunday I called at two homes where a priest was visiting.

A few weeks were necessary to finish the canvass, and more than one hundred orders were secured. A number of government offices are within the walls of this section of the city, and many orders were secured from the clerks, who usually draw good salaries, and are not very narrow in their religious views, and are somewhat inclined to investigate.

R. A. CALDWELL.

### Nebraska

OMAHA.—The dedicatory service of the Scandinavian Adventist church was held Sunday afternoon, January 17. A large congregation was present to witness the exercises.

The dedicatory sermon was preached in the English language by Elder A. T. Robinson, of Hastings, president of the Nebraska Conference. Following the sermon, Brother J. S. Johnson, of the repair committee of the new church, and Brother J. B. Christensen, treasurer of the church, submitted their reports in the Scandinavian language. The report of the treasurer showed that thirteen hundred dollars had been raised in Omaha for the new church, three hundred dollars had been contributed by the Nebraska Conference, and seven hundred dollars had been subscribed outside the city of Omaha. The church property was purchased from the German Presbyterian church for eighteen hundred fifty dollars, sixteen hundred fifty dollars of which has now been paid, and assurances have been given that the rest will be forthcoming in the near future.

Elder L. H. Christian, of Milwaukee, who has charge of the work among the Scandinavians, delivered a short address in both the English and the Scandinavian language, and Elder H. Hansen, pastor of the new church, delivered the dedicatory prayer. The benediction was pronounced by Elder Fred Johnson, of Lincoln, in Swedish. Special musical services were included in the program.

The new church starts out with a good membership. The company in Omaha has been organized about three months, and both pastor and members feel much encouraged over the future of the church.—*Condensed from the Omaha (Neb.) Evening Bee.*

### The New Jersey Conference

THE seventh annual session of the New Jersey Conference was held at Jersey City, Jan. 20-24, 1909. The various churches of the conference were represented by over sixty delegates. A spirit of harmony and brotherly love characterized the deliberations of the conference throughout, and this feature of the meeting was thoroughly enjoyed.

The reports rendered in the various departments of the work showed progress. About one hundred believers have been added to the ranks as a result of the labor put forth during the year. Eight tent efforts were conducted the past summer, and several companies are being prepared for church organization. One

new church was admitted to the conference. The tithe fund showed an increase over the previous year of more than two thousand dollars. A substantial increase was also seen in the amount given to missions. The efforts put forth to build up and develop the canvassing work have been attended with excellent results. The sale of our subscription books during the year was about eight thousand dollars. The conference was preceded by a canvassers' drill, conducted by Brother R. French, the canvassing agent for the conference, and Brother I. D. Richardson, the union conference canvassing agent; and the outlook for the book work during the coming year is good.

The institute and conference were held in Phillips Hall, which was quite centrally located, and a strong effort was made to bring the truths of the message before the people. The evening discourses were thoroughly advertised, and some of the services were well attended. The city papers sent reporters, and published some favorable reports of our meetings and work. I recommend this aggressive spirit in connection with our meetings. I believe we should advertise our meetings in an interesting and attractive way, and stir the people with the living truths of this message.

Elders K. C. Russell and W. H. Heckman and Dr. W. H. Smith each spent a short time at the meeting. Their labors were much appreciated by all. The writer was also present during the conference. All the conference workers shared in the labors of the meeting.

The officers elected were about the same as last year. Elder B. F. Kneeland was unanimously re-elected president.

A spirit of courage and hope was seen in the conference, and the delegates returned to their homes with a renewed determination to be faithful. How to reach the people of the populous cities is a great problem, but with faith in God it will in some way be solved.

G. B. THOMPSON.

### The Western Canadian Union Conference

THIS vast territory (extending from Manitoba to British Columbia, and as far north as inhabited) is rapidly being settled, and the third angel's message is finding its way among all classes. It has been but a few years since our first missionaries came here.

Now we have a union conference with three organized conferences and one organized mission field, three academies, six church-schools, and one sanitarium. The Pacific Press Publishing Association has a branch at Regina, and our canvassers have sold more than sixteen thousand dollars' worth of our books the past year.

Our first annual council was held the last of November, and plans were laid for carrying forward the work in 1909. We have just returned from the annual meeting of the British Columbia Conference.

This meeting was held at Port Hammond, in the new academy building, and the conference headquarters are also located at this place.

The building referred to is a well-built, four-story structure, costing about six

thousand dollars. Most of this amount is to be raised by the sale of a portion of the large school farm, which consists of one hundred eighty-seven acres. The building can accommodate about fifty students in the home. One hundred sixteen persons were in attendance at this meeting. By invitation Elder W. B. White, president of the North Pacific Union Conference, was present, and rendered valuable assistance and counsel.

There were thirty delegates, representing twelve churches. One church was not represented by delegates. One new church was added to the conference. Our Indian elder was also present, and gave an interesting account of his work at Port Simpson. There were but few changes made in the conference officers.

On my way to this conference I attended a small meeting in southern Alberta. Owing to the bitter cold at this time, only a few could attend; but the Spirit of God was present, and those who came were encouraged. On my return I spent a Sabbath in Saskatchewan, and one day at our Portage Plains Academy in Manitoba. This school has about twenty young men and women in the home who are preparing for the work.

I thank God for the victories gained on this trip, and for the prospect of so many workers preparing for service.

E. L. STEWART.

### The Death of Dr. F. A. Washburn

MY only brother, Dr. F. A. Washburn, was born April 24, 1869, at Waukon, Iowa. His father, Elder C. A. Washburn, *née* Butler, in childhood were in the great advent movement, and his grandparents on both sides were pioneers, with Wm. Miller, Elder James White, and others, in that great prophetic awakening.

Until the year 1875 the family home was at Waukon, Iowa, where, at one time, one of the strongest Adventist churches was located. For a year the family home was in Paris, Maine; then, until the year 1903, at Mt. Pleasant, Iowa. After completing the high-school course there, my brother was graduated from the college in Battle Creek, Mich. For a time he taught successfully. For years he was engaged in ministerial labor in Iowa, where he brought a number of persons into the truth, some of whom have since become successful workers.

Having a desire to study medicine, that he might become a medical missionary, he entered a medical school, completing his course in June, 1903, at Iowa City, Iowa. For two years he did successful work as a physician and surgeon in Boulder, Colo. He then took a post-graduate course in New York City, in order to fit himself for greater usefulness and responsibility.

He believed that the Lord had called him to labor in the South, and from the first part of the year 1906 till January, 1908, he was the medical superintendent of the sanitarium in Nashville, Tenn. He had always been subject to malaria, and suffered from this in Nashville. In addition to this there developed a mysterious disease of the blood and the glands, known as lymphatic leukemia, which caused his death after an illness of more than a year, on Jan. 16, 1909, at the age of 39 years, 8 months, and 22 days.



In January, 1908, he left Tennessee for Colorado, hoping that a change of climate might be a benefit. Apparently with excellent prospects of success, he started sanitarium work in Grand Junction, Colo. Here he cheerfully ministered to others, while slowly dying himself. We believe that his life has been prolonged for months by the earnest prayers of his many friends.

Dr. Washburn was married to Flora Mabel Strickler, June 18, 1902, at Emerson, Iowa. She died at Boulder, Colo., Feb. 4, 1905. Their little daughter Genevieve survives both her parents.

At Blair, Neb., on Jan. 1, 1907, he was married to Miss Emma Jensen, who, herself a professional nurse, had the sad privilege of nursing him most faithfully in his last sickness.

A younger sister, Mrs. Grace Gosmer, went to Grand Cayman Island as a missionary teacher several years ago, and now sleeps the last sleep on that island in the Caribbean Sea. The father, Elder C. A. Washburn, died in Iowa in 1905, and now Dr. F. A. Washburn, the third of the family to die, leaves his mother, one brother, and three sisters to mourn their loss. But we sorrow not as those who have no hope. Naturally of a most sunny and cheerful disposition, he was patient and hopeful to the last. Earnestly desiring to live, yet realizing that unless the Lord wrought a special miracle, he must die, he often said, "The Lord will do right with me." The end came quite suddenly, and the last words that could be understood were, "Jesus saves."

