

Vol. 86

Takoma Park Station, Washington, D. C., February 25, 1909

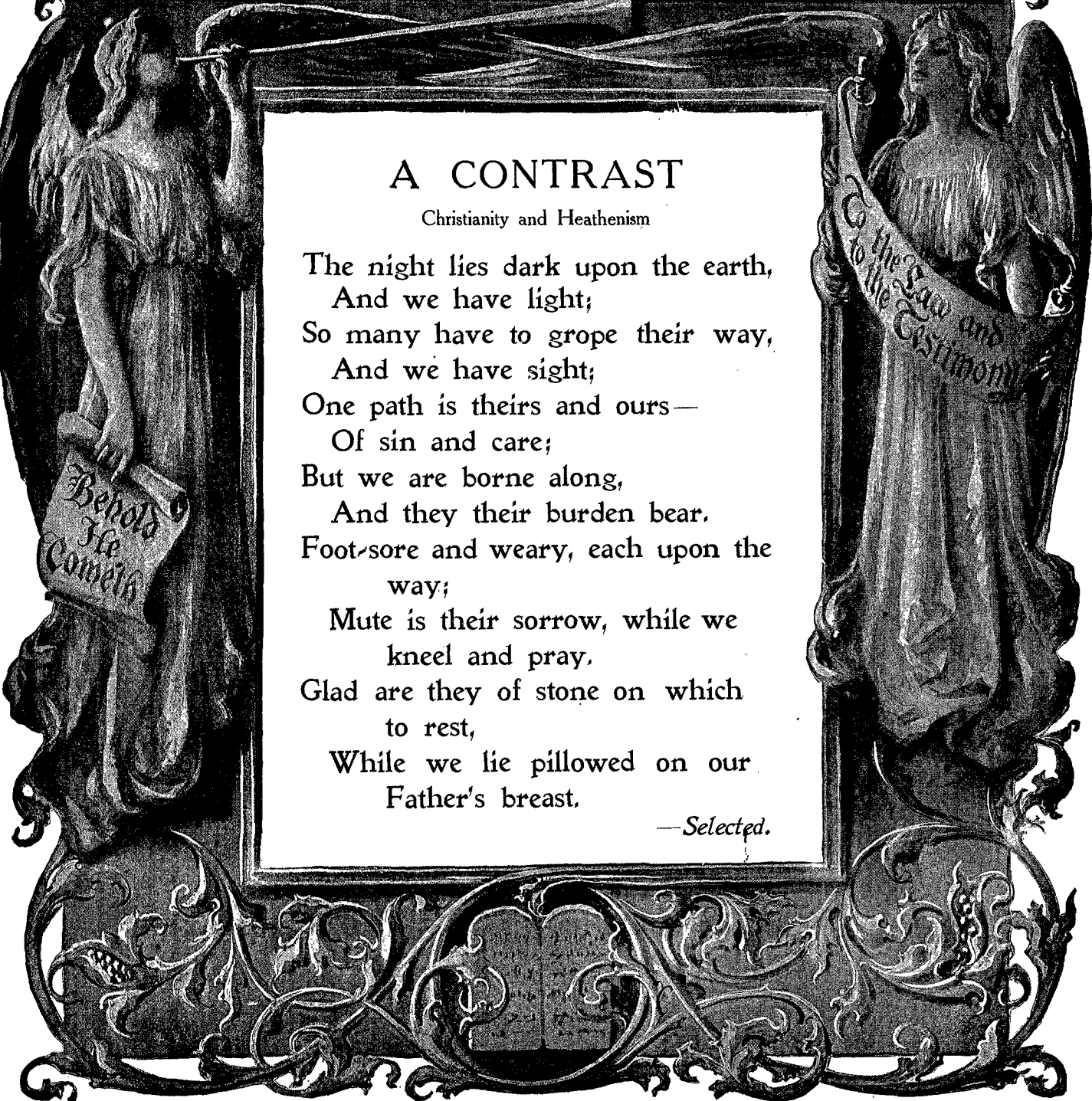
No. 8

A CONTRAST

Christianity and Heathenism

The night lies dark upon the earth,
And we have light;
So many have to grope their way,
And we have sight;
One path is theirs and ours—
Of sin and care;
But we are borne along,
And they their burden bear.
Foot-sore and weary, each upon the
way;
Mute is their sorrow, while we
kneel and pray.
Glad are they of stone on which
to rest,
While we lie pillowed on our
Father's breast.

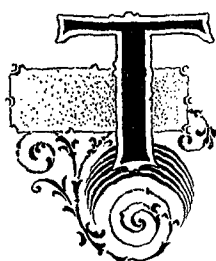
—Selected.



Life and Health for March

*"The people are in sad need
of the light shining from the pages of our health and
temperance journals. God desires to use these as a medium through which flashes of
light shall arrest the attention of the people and cause them to heed
the warning of the message of the third angel."*

—MRS. E. G. WHITE.



THIS number of *Life and Health* has so many excellent features that it is difficult to decide which should receive particular mention. Of the general articles note the following:—

Dr. J. R. Leadsworth traces an interesting case of Self-poisoning. Dr. D. H. Kress considers further the Cause and Rational Treatment of Cancer. Mr. Cornforth's Cooking Lesson on Soups tells how to make palatable and nourishing soups without meat.

Dr. W. A. George begins a series, Home Treatments for Common Diseases, giving specific directions for treating sprained ankle, bruises, severe burns, and other common ailments.

A. new department, Home Acre, has valuable hints on planning a home.

The Medical Missionary department is filled with reports from India, Korea, Argentina, and Palestine.

The departments of Medical Forum, Abstracts, and Current Comment have timely, condensed articles on such vital questions as: The Early Recognition of Tuberculosis, Physicians and the Anti-Rum Crusade, The Results of Inefficient Care of the Teeth, The Effects of Alcoholic Liquors on Schoolchildren, Cancer a Dietetic Disease, School Gardens, and Tuberculosis and the Child.

Some are following up the work begun with the special number of the REVIEW, by going to the same persons with *Life and Health*. Already thousands of copies have been ordered for this work alone. There are many persons yet to be heard from. Notice these extracts from letters:—

No. 1, From Indiana

"Enclosed find one dollar (money-order), for which send me twenty-five copies of *Life and Health*. I have sold the copies recently sent me. I am about seventy-six years old, and can not do much actively, still I do."

No. 2, From Michigan

"We received the twelve copies of *Life and Health*. They are all sold but two, and these are spoken for. Have done as well as we expected in this place. Think we can sell twenty-five copies of the March number."

No. 3, From Indiana

"We received the twenty-five copies of *Life and Health*, and they are all sold. Some were afraid there was Adventism in them, but we think we did very well, and you may send us twenty-five of the next number if you will."

No. 4, From Florida

"Magazines received, and disposed of. You will please find enclosed money-order for one dollar. Kindly mail me five copies more. I would have sent for twenty-five copies, but have some of the February *Watchman* to sell. The last of February you will please mail me twenty-five copies of the March number of *Life and Health*."

No. 5, From Iowa

"Find enclosed one dollar, to pay for the twenty-five copies of *Life and Health*. I would like to have twenty-five copies of the March number. I do not

have much time that is not crowded full of home duties, as there are six in my family, and I do all my own work, and help my mother with hers; nevertheless, I do want to do all the missionary work I can. I went out with the papers one day, and sold ten copies."

No. 6, From Georgia

"Enclosed find money-order, for which please send one hundred copies of *Life and Health*. Your letter was received yesterday, and the papers the day previous. The letter was a source of help and encouragement to me. Just after reading it, my father said he had been unexpectedly called to —, about four miles distant, and that I might go with him and try to sell my papers. At first, I thought it would be of no use to take all the papers, as — is not a large town; but I decided to take them all. I had little preparation. I read the paper through the day before, and knew what it contained, and the help you sent me I studied along the way. I sold my papers (thirty) in one hour and fifteen minutes, and really ought to have had more. The Lord wonderfully blessed me. I am sure that by God's help I can earn my way through school, and perhaps money enough to take my brother to school. He must work and help earn the living, and can not go out to work for himself. Please send the papers as soon as possible, as I am waiting for them."

Remember, *Life and Health* is now a 64-page magazine, and the price is \$1 a year; 2 to 25 copies, 5 cents each; 25 to 500 copies, 4 cents; special rates on larger quantities.

LIFE AND HEALTH

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 25, 1909

No. 8

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

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Editorial

SOMETHING more is needed than a compilation of moral precepts in order to overcome evil, and reveal the divine character. There must be not simply right principles, but the necessary power to translate principles into conduct. This is the essence of the gospel—"the power of God unto salvation." Confucius was a good moralist, but he has never lifted the Chinese above the low plane of expediency. Jesus of Nazareth not only taught the truth, but he was the truth, and by the power of his own indwelling he becomes the truth in the hearts and lives of those who receive him. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

THE final retribution that comes to spiritual Babylon is meted out according to her self-glorification and her delicious living. Rev. 18:6, 7. The rule of conduct for God's people is the direct antithesis of this. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Titus 2:11-13. How appropriate is this instruction for the people who expect to stand in the days when Babylon's punishment is meted out to her!