After appropriate farewell services in Grand Junction, Colo., the remains were taken to Emerson, Iowa, where the final services were held in the Presbyterian church. Words of comfort were spoken by Elder Wm. Kennedy, president of the Western Colorado Conference, from the great resurrection chapter, 1 Corinthians 15. J. S. WASHBURN.

### Training-School in Japan

At our council in Kobe last fall, it was decided to hold a school for the training of workers this winter, to continue for three months. This school was opened here in Tokyo on the seventh of December, and the enrolment has now reached thirty-eight, besides several who attend only the evening classes. The subjects taught are: topical Bible study, the prophecies of the Bible, history of the Reformation and advent movement, physiology, English language, and vocal music; a drill in canvassing is also given. We have a forenoon session, and an evening session of two class periods. Those in attendance are mature men and women. We arranged to have all our regular workers attend; and besides these there are a goodly number whom we hope to see enter the work. Several interested persons, not yet united with us, have entered the school, and we pray that they may be led fully into the truth. One of these is a self-supporting missionary, who has had a thorough schooling in a mission school in Yokohama. He has been reading our paper, and being interested in its teachings, he applied for admittance to our school.

We are much encouraged by the spirit of cheerful earnestness that pervades the school. Our working facilities are few,

and we are rather crowded for room; but we are thankful to see so many earnestly preparing themselves for places in the Lord's work, and we are expecting great things as a result of this effort to train workers for this field. The instruction is given by Brethren W. D. Burden, T. H. Okohira, and H. Kuniya, and the writer. We are planning to have a permanent school established by the autumn of 1909. F. W. FIELD.

### West Michigan Conference

THE seventh annual session of the West Michigan Conference was held in Otsego, Jan. 18-21, 1909. About one hundred fifty delegates were present, and forty-two churches were represented.

The conference committee was in session the day preceding the opening of the meeting, and selected the standing committees. These were announced by the chairman at the first meeting, and were ratified by the delegation, so that everything was in working order.

The report of the treasurer having been published in the local paper, and a copy given to each of the delegates, it was not necessary to read a long financial statement. This report showed the tithe receipts for the year 1908 to be \$31,259.90; Sabbath-school offerings, \$2,275.56; Thanksgiving Ingathering, \$677.06. The total receipts from all sources amounted to \$66,472.50. Two hundred nine individuals were baptized during the year.

The net gain in the tract society for the year was \$106.69, which, while not very large, was considerably in excess of that for the year 1907.

The reports for the various departments were presented in written form, and showed an encouraging condition throughout the conference.

During most of the sessions we were favored with the presence of Elder Allen Moon and Brethren J. B. Blosser and W. E. Straw. Harmony characterized all the work of the conference, and numerous resolutions were passed. Among them were the following:—

"We recommend, That the executive of our conference give one thousand dollars of the tithe on hand Dec. 31, 1908, to the Mission Board; that we hereby authorize the conference committee to forward five hundred dollars from the tithe, quarterly, during the year 1909, for the use of the Mission Board, in addition to that paid to the laborers supported by this conference in other fields.

"We recommend, The raising of a general fund on the following plan: That each church-member be encouraged to pay one per cent of his income to the local treasurer, to be forwarded to the conference treasurer, one half of this to be paid to the union conference general fund.

"Resolved, That we raise a sum of money during this fiscal year for foreign missions equal to ten cents a week per capita for our conference membership, and thereby be in harmony with all the other conferences.

"Resolved, That it is the sense of this conference that our Sabbath-schools donate to the work of foreign missions all regular Sabbath-school offerings; and that each individual, as far as possible, provide himself with the necessary Sabbath-school helps.

"We recommend, That we approve of the plan of holding conventions, and that, where practicable, the various phases of the work be presented; as, evangelical, educational, Volunteer, and Sabbath-school.

"We recommend, That Sabbath, May 1, be devoted to the interests of Christian education, and that a suitable program be prepared by the educational department.

"We recommend, That plans be laid to place our intermediate schools and academies on a self-supporting basis as soon as possible.

"We recommend, That individuals be advised to make the conference association a beneficiary of their wills, legacies, etc., and that the association be made the executor of said wills."

A number of other resolutions were passed, which had a bearing on the work of Emmanuel Missionary College and the reading course of the Missionary Volunteer Department, but space will not permit our reproducing them here. It is expected that all the resolutions will be published by themselves, and circulated among the churches of West Michigan, that all the members may have the benefit of them.

The officers for the coming year are as follows: President, A. G. Haughey; vice-president, S. D. Hartwell; secretary, E. L. Richmond; treasurer, G. H. Crandall. Executive committee: A. G. Haughey, S. D. Hartwell, W. R. Matthews, C. A. Hansen, E. L. Richmond. Sabbath-school and educational secretary, C. A. Hansen; missionary and religious liberty secretary, J. W. Hofstra; field agent and Missionary Volunteer secretary, A. C. Haughey; medical secretary, J. M. Wilbur.

The new buildings erected for the use of the conference office and the Otsego Academy were dedicated Sunday afternoon, January 24, an appropriate program having been arranged. Prof. Frederick Griggs gave the address, and Elder Hartwell offered the dedicatory prayer. A goodly number of the citizens of the town were present, and many expressed their appreciation of the occasion. A synopsis of the address was published in the Otsego Union.

We are taking hold of the work for 1909 with renewed energy, and pray that the Lord will guide us in accomplishing his purpose in this part of the vineyard.

A. G. HAUGHEY, *Chairman*;  
E. L. RICHMOND, *Secretary*.

### Field Notes

AT Village Creek, Iowa, three persons have recently accepted the truth.

ELDER J. M. WILBUR baptized six young persons at Wright, Mich., on Sabbath, January 9.

THERE were three added to the church at Eldorado Springs, Mo., on Sabbath, January 2,—one by baptism.

FOUR persons signed the covenant at Reece, Kan., as a result of a series of meetings held at that place.

AS the result of a series of meetings at the Island (Cal.) church, which closed January 3, eight persons united with that church,—four adults and four children.

THE work among the Swedish people in Denver, Colo., is progressing satisfactorily. One sister was baptized January 9, and several others are interested in the truth.

ELDER J. W. WATT, in sending in a report of the interest at Nanty Glo, Pa., writes: "We hope to organize a Sabbath-school at Nanty Glo next Sabbath. . . . One man kept his first Sabbath last week. A little boy twelve years of age asked his mother if she would allow him to keep the Sabbath. She gave her permission, and he came to meeting. The interest seems to be increasing."

## The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

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

### The Third Bookmen's Convention

THE third bookmen's convention of the present season was held in Kansas City, Mo., January 11-18. Although this has been called a bookmen's convention, it may more properly be called a publishers' convention. Delegates were present from the General Conference Publishing Department, from the Pacific Press main office and its branches, general agents and field agents from the Central, Northern, and Western Canadian union conferences, and general and field missionary secretaries from the same territory. Several union and State conference presidents and State tract society secretaries were present; and all united in an earnest, enthusiastic study of the publishing work in all its most important interests in the field.

This was the first time these representatives from all the Pacific Press territory east of the Rocky Mountains have met together in convention. The occasion was a very profitable one, and was greatly enjoyed.

It appears that the experiences during 1908 in meeting difficulties, and overcoming them in the name of the Lord, have given new life and power to the workers, and have brought a new era of courage and confidence into this department of our work.

The most important lines of study conducted during the convention might be summarized as follows:—

1. Reports of progress, and outlines of general plans.
2. The selection of books to be handled as leaders during 1909, and a careful study of the general principles these books contain, and their best selling points.
3. Study of the general principles of Christian salesmanship.
4. Round-table council on methods of work.
5. Organization and plans of work in organizing the lay members of the denomination for the sale of periodicals, forty-per-cent books, and tracts.

This last item was a new feature of our convention work, this being the first time, we believe, when missionary secretaries have met together in convention. We believe that the time will soon come

when the church tract and missionary work will be so revived that it will stand upon an equally sound basis of organization and education with our subscription book work.