Tested by Results

DURING the present generation there has been an attempt to revolutionize religious belief, an effort to substitute for that Christianity which has been the hope of believers for many centuries, a new philosophy of existence and a new religion. Adopting the principle of evolution as a sufficient explanation of all that is, and encouraging man to look within himself in order to find those powers which, when developed, would enable him to rise in the scale of being, the leaders of this revolutionary movement have discarded as unreliable, the plain revelation made in the Scriptures concerning the person and being of God and his relation to all existing things and beings, and by the aid of speculative philosophy and the uncertain guidance of human reason have developed various systems of belief, which, while differing in the details, agree in the one basal principle that salvation (or, as they phrase it, the rise to a higher plane of existence) is to be attained by self-effort and self-development.

Sufficient time has elapsed since these theories have been advanced to make it possible to apply to them the test of results. The Christianity of the Bible has proved its power for good in the history of both nations and individuals. Its profitableness, for both the present world and the future, has been abundantly demonstrated; but in what way has the new religion proved its claim to superiority over the old? This inquiry is developed, and the answer given, in a convincing way by Dr. George C. Lorimer in one of a course of lectures on "Christianity in the Nineteenth Century," from which we quote:—

But how about the substitutes proposed? Are they more intelligible, more promising, more satisfying than the Christianity they have undertaken to dethrone? What is their value to society? Have they furnished unmistakable signs of fitness to meet the growing needs of the age, and to deal adequately with the permanent longings of the soul? Are they able to console in times of trouble, and to quicken in seasons of spiritual apathy, and to inspire in hours of weariness and trial? Are their fundamental principles more reasonable than those of the gospel? Are their motives to duty higher, their ideals nobler, their sympathies broader, and their hopes clearer and better authenticated? What have they to show for themselves? What lives have they regenerated and reinstated? What griefs have they assuaged? What reprobates

have they reclaimed? What problems have they solved, and what solitary ray of light have they shed on the troubled sea of existence? If they bring a more rational and comprehensive view of the universe than is given in the Bible; if they speak with greater distinctness and assurance of a future world than the Gospels; and if they furnish a diviner conception of manhood, and a more certain method of winning the degraded and forlorn back to righteousness and peace than are embodied in the person and plan of Jesus Christ, their right to attention, and, perhaps, to supremacy, may properly be recognized. Between them and Christianity the question at issue is mainly one of comparative worth.

Is any one of them worthy to be the successor of Christianity, assuming for the moment that Christianity is to have a successor? If judged by their fruits, intellectual, spiritual, moral, social, the answer must be in the negative. Their careers thus far have been only remarkable for failures. They have been fruitful in criticisms, in hypotheses, in suppositions and speculations, but not in those solid and definite convictions which are indispensable to religious thought and life. They have failed to illumine the understanding, to purify the conscience, to stimulate the will, to strengthen the hope of immortality, and to bring the creature into close communication with the Creator. Nay, more than this and worse than this, they have allured many minds away from a quiet anchorage, to cast them loose on an ocean of unbelief, where happiness and morality have both been shipwrecked. They have disturbed the head and distressed the heart, and they have darkened the horizon of life and driven many to despair. Considered in the light of what they ought to have done and could not do, and of what they have done and ought not to do, their pretentious claims must be set aside as almost sublimely arrogant. And instead of doubting from their assumptions the continual supremacy of Christianity, we should infer from their failures that the world can not dispense with its ministry, and that everything in our power should be done to render this ministry all that it should be in grace and beauty.

Let no one be deceived or confused by the unwarranted assumptions and the unproved assertions of the new theology. Resting upon an uncertain foundation, built up by the unreliable process of human reasoning, and lacking the power of the living Word of God for its maintenance, it has no sufficient claim on the confidence of those who desire a satisfactory solution of the problem of sin, the assurance of victory over death, and a well-grounded hope of eternal life. The inspired counsel of the apostle Paul to his son in the faith, Timothy, has a personal application to every believer in

this generation: "Guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith."

A Living Hope

THERE is a hope in the heart of man that even the certainty of death can not destroy. From day to day we hear the ceaseless tramp of the bearers of the dead; and no day passes wherein the cold hand of the desolator of homes does not fall upon hundreds of households. A tide of bereavement goes around the world with every sun. And yet there are millions who look upon this sad spectacle as that which must always be, world without end.

Into such dark lives there shines no ray of hope. The back is turned upon God, and the eyes peer into the darkness, seeing nothing; and because such men see nothing there, they believe there is nothing to be seen wheresoever they might look. Into life out of nowhere, into death going nowhere into nothing — this is the philosophy of darkness; and the darkness of the abyss into which they look who teach it is mirrored in their own souls. To such there is no law of God, no retribution for sin; and the whole course of life becomes a veritable maelstrom of doubt.