On the night of the third day of the convention, the Kansas City church, in which the convention was being held, was badly damaged by fire. This misfortune will cause great inconvenience to the Kansas City church. The loss was fully covered by insurance, and the adjusters have expressed their willingness to adjust the claim as soon as the loss can be approximated.

The convention was transferred to the rear part of the Pacific Press Publishing Association's office, and there was but little interference with the regular program.

H. H. Hall, manager of the book department of the Pacific Press; James Cochran, manager of the Kansas City Branch, and Carl E. Weeks, general agent of the North Pacific Union Conference, with the assistance of many other willing workers, had made thorough preparation for this convention, and all its features worked out well, and we trust will result in giving a great impetus to the already prosperous work in the Pacific Press territory.

E. R. P.

### An Interesting Day Delivering Books in England

IN a recent letter from Brother Samuel Joyce, one of our general agents in Great Britain, an interesting experience is given of a delivery which he made one day during last December. The following is a portion of his letter, as published in the *Missionary Worker*:—

"I cycled forth with fifteen books, and after delivering these, rode back for fifteen more. Thirteen of these were delivered, and before dinner I secured two orders.

"After dinner I took twelve books with me, having eleven to deliver at an estate called ——. I was conducted to the housekeeper's room, and unwrapped three copies of 'Great Controversy,'—cloth, gilt, and library,—and laid them on the table. They were very much admired, and were paid for by the butler, housekeeper, and footman respectively. I was invited to partake of some refreshments, and while doing so, two ladies kept me talking about the communion. I talked with them concerning the second coming of Christ, for which they thanked me heartily, and one of them gave me another order for 'Great Controversy.' At the stables the groom changed his order from plain to gilt cloth when he saw the two bindings together, and said he believed he could procure for me a few more orders.

"I then went to the laundry, where I delivered a gilt book, and obtained a \$1.75 order. From here I went to the coachman, the herdsman, the blacksmith, two wagoners, and a laborer, and delivered a book to each of them. They were all delighted.

"Next I called upon the carpenter, and canvassed him for the book. After consulting his wife, he decided to pay for the extra copy I had with me; so I left it with him.

"Next morning I delivered three books to persons whom I had not seen on the previous day, and took another order.

"Thus out of forty-three orders, I was enabled to deliver the same number of books. One order was postponed, but I secured a deposit on it, and in its place sold a book direct. I feel very grateful to the Lord for prospering me in this work. Truly he is good and greatly to be praised."

### Sunday a Work-Day

BROTHER JOSEPH BRANDT, one of our ten canvassers who were sent to Great Britain seven years ago this spring, writes the following report of his work in selling papers and small books one Sunday.

Brother Brandt believes that work should begin on the first day of the week, and he has put his belief into practise. He began Sunday work by selling papers only, and found that the people did not object except in rare instances. Little by little he has added the sale of small books, and succeeds, as his letter will indicate. If the reader will figure carefully on the amount of work done in one day, he will discover that this was a busy Sunday for Brother Brandt. He says:—

"I will tell you something of my day out on Sunday. I took with me two copies of 'Friendly Talks,' six of 'His Glorious Appearing,' two of 'Christ's Object Lessons,' twenty-five of 'Sufferings of Christ,' twelve of 'Scripture References,' and two hundred forty-four papers. The Lord helped me to sell all these without raising or finding any prejudice, save on the part of three persons. While I have sold scores of small books on Sunday, it was a new experience to take 'Christ's Object Lessons.' I have now sold four of these books on Sunday.

"I should like to do more with the papers if I were nearer to suitable territory. On this Sunday I rode thirty-three miles. I do not know when I have enjoyed my work better than on that day."

### Experiences in the Publishing Work—No. 16

By the time the first half of Volume III of the REVIEW had been issued, the work had so increased that it became necessary to hire another office. Accordingly an office was rented nearer the business part of the city,—21 South St. Paul Street,—and the printing business was carried on there. Then three more thirty-two-page tracts were added to the list of publications. These were, "Seven Reasons for Sunday-Keeping Examined," "The Seventh-Day Sabbath," and "History of the Sabbath." The latter was the nucleus of the book bearing the same title. This work grew from year to year as the result of Elder J. N. Andrews's researches in libraries. In the winter of 1863-64 a fifty-two-page pamphlet—"The Two-Horned Beast of Revelation 13, a Symbol of the United States"—was prepared by J. N. Loughborough, and printed by the Review Office. This pamphlet was sold for ten cents a copy, and was the first pamphlet on which a price was set.

Up to the summer of 1854 papers and tracts had been free to all who would read them, and the expense was met by donations from our people. It was during that summer that we first began the use of tents for preaching services. The

## Medical Missionary Department

Conducted by the Medical Department of the General  
Conference

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

### Report From the Washington Sanitarium

WE believe the readers of the REVIEW have an interest in the Sanitarium at Takoma Park; and in view of the substantial way in which they have shown their interest, they are entitled to an occasional report regarding the prosperity of the institution.

We must say God has greatly blessed the work at Takoma Park; we can but be impressed as we view the grounds, and the buildings, and the work now being done, that a divine hand has guided in the selection of the site and in the erection of the buildings. Influential men of the world who visit the place are impressed in the same way. The superintendent of the United States Botanical Garden, who is supposed to be as good a judge of natural beauty as can be found in the city of Washington, in a letter which appeared in one of the leading daily papers, said: "The Adventists' association must have evoked the numerical power of seven. Some seventh son must have been inspired to lead them to the healthiest spot on God's footstool, to say nothing of the soul-elevating beauty of the stream above and below the bridge for a mile each way." In speaking of the new bridge that is now in process of erection, he says: When completed, "it will aid in making one of the most delightful rural drives through the healthiest region around Washington; in fact, it is not surpassed anywhere."

The mayor of Takoma Park, in his address at the opening of the institution, said: "Twenty years ago I visited this identical spot in company with Mr. B. F. Gilbert, the founder of Takoma Park, who pointed out to me its many attractive features.

"I remember that he called my attention to the peculiar fact that the sound of the rippling waters of the beautiful Sligo can be heard much more distinctly from this point than from any other of equal distance; but what is of especial interest on this occasion is the fact that he made the statement at that time *that nature had designed this place for a sanitarium; and that it was his intention to reserve it for that purpose.*

"For years this was a cherished plan with him, and he constantly sought to enlist the interest of the medical fraternity in such a project. He finally succeeded in securing the co-operation of a celebrated physician of New York to build such an institution, but the financial troubles of 1893 prevented the consummation of his plan.

"However, it was a source of the greatest satisfaction to Mr. Gilbert in his declining years to know that persons skilled in the treatment of disease, who have made a success of sanitarium work throughout the whole civilized world, should verify his judgment in selecting this as an ideal spot on which to erect a sanitarium."

It appears from this that God had especially reserved this spot for just such a work as we now see, and divinely guided our brethren in selecting it.

The Seminary and Sanitarium are one in aim and purpose, and are in complete harmony. Co-operation exists between them in their efforts to develop missionaries for the field.

The winter months have been regarded as the least promising time for sanitarium work at Takoma Park, but we are pleased to say the Sanitarium has had nearly every room filled during the past four to six weeks. Sometimes it has been difficult to know where to place the patients; at present we have twenty-seven patients and ten guests. We have had to find rooms for workers outside of the Sanitarium. The dormitory, which has just reached completion, will enable us to keep our workers together under one roof. This will be much more agreeable and orderly.

The good accomplished by our sanitariums the day of God alone will fully reveal. The following extracts received from patients show that the effort of the workers at the Washington Sanitarium has been appreciated. A lady in writing to a friend said: "We can not be too thankful to God for this peaceful place to be sick and get well in. It has been a wonderful spiritual uplift to me."

Another wrote: "If it were possible, I would like to write to each member of the sanitarium family, expressing my thanks for the loving-kindness shown us during our stay with you. It will forever be a bright spot in our lives, and at the same time a revelation. I firmly believe it was the all-wise guiding hand of providence that placed us with you; for had I not witnessed it, I would not have believed that such a people lived in these days of selfishness and greed. Again and again I thank you for your interest and help, both spiritually and physically."

Another, a government official, writes: "I wish to express to you my grateful appreciation for the care and attention my wife received during her stay at the Sanitarium. I am glad she had the sense, intuition, or whatever it may have been, to place herself under your care."

A letter written by a gentleman patient to a friend, reads as follows: "To tell you the truth, this is the best religion I have seen. There is no difference between man, maid, or servant, rich or poor. I have watched them, and find them consistent in every way. There is no hypocrisy, no angry words, of any kind on the whole forty-one acres of their land. It is peace and quietness all the time."

Still another patient who considered his case hopeless, after a stay of two months regained his health, gaining seventeen pounds in weight. After being at home two weeks, he wrote: "I am glad to say I am now enjoying good health; in fact, I am like a sixteen-year-old boy. I have continued to live the simple life, and have gained four pounds in weight since leaving the Sanitarium. I enclose you a check for five dollars as a small contribution to your missionary fund. Some time in the future when my demands are not so great, I may do more. I have a tender spot for every one connected with the Washington Sanitarium."

The wife of a prominent business man

first meetings of this kind were held in the State of Michigan. Elder James White said to me, "Brother John, I believe people would be willing to pay a small price for our books, and if so, we could double our efforts in circulating the printed page." I said, "I will try it." So at a tent-meeting held in Shelby, Macomb County, near Rochester, Mich., the last three Saturday evenings and First days in July, I sold fifty dollars' worth of the tracts and pamphlets. A full set of all we had to offer amounted to only thirty-five cents; so very many of the vast crowd attending the Sunday meetings must have supplied themselves with reading-matter.

Elder White published in the REVIEW the result of our three Sunday sales of books in the Michigan tent-meeting, and urged all our ministers to make it a point to sell books to all who would buy. It was indeed the dawn of a new era in the book business. Book sales, with a fund for the free distribution of tracts, gave a more substantial backing to the publishing business.

In the summer of 1853, Brother Uriah Smith, of West Wilton, N. H., having embraced the present truth, joined his sister Annie in labor in the Review Office, where he rendered efficient service for over fifty years, even up to the day of his death. When at last smitten down by a paralytic stroke, he was on his way to his editorial work in the Review Office at Battle Creek. His first production in the REVIEW was a series of articles entitled, "The Warning Voice of Time and Prophecy," a poem of great merit. The first of this series appeared in the REVIEW of March 17, 1853. The next year these articles were issued in book form. It was an excellent addition to Seventh-day Adventist literature. His first labors in the Office began May 3, 1853. Let it be remembered that he and his sister Annie put aside an offer of one thousand dollars a year, with room and board for three years, and that they labored in the cause of present truth for little more than their board and clothing during those three years. Such were some of the sacrifices made to establish the work of the third angel's message in its early days.

The first three volumes of the REVIEW were issued gratuitously,—given to any one who would read them,—and the expense of publishing was met by donations from the brethren. The receipts were accurately reported in each number of the paper, and occasionally a statement of the finances was given. As a sample, we quote from No. 7, of Vol. III, "\$30, in advance on the REVIEW;" from No. 21, "Each number costs \$55;" from No. 25, "\$118.91 behind on the REVIEW. No paper next week." With the opening of Volume IV it was stated: "To those wishing to pay, \$1 for a volume of twenty-six numbers."

With the issuing of the sixth number of Volume IV the REVIEW began to be published as a weekly, and from that date—Aug. 4, 1854—its influence was greatly increased. During the publication of this volume Elder White published his book, "Signs of the Times," which had a wonderful sale, and led scores to the truth. About the same time he published that excellent tract, "Elihu on the Sabbath," written by Benjamin Clarke, a Seventh-day Baptist, of western New York.

J. N. LOUGHBOROUGH.

who was a patient, writes: "We are trying to live strictly vegetarian, and not only our immediate family have profited by our experience, but some of our friends as well. I am glad to say my son is perfectly well, and is the picture of health. I attribute it largely to the proper diet. My husband still continues to improve. He has not smoked since he left the Sanitarium. He often talks of the pleasant time we spent with you; he is really homesick to go back to the Sanitarium."

We feel thankful that these things can be said of our work at the Washington Sanitarium, and trust that more and more Christ may be revealed in the ministry here. D. H. KRESS, M. D.

### Findings

DR. A. H. LARSON was in Washington a short time ago on his way to Skodsborg, Denmark, where he will be associated with the sanitarium work. He planned to spend a few weeks in Melrose before going to his field of labor.

The Christmas number of the English *Good Health* has had the widest circulation of any number ever published. The entire edition of seventy-five thousand copies was disposed of in a few weeks. This great success was due to the hearty co-operation of all the workers and Sabbath-keepers throughout the kingdom.

The Leicester Sanitarium has enjoyed good patronage during the past autumn, not only of in-patients, but also of outside patients from the town. The Leicester physicians are taking an increasing interest in the sanitarium, and frequently send patients for treatment. Mr. Wm. M. Scott acts as local manager, and Mrs. Scott is the matron. Both of these nurses are graduates of the Caterham Sanitarium Nurses' Training-school.

The Rostrevor Hills Hydro has been under the management of Dr. and Mrs. H. J. Williams during the past year. This institution was formerly located at Belfast, and was then known as the Belfast Sanitarium, but it was soon found advisable to move it into the country, and the change was made about two years ago. The institution has had a fair patronage, but it has not yet been sufficiently brought before the notice of the public. As it becomes better known, the patronage will doubtless increase. The situation of the Irish institution is delightful in every respect.

Dr. A. B. Olsen visited Scotland recently, and gave lectures on the following subjects: December 7, before the Edinburgh Vegetarian Society, "Errors in Diet;" December 8, before the Edinburgh Health Culture Society, "Germs, Friendly and Otherwise;" December 9, before the Glasgow Health Culture Society, "Nerves and Worry;" December 10, before the Scottish Vegetarian Society, "A Healthy Man's Ration." These lectures were well attended, and much interest was manifested by the people. In each case an hour or more was spent in asking questions and answering them after the lecture. The Glasgow Health Culture Society had secured a large hall with a gallery, and that, besides the platform, was packed full of health culturists and those interested in the subject. Sir Samuel Chisholm, formerly lord provost of Glasgow, presided.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL  
W. A. COLGORD.

Chairman  
Secretary

### The Proposed Sunday-Law Amendment to the California Constitution

THE following is the proposed amendment to the State constitution of California recently introduced into the California Legislature with the view of making Sunday legislation constitutional in that State:—

"A Resolution Proposing an Amendment to Article XX of the Constitution by Adding a New Section Thereto to Be Known as Section 21, Relating to a Day of Rest.

"The legislature of the State of California, at its thirty-eighth session, commencing Jan. 4, 1909, two thirds of all the members elected to each of the two houses of said legislature voting in favor thereof, hereby proposes that Article XX of the constitution of the State of California be amended by adding thereto a new section to be known as Section 21, to read as follows:—

"Section 21: The necessity of encouraging and fostering the observance of one day in seven as a day of rest is hereby recognized as essential to the welfare of the State, and to that end it is hereby provided:—

"(1) That the keeping open of bars, saloons, race-courses, and coursing-grounds on the first day of the week is prohibited; and the legislature shall provide penalties for the violation of this provision, and for the proper enforcement of the same.

"(2) That the legislature may provide that stores, workshops, banking-houses, and other places of business, of any class or calling, shall not keep open on the first day of the week, and shall provide penalties for the violation thereof.

"(3) That the legislative body of any city, city and county, or county, may provide by ordinance that stores, workshops, banking-houses, and other places of business, of any class or calling, shall not keep open on the first day of the week, and shall provide penalties for the violation thereof; *provided* that such ordinance may enlarge, but can not restrict or limit, the scope or penalties of any provision enacted by the legislature on the same subject; *provided, further*, that whenever a petition is presented to the legislative body of any city, city and county, or county, signed by ten per cent of the voters thereof, asking that any ordinance authorized under this subdivision to be passed by such legislative body set forth in said petition, be submitted to the qualified voters of said city, city and county, or county, for their approval or rejection, the said legislative body must submit the same to the voters of said city, city and county, or county, for their approval or rejection at the next general election held therein, or at a special election called by such legislative body for that purpose. At least two weeks' notice shall be given of such election by publication in some

newspaper published in such city, city and county, or county. If approved by a majority vote of the voters voting thereon, the same is thereby adopted, and becomes binding as a valid ordinance of said city, city and county, or county, as the case may be, and supersedes any ordinance in conflict therewith, and can only be modified or repealed by a majority vote of the voters of said city, city and county, or county, voting upon the question of the modification or repeal thereof.