But there is a better philosophy, a brighter prospect. It does not eliminate death; but it opens a shaft through it to the realities beyond. The Lord reveals it to us through the prophet Isaiah in these words:—

"Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity." Isa. 26: 19-21.

It is the Lord himself who is making this declaration. The language indicates that he considers a portion of the dead as his. He recognizes the same interest in them on the part of those from whom the hand of death had taken them. The ownership is mutual: "Thy dead shall live; my dead bodies shall arise." They are dear to those from whom death took them; they are dear to him who gave his Son to redeem them out of the hand of the enemy. The blessed part of it is that they "shall live," "shall arise;" that those who have made dust their habitation through all the ages since Adam fell shall, if obedient to the purpose of God, "awake and sing." That is God's promise, which no power of

men, angels, or evil spirits can ever frustrate.

How it takes the sting from death to have him who is the conqueror of death speak to us such words of father-love as these: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast." There is no question there as to their coming out of their chambers again. They are not shut up forever; but when the career of sin is ended, forth from their chambers they come again, glorified, immortalized, crowned with the victors. For, "he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Matt. 24: 31. Wherever death has strewn them, there the angels gather them up again. Such language is like that of a loving mother hushing her timid child to sleep while the storm rages without. "Close your eyes, my child, and sleep; you are safe; and when you awake, the storm will be over." So would our Father comfort our timid hearts when we draw near to the sleep that hides from us the last great terrors of the storm of sin.

God has filled his Word with such assurances. We hear the Saviour declaring to those who had accepted him: "Because I live, ye shall live also." Again: "I am come that they might have life, and that they might have it more abundantly." "For God sent not his Son into the world to judge the world; but that the world should be saved through him." John 3: 17. A mighty work is this undertaken for our redemption, to insure to us "an inheritance incorruptible, and undefiled, and that fadeth not away." Every inheritance in this present world, be it never so great, is corruptible, perishable, defiled in some manner through the getting, and sooner or later will fade away, slipping through the fingers of those to whom it comes, and generally carrying with it ruin of soul and disgrace of name.

But the inheritance promised those who come forth from the chambers of death in the resurrection of the just is not of such a nature. The taint and canker of sin is not upon it; moth and rust have not corrupted it, neither can they do so. The glorified ones are "heirs of God, and joint-heirs with Christ." As the three Hebrews came through the fiery furnace with no smell of fire upon their garments, so came he forth, and so come forth they that are his, with no tinge nor taint nor odor from the furnace of their test, and therefore no limitations of mortality upon the inheritance to which they are heirs.

The declaration that "the desert shall rejoice, and blossom as the rose," is only another way of declaring that wherever

sin has defaced, God will beautify; and where sin has blighted, God will make fruitful; where Satan has weakened us, God will make us strong; where he has bruised us, God will heal; where he has blurred God's image in us, God will make it appear again with splendor undimmed.

Isaiah encourages us thus: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you." Isa. 35: 4. Then of that redeemed and purified inheritance he says:—

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein. . . . The redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isa. 35: 5-10.

The Spirit through Peter tells of the same restoration, in these words:—

"The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight." 2 Peter 3: 12-14.

Coupled with the assurance of what is to be, comes the admonition to be prepared, that we may meet in peace the Author of our salvation, and share in his triumph, because "God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." 1 Thess. 5: 9, 10.

That is the glorious hope toward which we look, soon to be realized, and sure as that God lives and reigns. Christ has triumphed, and promises a share in that triumph to all who accept his proffered grace, even to sit down with him upon his throne in the realm of eternal righteousness. That great day hastens; the last warnings of its swift approach are hurrying to the remote corners of the earth. To some it will prove a day of darkness and perdition; to others, a day of glory and reward, reunion with loved ones, and personal association with the Son of God. The prospect of such an inheritance should make us anxious to

place our lives, our all, upon the altar of service, to be used as he wills in setting the lamp of this hope in the pathway of those wandering in the darkness of doubt and despair. c. m. s.

Without Money and Without Price

MAN does not naturally possess righteousness. Of himself, or through his own efforts, he can not obtain it. It does not come by the power of the will, or as the result of physical exercise. It is the gift of God through the merits of Jesus Christ.

The sinner, lost and undone, finds himself without hope. He has violated God's law, and is a rebel against the divine government. The Spirit of God appeals to his heart. His conscience is awakened, he sees a better way, and desires release from his thralldom of iniquity. But he is powerless of himself to secure his liberty. He cries out in his anguish, "What must I do to be saved?"