"(4) *Provided, however*, that any law or ordinance passed or adopted under the second or the third subdivision of this section shall not apply to persons who conscientiously believe that the seventh day of the week should be observed as the Sabbath, and who actually refrain from opening their places of business on that day."

This piece of proposed constitutional Sunday legislation is the product of Rev. George L. Tufts, the Pacific Coast secretary of the International Reform Bureau, of Washington, D. C., of which Mr. W. F. Crafts is the founder and superintendent; was drafted by Mr. Chauncey H. Dunn, a Sacramento attorney; and introduced in the Assembly Jan. 8, 1909, by Hon. G. L. Johnson, of Sacramento. A hearing on the measure was held before the Assembly Committee on Constitutional Amendments, Thursday afternoon, January 21, which resulted in the committee's unanimously deciding, after about five minutes' deliberation, to report the measure back adversely.

Several things in connection with this proposed amendment are worthy of note:—

1. It is religious, emanating from a clergyman who is the avowed emissary of a religious organization whose headquarters are in Washington.

2. The observance of one day in seven as a day of rest is declared to be essential to the welfare of the State.

3. The first day of the week is the day designated as this day.

4. Business, labor, and trade are to be prohibited by legislation.

5. According to a provision under subsection 3, local municipal bodies can enact additional repressive Sunday ordinances to any State Sunday law if they choose, enlarging upon the same to any limit,—a most dangerous provision, as it practically takes the question of legislation upon this question out of the hands of the State, and places it in the hands of local authorities, and leaves the people without any redress beyond the local authorities.

6. Ten per cent of the voters of any city or county can force a vote of all the citizens upon any Sunday legislation for which they may choose to petition.

7. Subsection 4 exempts those who conscientiously observe as the Sabbath the day God in his law commands to be kept as the Sabbath.

All this as a part of the constitution of a great commonwealth! To such extremities have the friends of Sunday legislation gone to find a basis for such legislation in the State of California.

The text of the Sunday bill proper which has been introduced along with this proposed constitutional amendment, and which this amendment is supposed to guard, will be given in a later number. The result of the efforts against it will also be reported. W. A. C.

### Another Sunday Bill

CONGRESSMAN HEFLIN, of Alabama, introduced a bill into the House, February 2 (H. R. 27527), "prohibiting labor on buildings, and so forth, in the District of Columbia, on the Sabbath."

There is no other designation given the day of the week upon which work shall not be done except that given in the title of the bill as above noted, namely, "the Sabbath." So, in the event that the bill becomes a law, it will be necessary for the courts to determine which day is the Sabbath.

S. B. HORTON.

### Religious Liberty Notes

DURING the present session of the New York State Legislature there have been no fewer than thirteen Sunday bills introduced. We understand that those in charge of the religious liberty work there will endeavor to secure hearings on these bills.

In addition to a list of the State legislators, the Southern Missouri Conference sends in subscriptions for *Liberty* to be sent to over sixty county judges residing within the limits of the Southern Missouri Conference. This is a good example for others to follow.

The Mountain View (Cal.) *Register*, of Jan. 22, 1909, contains over a two-column report of a discussion of the proposed "Sunday Rest law" in California. On Sunday evening, January 17, the advocates of the rest law, under the leadership of Dr. G. L. Tufts, spoke in Swalls' Hall, Mountain View, and the following night the Seventh-day Adventists held a meeting in the same hall for the purpose of refuting the arguments in regard to the Sunday law. The speakers at this meeting were Elders J. O. Corliss, M. C. Wilcox, and A. O. Tait.

### Current Mention

— The federal government has entered suit against more than one hundred corporations and individuals in Oregon to recover an aggregate of 353,288 acres of land in that state.

— A rupture of diplomatic relations between Chile and Peru is arousing some apprehension among South American countries. The Chilean squadron of war-ships is reported to have been ordered north.

— A new and very powerful explosive called gerite was tested at Genoa, Italy, February 2, with extraordinary results. Armor-plate which dynamite could not bend was completely shattered by the new explosive.

— The governor of Oklahoma, Charles N. Haskell, and six other persons, are under indictment by the federal grand jury at Muskogee, Okla., charged with conspiracy to defraud the government by obtaining valuable lots of land in Muskogee in an illegal manner.

— There is considerable activity on the Pacific Coast at the present time in the matter of the shipment of military and naval supplies to Hawaii and the Philippine Islands. These shipments include two large disappearing guns for the Pearl Harbor naval station in the Hawaiian Islands.

— During the month of January the Dead Letter Office handled a total of 1,040,563 pieces of misdirected mail matter.

— Prof. Abbott Lawrence Lowell has been elected president of Harvard College, to succeed Pres. Charles William Eliot, who resigned from the presidency some months ago.

— The United States representatives who have been administering the government of Cuba since the time of the last uprising in the island, withdrew from Cuba on January 28, turning the government of the island over to the people of Cuba.

— February 1 an international conference on the opium question convened at Peking, China. Representatives of the following nations were in attendance: China, Great Britain, Japan, the United States, France, Germany, Holland, and Turkey.

— A severe storm swept over Mississippi, Alabama, and Georgia on February 5, doing a vast amount of damage to property, and resulting in the death of over a dozen persons. It is feared that details from the devastated regions will greatly increase the list of known fatalities.

— The revolutionists in the province of Ispahan, Persia, have deposed the governor of the province, and assumed control of the local administration, warning the representatives of all foreign governments that all loans and concessions will be repudiated unless approved by the Persian Parliament.

— On account of the failing health of the emperor of Abyssinia, there is now considerable unrest in that country. The forces of the designated heir of the throne have had an engagement with the followers of the present empress. At the same time the population of a portion of the country is demanding that a descendant of a former dynasty be declared heir to the throne.

— President-Elect Taft, with his consulting engineers, inspected the entire line of the Panama Canal after his arrival on the Isthmus, and started on his return for the United States on February 7, landing at New Orleans, where elaborate preparations were made for his reception. Mr. Taft expresses himself as highly gratified with the progress of the work on the canal.

— The battle-ship "Delaware," the largest battle-ship afloat, was launched at Newport News, Va., on February 6. This vessel is of twenty thousand tons displacement, as fast as the fastest battle-ship, and will be able to hurl at one broadside three thousand pounds' weight more of projectiles than all of Admiral Dewey's fleet at Manila together. She is one of four now under construction.

— The American battle-ship fleet left the port of Gibraltar on the morning of February 6, direct for Hampton Roads, Va., where it is expected that it will arrive on February 22, Washington's birthday. The only unfortunate incident of the voyage was the conviction of the captain of the "Georgia" on a charge of intoxication. The captain has been suspended from the service for six months, and returns merely as a passenger on his own ship.

— Severe floods are reported in the western part of Germany, and more than fifty deaths had been reported up to February 5.

— On January 22 floods in the gold-mine region of the Transvaal, South Africa, resulted in the death of 173 persons, most of whom were caught in the mines.

— The naval supply-ship "Eva" left New York for Messina, Sicily, on February 1, with 500 portable houses for the earthquake sufferers, and the American Red Cross proposes to send 2,000 more.

— The negotiations between United States Commissioner W. I. Buchanan and the new government of Venezuela have reached a stage where no progress seems possible. The new president seems as averse as was President Castro to the settlement of the claims of two American corporations against the Venezuelan government. It was over the settlement of these two claims that negotiations were broken off some months ago between the two governments.

— Both branches of the legislature of Tennessee having passed the State-wide prohibition law over the governor's veto, it was expected that a similar fate would await the governor's veto of the bill prohibiting the manufacture of intoxicating liquors in that State. The Senate, on the afternoon of February 3, fulfilled the expectation so far as it was concerned, passing the measure over the veto by a majority of twenty to twelve. On the following day the measure was taken up by the House, and passed over the veto by a majority of fifty-nine to thirty-seven.

— Russia has proposed a plan to the governments of Bulgaria and Turkey by which it is expected that the present danger of war will be averted. Turkey had demanded from Bulgaria an indemnity of \$24,000,000. Bulgaria had agreed to pay \$16,400,000. Neither party would alter its position. Turkey owes Russia \$1,600,000 a year for a century. Now Russia proposes that Turkey omit paying this amount to her for a certain time, but instead Bulgaria pay to Russia \$1,600,000 a year until \$16,400,000, with interest, has been paid. The interest will bring the total amount paid by Bulgaria to Russia up to \$24,000,000, and Russia will give Turkey credit for that amount on Turkey's indebtedness to her.

— The Nevada Legislature has echoed the anti-Japanese sentiments of a portion of the California Legislature in the passage of resolutions urging California to enact legislation inimical to the interests of the Japanese. The Nevada Legislature also took occasion to censure the President for using his influence to discourage the passage of such measures. One of the objectionable measures came up for passage in the California Legislature on February 3, but was defeated by a vote of forty-eight to twenty-eight; but on the following day the most objectionable of the proposed measures was passed. President Roosevelt immediately wired a protest, and the governor of the State has asked for a reconsideration of the action. The bill which passed the assembly provides that Japanese children shall not attend the public schools attended by white children.

## NOTICES AND APPOINTMENTS

### Cannassers' Institutes for 1909

#### COLUMBIA UNION CONFERENCE

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

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

#### Address

THE address of the India Mission and International Tract Society is 19 Banks Road, Lucknow, India. Mail sent to Elder J. L. Shaw should also bear the same address.

#### Notice!

THOSE who have friends or acquaintances living in New Orleans, La., upon whom they would like to have our workers call, are requested to send names and addresses of such persons to Elder W. H. Saxby, 810 Jackson Ave., New Orleans, La.

#### West Pennsylvania, Notice!

THE West Pennsylvania Conference Association of Seventh-day Adventists will hold its sixth annual meeting in the Seventh-day Adventist church at Clearfield, Pa., at 9 A. M., Tuesday, March 2, 1909, for the purpose of electing five persons on the constituency and a board of trustees, also officers for the ensuing year; and for the transaction of such other business as may come before the meeting.

J. E. VEACH, *President*;  
 I. N. WILLIAMS, *Secretary*.

#### West Pennsylvania Conference

THE sixth annual session of the West Pennsylvania Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church in Clearfield, Pa., March 1-6, 1909. Churches are requested to promptly elect delegates, whom we should like to see present as early in the meeting as possible. While this will be a season for the consideration of business matters, the spiritual interests of the meeting will not be overlooked. Help is expected from the union conference and from the General Conference.

F. D. WAGNER, *President*.

#### Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth. Those responding to requests for papers should send only clean copies, neatly folded, and securely wrapped.—Ed.]

W. H. Stanley, Haywards, Cal., papers in Portuguese, Italian, and Swedish.

George W. Wiese, Paradise, N. D., *Life and Health*, *Signs*, *REVIEW*, and *Hausfreund*.

James Harvey, 1068 Third St., Oakland, Cal., denominational papers and tracts for missionary work.

Mrs. Belle Waterman-Findlay, 933 East Eleventh St., Eugene, Ore., *Life and Health*, *Liberty*, and *Signs*.

Lizzie Symons, R. F. D. 1, Sterling, Mich., *Signs*, *REVIEW*, *Watchman*, *Instructor*, *Liberty*, *Life and Health*, and tracts.

Frank Hallman, 282 Newfield Ave., Bridgeport, Conn., *Signs*, *Instructor*, *Little Friend*, *Watchman*, and religious liberty tracts.

Thomas De Moulpied, R. F. D. 1, Central Lake, Mich., wishes to thank those who have sent him papers, and to request a continuous supply of *Liberty*, *Life and Health*, *Signs*, *Watchman*, *Instructor*, and tracts.

#### Business Notices

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

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

#### Conditions

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

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

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

**No discount for several insertions.**

**WANTED.**—A man to work on farm, beginning March 17, for eight months. Also girl or woman for general housework. Address Roy H. Reid, R. F. D. 2, Pennville, Mich.

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

**FOR SALE.**—200-acre farm in Dallas County, Mo.; thirty acres in cultivation; two frame houses, new; other buildings. All improvements; fine water; fruit; free range for all stock; Adventist church near. Purchaser's transportation paid. Enclose stamp. Address H. M. Stewart, Ira, Mo.

**MIDGET MESSAGE VIBRATOR.**—Patented; runs without electricity; will last a lifetime; \$3 to Adventists only. Medical lamps for offices and homes. Medical batteries, portable bath outfits, electric vibrators, steam cookers. Radiodescent Lamp Co., 54 South, Kalamazoo, Mich.

**FOR SALE.**—45-acre farm, all fenced; 20 acres cleared, balance timber; new eight-room house, outbuildings, cistern and spring. Joins Nashville Agricultural and Normal Institute. Macadamized road eight miles to Nashville. Price, \$2,800. Address E. A. Lampman, Madison, Tenn.

**FOR SALE.**—The Alberta Conference has for sale nine quarters of good farm land, at \$10, \$12.50, \$17.50, and \$30 an acre. Excellent water, plenty of fuel, and good climate. Here is an opportunity to secure a good home, and at the same time help advance the work. Write for particulars to C. A. Burman, Leduc, Alberta, Canada.

**FOR SALE.**—640 acres in Trego 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 J. S. Washburn, 665 Decatur St., Memphis, Tenn.

**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; 50 pounds Coconut Oil, \$7; Olive Oil, \$2.70 a gallon; 6 cans (60 pounds) Vegetable Cooking Oil, \$6; freight paid, \$6.50. All guaranteed pure. Low transportation rates. Address Vegetarian Meat Company, Washington, D. C.

**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 AT A BARGAIN.**—Riverside Sanitarium, Montrose, Colo. Must close up or sell soon; good patronage, well known, established nine years. Here is a splendid opportunity for some one who wants a small country sanitarium cheap. Address F. J. Hartman, Montrose, Colo.

**WHY not order highest grade Wesson's Vegetable Cooking Oil, to sell to your neighbors? Do them a kindness by saving them money.** 51 gallons, \$28.50; 32 gallons, \$18.25; 10 gallons, \$7; 5 gallons, \$3.60. Samples Ban-nana Nuts, cereal, oil, etc., 15 cents. Price-list free. Address Ethan A. Brown (Nut Food Specialist), Des Moines, Iowa.

**WANTED.**—To send a leather-bound, 25-cent Pocket Diary for 15 cents (stamps); two copies, 25 cents. 200,000 copies already sold this season. Really 40-cent value. Contains diary for 1909; reminder index; 22 pages of memoranda, addresses, and various record forms; time record, cash account, maps, antidotes for poisons, help in accidents, health hints, United States and foreign postage, population of cities, useful information for builders, recipes for cleaning various substances, business forms, weights and measures, interest, business laws; 6 pages of other useful information, besides the entire Sabbath question in convincing form. Made by self-supporting students. Address Student Bindery, South Lancaster, Mass.

## Obituaries

**BIRDSEYE.**—Died Dec. 30, 1908, of paralysis of the brain, Doris Gladys, infant daughter of Brother and Sister E. G. Birdseye, of Quinlan, Okla., aged 1 year, 1 month, and 7 days. Words of comfort were spoken by the writer, from John 14: 1-3 and 1 Cor. 15: 21-25.

R. W. SUFFICOL.

**PURDHAM.**—Died Dec. 23, 1908, at Stanley, Va., Jeremiah Purdham, aged 81 years, 7 months, and 20 days. A wife, four sons, and many other relatives and friends are left to mourn their loss. He was conscious till death. The funeral service was conducted by the writer, assisted by Elder T. H. Painter. Text, John 11: 25, 26.