It is then he sees a hand reached out to succor; he hears the gracious invitation, "Come unto me." He responds to the call. Weak and poor and sinful, in his rags and wretchedness, in his shame and confusion, he throws himself at the feet of his Rescuer. He can not undo the past; he can not make himself better. He must come, if he comes at all, just as he is; and he is not disappointed. Divine mercy accords to him a welcome. It accepts the penitent tear, the changed purpose in the life, and freely forgives all the past. And more, it changes the past in God's reckoning, imputing for the misspent years, the life of Christ; so that when God looks back over the life of sin, he sees not the wickedness of an unregenerate life, but the life of his own Son, which has been imputed to the believer.

Then in response to the repentant soul's desire,—a desire which God has created by his Spirit,—he changes the heart of the penitent, implanting a love for right, and a hatred for the wrong. Sin appears unlovely and undesirable, and the soul reaches out after a holier and nobler existence. Christ enters the heart through faith, and is held in the life by the exercise of abiding trust and obedience.

This implanted life in the soul is cherished. By the yielding of self, the denial of sin, the exercise of prayer and faith, its enlargement is permitted and promoted. Its continued growth is marked by the development of Christian graces; and the sinner, poor and wretched as he was, and of himself still is, is transformed by divine mercy into a child of God, into the character of the Master.

At no point in the transforming process does the credit belong to the human

factor. He is powerless to help himself at every stage. He can only will to do right, can only yield to God, and permit God to work in and for him. Even the desire after a better life, which prompts the choice, does not originate in the human heart, but is created by the Spirit of God.

No man can earn God's favor, or merit his approbation. Eternal life will be the gift of God to every soul. Those who enter heaven will be taken there through the merits of their Saviour, and the only part they will have acted, will be in consenting to be saved, and in co-operating with the heavenly agencies in the accomplishment of that result. F. M. W.

Be Sober, Be Vigilant

A SPIRIT of intoxication possesses the world to-day. The lust of the eyes, the love of the world, the pride of life, the greed for wealth, the clamoring of appetite and passion, the thirst for excitement and pleasure, are the means by which Satan is ensnaring the hearts of men, and leading them willing captives.

And not only the great sinful world has fallen a prey to his wiles, but we see the spirit of the world permeating the professed church of God. By the inroads of skepticism, mysticism, and higher criticism, and various false theories, he is seeking to dim the truth, and obscure the light of God's message.

In the midst of the prevailing error and apostasy, God is sending to the world a clear, decisive message of warning and reformation. As a result of that message, a people have been developed, and a church has been established. That church he designs to stand clear of the sins surrounding it. While its members are in the world, they are not to be of the world or to partake of its spirit. They are to be witnesses against sin, a living revelation and manifestation of the truth in its purity.

Against this remnant church the assaults of the enemy will be the fiercest. By every subtle influence and intrigue he will seek to draw them from their allegiance to God. Whether he does this by leading souls to the commission of some great sin, or by starting their feet in the downward path so they will forget God, his purpose is equally accomplished. It may be by involving them in some speculative enterprise to absorb the time and means which should be given to the promulgation of the truth, or by working into their hearts a spirit of pleasure and carelessness. It may be by entangling them in political alliances, or by swallowing them up in the giddy pleasures of society. Some speculative theory, having a substratum of truth, but mingled with misleading error, may absorb the mind; or it may be some hobby, some little detail of truth itself, which in

its proper setting in the message serves a valuable place,—this even may be taken and so enlarged by a vivid imagination that it shall be made to appear a paramount issue, and every other principle of the message subordinated to its advocacy. It matters not by which of these means souls are switched off from the straight main track of truth; the purpose of Satan has been served, and the great message of God is forgotten and finally rejected.

This great danger threatens the church of God to-day, and will stand as a menace to its progress until the end of time. In this hour the church of God needs earnest, vigilant, sober men and women. It needs those who possess sanctified sense and sound judgment; those who can not be driven from their moorings, but who recognizing the truth in its purity and the message in its completeness and symmetry, shall pull and work in even lines.

Zeal and earnest enthusiasm need to be combined with sober thought and conservative carefulness. Enthusiasm alone will run wild and reckless. Conservatism alone will block the wheels of progress, and cause a progressive work to retrograde. Each needs to be tempered and gauged by the other. In this message all natures are mingled. The fast, the slow, the progressive, the conservative, are placed side by side in labor. The maturity and experience of age and the energy and enthusiasm of youth are to be intermingled. No man is a perfect whole in and of himself. He needs his natural weaknesses fortified by the strength of his fellows. With the union of all these elements, a band of well-balanced workers will be constituted to meet the opposing forces of the enemy.

Now is a time for quiet thought, for abiding confidence and trust, for sincere devotion and earnest energy. Let us not halt or grow weary, let us not be discouraged or become confused. Let us be faithful to our mission, and hasten to finish the work to which God has called us. God reigns; his hand is on the helm; his care is over all his church.