H. W. HERRELL.

**FARNSWORTH.**—Henry Clay Farnsworth was born Feb. 26, 1844, in Harts Grove, Ohio, and died of a complication of diseases, Oct. 27, 1908, at Chamberlain, S. D. In 1876 he accepted the truths of the third angel's message, and has since been a faithful and consistent Christian. One son, one daughter, a brother, and a sister are left to mourn. The funeral service was conducted by the writer. Texts, John 1: 4; 1 Thess. 4: 13-18.

M. H. SERNS.

**MARKS.**—Sister Anna Russell Marks fell asleep in Jesus on Jan. 8, 1909, at Lakefield, Mich. The cause of her death was peritonitis. She had recently begun to observe the Sabbath, and was obedient to all the light she had. She leaves a kind husband and four small children to mourn. We expect, if faithful, to meet her in the first resurrection.

C. A. HANSEN.

**ELLIS.**—Died at Hillsdale, Mich., Jan. 14, 1909, of bronchitis, William Ellis, aged 67 years, 9 months, and 23 days. Brother Ellis was born at Morean, Saratoga County, N. Y., May 18, 1841. In 1871 he moved to Ft. Edward, N. Y., and while there, was married to Charlotte Amanda Taylor. In 1879 they came to Michigan, and in 1888 accepted present truth. The bereaved widow, a brother, and many friends mourn the death of our brother. Words of comfort were spoken by the writer from John 5:28, 29.

D. P. WOOD.

**WHITTET.**—Fell asleep in Jesus, July 21, 1908, Gertrude Mildred Whittet, aged nineteen years. She was born in Sumner, Wis., Jan. 1, 1889; and was graduated from the high school at Milton Junction in June, 1907. Gertrude was a conscientious Christian girl, having been baptized in 1904, when she accepted the Seventh-day Adventist faith. A father, mother, two sisters, and one brother, also many relatives and friends, are left to mourn. Words of comfort were spoken at the funeral by the writer. Text, Acts 4:12.

M. H. SERNS.

**GODWIN.**—Martin, son of Mr. and Mrs. L. A. Godwin, was born Aug. 22, 1904, in Washington, D. C., and died of double pneumonia, in the same city, Jan. 12, 1909, aged 4 years, 4 months, and 21 days. Being very rugged by nature, the first symptoms which developed awakened few fears, and it was not until about one day before his death that the seriousness of his condition became apparent. After addressing a large number of sympathizing friends at the residence, we laid him to rest to await the voice of the Life-giver.

JAMES E. SHULTZ.

**PITTS.**—Wm. H. Pitts was born at Davidstown, Ontario, Canada, Nov. 28, 1842, and died at Mankato, Minn., Dec. 11, 1908, of peritonitis, aged sixty-six years and thirteen days. He had been connected with the Adventist Church for twenty-one years, had served as elder, and was faithful and beloved by all who knew him. He leaves a wife, two sons, and one daughter to mourn; yet they are comforted because he sleeps in Jesus, soon to awake to everlasting life. The funeral service was conducted by the writer; text, Rev. 14:13.

ANDREW MEAD.

**HANLEY.**—Died in Denver, Colo., Dec. 18, 1908, of tuberculosis, Brother S. E. Hanley, in the thirty-second year of his age. He was born in Mt. Vernon, Ill., Oct. 1, 1876, and united with the Seventh-day Adventist church in Topeka, Kan., in 1898. He came to Denver about nine years ago, and immediately transferred his membership to this church, and continued a member until the time of his death. He leaves a wife, and little daughter five years of age. The funeral service was conducted at the undertaker's chapel, by the writer.

G. W. ANGLEBARGER.

**WICKHAM.**—Died at Adkins, Wis., Dec. 20, 1908, of Bright's disease, Mrs. Sadie Wickham. The funeral service was held in the Seventh-day Adventist church at Adkins, December 23, the interment taking place at Lakeside Cemetery at Crandon. At the age of fifteen years the deceased was baptized and joined the Seventh-day Adventist church at Sturgeon Bay, Wis. For several years she was the only Seventh-day Adventist at Adkins, but during the past summer the writer held a series of meetings there, and a church was organized. Among the converts was Sister Wickham's husband, who was made deacon of the church. She leaves to mourn their loss a husband, two little children, foster parents, three brothers, and three sisters.

H. W. REED.

**HAYDEN.**—Died at his home, near Fruita, Mesa County, Colo., Jan. 20, 1909, of paralysis, Brother Houghton A. Hayden. He was born in Hopkinton, N. Y., March 13, 1840. In January, 1875, he united with the Seventh-day Adventist church in Stromsburg, Neb., and later with the church at Appleton City, Mo., dying in the faith of the soon-coming Saviour. A wife and three daughters are left to mourn. The funeral service was conducted by the writer, from Rev. 14:13; 1 Thess. 4:13-18.

ALBERT J. WATERS.

**MABON.**—Sister M. C. Mabon died at Douglas, Ariz., Jan. 16, 1909, aged 37 years, 11 months, and 18 days. She accepted the Saviour in early life, and walked in all the light as it came to her. Last summer, during the tent effort conducted here by Elder J. E. Bond and the writer, she fully accepted the truths of the third angel's message. She loved to talk of the soon return of the blessed Saviour. The immediate cause of her death was cardiac irritation and pneumonia. Besides her companion she leaves one daughter and a brother and sister in the East. Words of comfort were spoken from Rev. 14:13.

ISAAC P. DILLON.

**BURLESON.**—Sister Lavina Burleson, *née* Grainwood, was born in Illinois seventy-nine years ago, and died at San Bernardino, Ariz., Jan. 10, 1909, of apoplexy. She was formerly a member of the Christian Church. Thirteen years ago she, with her husband, accepted present truth, under the labors of Elder G. G. Rupert in Oklahoma. She was strong in the Lord, and expressed a desire to do more in the Master's service. Besides a devoted companion, several children are left to mourn. Words of comfort were spoken by the writer, from Job 14:14, 15. The remains were interred in Calvary Cemetery, Douglas, Ariz.

ISAAC P. DILLON.

**WRIGHT.**—Died at Cope, Colo., Jan. 2, 1909, of tuberculosis, Maria L. Wright, aged sixty-four years and eleven months. She was born in Ashtabula County, Ohio, Feb. 3, 1844. We were married Aug. 15, 1867, in Cleveland, Minn. To us were born five children, four of whom died in infancy. She accepted the truths of the third angel's message at the age of nineteen, under the preaching of Elder J. N. Andrews, and was a firm believer until the time of her death. She sleeps in Jesus, awaiting the call of the great Life-giver. A husband, daughter, adopted daughter, and three brothers are left to mourn.

E. A. WRIGHT.

**JONES.**—Estella Gertrude Jones was born Nov. 17, 1880, and died of tuberculosis, Dec. 21, 1908, at Anderson, Ind., aged 28 years, 1 month, and 4 days. Her life was short, but filled with true Christian grace. She was married to Millard M. Jones, Nov. 26, 1898. To this union three children were born. One little one was laid to rest a few months ago, and now the mother lies down to sleep until the Life-giver shall come. Three years ago Sister Jones accepted present truth, under the labors of Elders U. S. Anderson and J. F. Steele, and has since been a faithful member of the Seventh-day Adventist Church. The funeral service was conducted by the writer.

U. S. ANDERSON.

**JACKSON.**—Died in Rutland, Vt., Jan. 15, 1909, of inflammatory rheumatism, Sister Abbie M. Jackson, on her fifty-sixth birthday. Sister Jackson was born in the adjoining town of Mendon, but resided in Rutland nearly all her life. About forty years ago she was baptized, and united with the Baptist Church, remaining in that connection till fifteen years ago, when, under the labors of the writer, she accepted present truth. She became an active worker, and was for two years secretary of the Vermont Sabbath-school Association. She leaves a husband, a son, an aged mother, a brother, and a sister, with many friends, to mourn. We laid her to rest with the blessed assurance that, if faithful, we shall meet her in the resurrection morn. The funeral service was conducted by the writer. Text, 1 Cor. 15:26.