The conflict is about over, the storm will soon spend its fury. We can not afford now to look back; we can not afford to set sail by ourselves. This message has passed its initial stages of experiment. The ship of truth will soon reach the haven; storm-tossed and weather-beaten, it will soon cast anchor in the port of heaven. God calls his children now to abide in the ship. This is the only place of safety. The truth for which we have lived and labored, and for which some of our fellows have laid down their lives, will triumph. If it has molded and fashioned our experience, its triumph will prove our triumph, and we shall rejoice in victory throughout the eternity of God. F. M. W.

God's Simple Way

THE whole world is sick, and in need of a Saviour; for "all have sinned, and come short of the glory of God." One universal remedy has been provided—Jesus Christ. He offers peace and pardon to all. "Whosoever will may come, and take of the water of life freely." Every seeker must come in the same way. Had Heaven provided that one in coming must possess certain wealth, or education, or worldly influence, the vast majority of the sons of men would be excluded. But the provisions of God are so generous and so magnanimous that a way is opened for all,—one and the same way for the high and the low, the rich and the poor, the learned and the illiterate. The king on his throne has no precedence over the serf in the field.

He does not leave the seeker to grope his way unaided. He gives definite and explicit directions, even to the very words which he may employ, in returning to his Father's house. To Israel he says: "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously." And when they respond to this loving invitation, the Lord promises, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

After all, it is not so hard to come to God. The trouble is we too often try to reason it out, leaving God's simple directions out of the question. Humble, contrite confession of sin, godly sorrow which will lead to the abandoning of the wrong, taking the word and promise of God for all and just what they say, believing in simple, childlike faith that God is our Father and Jesus Christ our Saviour, so that we shall be able to say with the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me,"—this is accepting Christ. This faith and this living experience will result in a changed life here, and a glorified life in the future.

F. M. W.

General Conference Department Councils at the Coming Conference

EVERY consideration demands that the coming General Conference shall be so planned and conducted that it shall bring the greatest possible benefit to the cause. Three hundred or more delegates will be present. A large number of ministers, teachers, physicians, and workers in other departments who do not usually at-

tend the General Conference are planning to come. Nearly every country in the world will be represented. Every important interest of a general nature will be presented by these delegates. Plans and proposals for greatly enlarging our operations everywhere will be pressed for adoption.

In view of these considerations, and with the earnest desire that the best work shall be done in the conference, and that the greatest help possible shall come from it, those whose duty it is to prepare for this meeting are giving its interests careful study. Some of the plans agreed upon will be of interest to so many of our people that it is thought advisable to publish them. Here is one relating to departmental interests: One hour of every day, except Sabbath, is to be devoted by all the departments to what may be called convention work. Regular places of meeting will be assigned them.

The members and workers of the Sabbath-School Department will meet together in one place, while the members of the Educational Department and the instructors in the schools will meet in another place. This arrangement will make it possible for the representatives of each department of our cause to spend about twenty hours together in council regarding the interests of their particular line of work. In addition to this, each department is to have one entire day of the conference. Then at the close of the meeting, the most of the departments will remain together three or four days for convention work, to plan for the future.

From this it will be seen that every effort will be put forth to make the conference profitable and helpful to those who attend. These great departments represent all the interests of our cause. They have grown large, and have become very important. If they are all well directed, the highest interests of the cause will be advanced. Those in charge of these departments are now preparing resolutions, questions, and papers for consideration. A. G. DANIELLS.

Note and Comment

Queen Victoria and Tobacco

THE attitude of the good Queen Victoria on the tobacco question would doubtless be looked upon as "old-foggyism" by most of the members of the reigning families to-day, and by the majority of tobacco users; but her rare good sense in other matters entitles her opinion to consideration upon this matter also. Her attitude toward that evil is thus set forth by an English paper:—

The queen had a strong objection to tobacco smoke, and would not allow smoking in any rooms used by her, or in any place where she was likely to go.

Even the prince consort forebore to smoke in her presence. On one occasion she happened to notice the tabooed perfume when in Buckingham Palace, and on making inquiry, discovered that the Prince of Wales (then in his minority) was the offender. Her Majesty forthwith gave orders that the prince [now King Edward VII] should be confined to his rooms for a month, and the order was rigorously carried out.

A Faithless Generation

MORE and more frequently do we see demonstrations of the last-day condition implied in our Saviour's question: "When the Son of man cometh, shall he find faith on the earth?" This characteristic is not circumscribed by our relation to temporalities, but enters primarily into our attitude toward the things of God. Speaking of the present times, Dr. Charles Brown said:—

What I judge to be the radical defect of the present time is lack of faith. It is a day of unsettled convictions. There is abundance of activity, but a lack of deep and unshaken assurance.