T. H. PURDON.

**HASKING.**—Died in Placerville, Cal., Dec. 11, 1908, Richard Hasking, in the eighty-fourth year of his age. He was a native of England, and was engaged in gold-mining at the time of his conversion to the Adventist faith, under the labors of Elder Wm. Healey, twenty-six years ago. He was a man of sterling character and strong faith, beloved and respected by all who knew him. He was chosen elder of the Placerville church at the time of its organization, about twenty years ago, which office he faithfully filled till the time of his death. He leaves a devoted wife, four grown sons, and a step-daughter, also other relatives and many friends, to mourn. The funeral service was conducted by the writer.

C. E. LELAND.

**HODAPP.**—Mrs. Adda Bell Hodapp, *née* Swain, was born in Cincinnati, Ohio, April 6, 1853, and died at La Fayette, Ind., Dec. 8, 1908. In her Christian life she was always desirous of walking in the light as it came to her. First she was identified with the Methodist Church, then with the Christian Church; but when she heard the truths of the third angel's message, she gladly accepted them, and the thought of the soon-coming Saviour was ever a source of comfort to her. About two years ago she was called to the matronship of the Wabash Valley Sanitarium, which position she filled satisfactorily to all. The remains were sent to Seymour, Ind., her former home, where the funeral service was conducted by the writer, assisted by Elders W. A. Young and C. J. Buhalts.

A. L. MILLER.

**SMITH.**—Died at the home of her daughter, in Des Moines, Iowa, of paralysis, Mrs. Ellen Ward Smith, aged 84 years, 4 months, and 6 days. She was born Aug. 12, 1824, and was married to Dr. A. S. Ward in 1840. The family removed from Indiana to Knoxville, Iowa, in 1848. Dr. and Mrs. Ward were converted to the Seventh-day Adventist faith under the labors of Elder Moses Hull, and united with the Adventist church at Knoxville in 1858. Dr. Ward died in 1865. Sister Ward was married to Charles Smith in 1875, who died in 1883. For the past five years she has made her home with a daughter, Mrs. Anna Bonifield. Sister Smith lived an earnest Christian, and died with a firm faith in God. The funeral service was conducted by the writer. Text, Ps. 17:15.

W. D. PARKHURST.

**LYNCH.**—Died in New York City, Jan. 4, 1909, of a complication of diseases, Laura Marie Lynch, *née* Kumlin, aged 26 years, 8 months, and 18 days. Sister Lynch was born in Roslagen, near Stockholm, Sweden, April 17, 1882. From childhood she has been a Christian, and after her arrival in the United States in 1900, she united with the Methodist Church. In 1903 she began keeping holy the Lord's Sabbath, and at the time of her death was a member of New York Church No. 1. April 18, 1908, she was united in marriage to Brother J. H. Lynch, who survives her, with her mother, a sister, and other relatives. Sister Lynch was always a lovable woman, cheerful and happy as well as devoted. We laid her to rest in the Kensico Cemetery, to await the call of the Life-giver.

M. L. ANDREASEN.

**MAUK.**—Died at the Graysville Sanitarium, Dec. 21, 1908, after an operation for appendicitis, Daniel T. Mauk, aged forty-four years. Twenty years ago he was converted and united with the Congregational Church. Later, when present truth was brought to his notice, he accepted it gladly, and joined the company at Hemingford, Neb. About one year ago he and his family went to Graysville, his object being to educate his children, and to do some work for the Master in the Southern field. He was ever faithful and zealous in the cause of truth. He sleeps in Jesus, and we are confident will have a part in the first resurrection. He leaves a sorrowing wife, six children, a father, two brothers, and two sisters to mourn. The interment was made at Broken Bow, Neb., the funeral service being conducted by Rev. Thompson (M. E).

F. E. MAUK.



WASHINGTON, D. C., FEBRUARY II, 1909

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SENATOR RICHARDSON, of Delaware, last Thursday offered by request a resolution in the United States Senate proposing to change the preamble of the Constitution, which begins, "We, the people of the United States," etc., to read, "In the name of God, we the people of the United States," etc. The resolution recites that whereas an acknowledgment of the Deity was desired by the people of the United States, therefore in the interests of vital truth, morality, and fitness, the Constitution should be amended as described. It is in behalf of this acknowledgment of God in the Constitution that the National Reform Association has been working for so many years.

IN view of the present wide-spread agitation over religious legislation, the issue of *Liberty* for the first quarter of 1909, in which the right principles are clearly set forth, ought to have a large circulation. This number is well illustrated, and will sell readily. Those who desire to engage in this work should write to this Office for terms and suggestions.

EFFORTS are being made to enforce a Sunday-closing ordinance in Denver, Colo., and to secure the passage by the legislature of a strict Sunday law. This situation has opened the way for a vigorous religious liberty campaign, which is now being carried forward. Petitions against Sunday legislation are being circulated, religious liberty literature is being freely scattered, and articles setting forth the evils of religious legislation are being prepared for the secular press. It is hoped that by these efforts the plans for the restriction of religious liberty may be thwarted.

THE 1909 Year-book is just off the press. It has been carefully revised to date, and contains complete directories of all our conferences, missions, and institutions. This year's issue has many interesting features, and is invaluable to conference laborers, officers, and all who wish to be informed on the various phases of our work. During 1908 nine new local conferences were organized; one hundred thirty-four workers were sent to foreign fields; the number of communicants increased to one hundred thousand; fourteen new schools of the higher grades were established; publications were issued in nine new languages, making a total of sixty-one. The details of this wonderfully progressive year will be sent, post-paid, for only 25 cents. Ask for a copy of the new Year-book.

THE special Temperance number of the *Youth's Instructor*, described on the second page of this paper, will be an important and timely number. Just now everywhere the people are aroused over the evils of the liquor traffic, and earnest endeavor is being made to destroy this great curse of the country. Seventh-day Adventists should stand at the front in the battle against this evil. The word to us is, "Make the temperance work a living issue." "The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evils of intemperance." As a part of this effort we desire the co-operation of our readers in the circulation of the Temperance number of the *Instructor*. Read the announcement, and make your response.

A PUBLIC hearing on the Johnston Sunday bill has been granted by the House Committee on the District of Columbia. This hearing will be held before the full committee on Monday, February 15, when arguments against the bill will be presented by several representative Seventh-day Adventists. While all members of the denomination can not speak before this committee, they can all present their petitions to the God of heaven that the truth may gain a victory.

A FULL report in the daily papers gives the details of the burning of the Haskell Orphans' Home at Battle Creek, Mich., an institution formerly supported by the contributions of Seventh-day Adventists. The fire started at two o'clock last Friday morning, and it is stated that the building was entirely destroyed. There were thirty-seven children in the home, three of whom perished in the flames, and others were injured, some quite seriously. There would have been a much greater loss of life, but for the heroism of a girl fifteen years of age, and of her brother, twelve years of age, who rescued at least ten of the children. We extend our sympathy to those who are the sufferers by this calamity. This fire will doubtless awaken many memories, and suggest many thoughts in the minds of our people.

AT the recent annual meeting of the Pacific Press Publishing Association, the by-laws were so amended as to increase the number of directors to thirteen, instead of seven as heretofore. The present board of directors consists of the following persons: H. W. Cottrell, president; C. H. Jones, vice-president and general manager; H. G. Childs, secretary and treasurer; M. C. Wilcox, H. H. Hall, A. O. Tait, B. R. Nordyke, W. B. White, W. T. Knox, E. E. Andross, S. N. Haskell, R. A. Underwood, and E. T. Russell. In his report to the constituency, the manager says: "During the past year the interest-bearing debt has been reduced nearly ten thousand dollars, and open accounts some two thousand dollars, making a total reduction in our indebtedness during the past year of over twelve thousand dollars." In harmony with the action taken at a previous meeting the association has paid a tithe of the net gain this year to the union conferences in which the office and its branches are located. Owing partly to large reductions made in the inventories, the reported net gain of the association for 1908 was very much less than the amount reported for 1907, although the manager thinks the actual earnings were probably about the same. No commercial work has been done in the office since it was rebuilt.