The condition is not overstated. That lack of "unshaken assurance" in divine things on the part of evangelical denominations is driving men and women by the thousands either into infidelity or into the open arms of the Church of Rome. It is a time for the child of God to give diligent study to the Word of God that his anchor may not slip when the stress of the storm bears hard.

A Practical Illustration

THE record of the operation of the prohibition law in the city of Atlanta, Ga., for the past year furnishes a practical demonstration of the vast gain to the people of a city, both financially and morally, by forbidding the liquor traffic. Concerning the conditions there under the temperance régime the Atlanta *Constitution* states that arrests by the Atlanta police were 8,810 less than during the previous year; the fines collected in the recorder's court fell off by \$34,350; and the fines worked out on the street were less than during the preceding year by \$10,388. But these figures do not show the complete gain. It means something to a city to have the brand of the criminal kept off 8,810 of its citizens—to have the lives of that many less of its inhabitants unstained by prison records. It is a wonderful change in the family life to have the husband and father and the sons come home sober, bringing their earnings with them to purchase the necessities and comforts of life. It means much to the growing children of a city to have the streets free from tottering inebriates, that their youthful ears may not be assailed by the vulgar mouthings of drunken wretches. No figures can adequately express the true gain to any city that has experienced such a change.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

The Table of the Lord

MRS. PAULINE ALDERMAN

How shall I to thy banquet come, dear Lord?

Thy table in the wilderness? Thou hast invited me; and though I am so weak And vile, I could not look on this great feast,

Much less partake of what thou hast prepared,

If Jesus' blood my sins had not removed.

O wondrous fount! Thy healing power avails,

And I—yea, even I—can come and take

These sacred emblems of thy pitying love.

So with thy saints in this dark vale of sin

I will sit down to thine appointed feast, And take the bread of life, broken for me,—

Yea, and for all the world.

Dear Saviour mine,

Thou dost behold thy gathered children, and

Dost cheer us with thy presence as we come,

And thou art waiting till we reach thy home

Above the stars, above the mists of time,

There to renew thy promise to thy saints, And sit down with them to the glorious feast.

We praise thee, O beloved One! to us The fairest. Now to Calvary we look: Unmeasured love flows from thy many wounds.

I see! I see! And bow at Calvary's cross.

Mount Vernon, Ohio.

Our Duty to Communicate Truth

MRS. E. G. WHITE

AGAIN and again I am instructed to charge our people with their individual responsibility to work, and believe, and pray. The reception of Bible truth will lead to continual self-denial; for self-indulgence can never be found in a Christlike experience. Truly converted men and women will reveal the cross of Calvary in their daily actions. There are many Seventh-day Adventists who do not understand that to accept the cause of Christ means to accept his cross. The only evidence they give in their lives of their discipleship is in the name they bear. But the true Christian regards his stewardship as a sacred thing. He perseveringly studies the Word, and yields up his life to the service of Christ.

The word of encouragement is given, "Be not weary in well-doing," "always abounding in the work of the Lord." There is a world to be saved, a work to be done that can be accomplished only

by the proclamation of the gospel message. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Should we not thank the Lord with heart and soul for his unspeakable gift? Should we not be willing to devote every capability and talent to the work of representing Christ before the world?

There is great need of the Holy Spirit's influence in our midst. There must be an individual work done in the breaking of stubborn hearts. There needs to be deep heart-searching, that will lead to confession of sin. Believers should at this time stand with softened, sanctified, broken hearts, every sin confessed in repentance that needeth not to be repented of. The Holy Spirit is waiting to kindle in the heart the love of God, that his praise may be spoken from lips that are true, unselfish, clean, and honest. When holy principles guide the life, the soul will be beautiful in its simplicity.

The influence of the prayer of faith is as far-reaching as eternity. The Lord will bless all who will seek him with the whole heart, and who with humble souls and earnest purpose strive to follow the example of Christ. To those who thus seek to become partakers of the divine nature, the words are spoken, "Be not weary in well-doing," "always abounding in the work of the Lord." He who labors in faith and humility, holding fast to the promises of God, will prevail. The greatness of the kingdom under the whole heaven will be given to the faithful, believing children of God.

"Ye are the salt of the earth," said Christ; "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

"Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Let your light so shine before men, that they may see your good works," the Saviour declared. These "good works" will begin to appear when the experience of repentance and conversion is brought into the life. Not until then can words and works "glorify your Father which is in heaven." Unless we reveal the converting power of God in our lives, we can not work in safe paths. It is not in saying that we believe the truth, but by showing that we are changed in character, through a belief of the truth, that we make known to others the transforming power of the grace of God.

What is expected of the subjects of Christ's kingdom? The answer is given by Christ himself, "Be ye therefore perfect, even as your Father which is in heaven is perfect." No soul can enter into the heavenly courts who does not

have an understanding of God's requirements, and does not strive to be perfect, even as God is perfect.

I am instructed to urge the necessity of personal consecration and sanctification of the whole being to God. Let each soul inquire, Lord, what wouldst thou have me to do, that the vigilance of Christ may be seen in my life, and that his example may be copied by me, and that I may speak sincere words that will help souls who are in darkness and sin? O, how I long to see our church-members clothed with their beautiful garments, and prepared to go forth to meet the Bridegroom. I am in fear and trembling for those who have not yet on the wedding garment. Many are expecting to sit down to the marriage supper of the Lamb who are unprepared for the coming of the King. They are like the blind; they do not discern their danger. "Strait is the gate, and narrow is the way," the Saviour declared, "which leadeth unto life, and few there be that find it."

Every individual believer is under obligation to give to others the truth he possesses. Nothing should be allowed to keep the servant of Christ from letting his light shine forth to his fellow men. We are ever to be learners, ever to be increasing in a knowledge of how to lead others to the light of truth. All around us there are sinners to be labored for. If we will arouse ourselves to co-operate with the divine Worker, we shall see a great work accomplished. And we ourselves will grow in grace as we seek to communicate the will of God to others.

As professed Christians our lives must be Christlike, and this can only be when we receive this grace to impart it to others. Many among us who profess to believe are daily losing opportunities of receiving the grace of Christ and of imparting this grace to others. We should be daily increasing in ability to do the precious work of winning souls to Christ. This is such a precious work, such a satisfying work! And all heaven is waiting for channels through which can be poured the heavenly oil to refresh and strengthen needy souls. The Lord will protect and guide those who will let his divine fulness flow from their lips in grateful praise, and who labor, through deeds of charity and love, to bless mankind. Such workers will become consecrated agents for God.

I would say to every believer, Bring the spirit of heavenly grace into your soul, into your experience: this is the impress of the character of Christ. Angels are watching you, and they sing songs of thanksgiving and praise to the Lamb when his people engage in faithful, unselfish labor for others. And your reward for service will be found in the reflection of the tender spirit of Christ in your own life.

By communicating to others the grace we receive, we shall be made partakers of the rich blessings of God. Obedience to his will will keep the soul in the love of Christ. Bind yourselves up with Christ and with God, and reflect his

glory to the souls ready to perish. Let there be a reconversion of soul on the part of those who have allowed themselves to grow careless and indifferent. If we would look upon suffering humanity with eyes that see their need, and would heed the command of Christ, "Go work to-day in my vineyard;" if we would speak to souls words of comfort and wisdom, and work out before them the principles of the gospel, the message of mercy would soon reach to every part of the world.

We become overcomers by helping others to overcome. We overcome by the blood of the Lamb, and by the word of our testimony. The keeping of the commandments of God will yield in us an obedient spirit, and the service that is the offspring of such a spirit, God can accept. O that we all in the day of final award might hear the words spoken to us individually, "Well done, thou good and faithful servant"! How many in our churches will seek to set such an example as will reflect to mankind the Light of the world? The Saviour calls for workers who will give themselves to be worked by the Holy Spirit,—workers who will yield to the refining, elevating influences of truth, and thus be fitted to wear the crown of life in the kingdom of God.

Ye Did It Unto Me

H. MARSHALL J. RICHARDS

ONLY five short words, but what a depth of meaning! How expressive of a great opportunity grasped! Yet often how little understood or remembered when the blessed opportunity calls, offering to bring the very presence of the heavenly Guest within our homes! How often, unrecognized, has the Master knocked at *our* door, and then, unwelcomed, sadly turned away!

He must receive a welcome, or he will turn away. His glory he can not divide with another, and he respects that likeness to God which he has created in man's mind—the freedom of choice, freedom to do or not to do that which may be done. "Behold, I stand at the door and knock: *if any man* hear my voice, and *open the door*, I will come in to him, and will sup with him, and he with me." Rev. 3:20. This is in direct reference to the reception of his Spirit into the soul in the gifts of righteousness, faith, love, and divine guidance. It shows clearly the Lord's recognition of our God-given *right of choice*. We can "choose" life, or "choose" death. See Deut. 30:19; Isa. 66:4; Eze. 18:30-32; Prov. 1:20-33.

Thus we may choose to live the daily life now that will bring eternal life hereafter; or, we may live the life that will bring eternal death. It is left with us to decide. And we are constantly deciding every day as the opportunities come and go.

At the final Judgment the balance between "life eternal" and "everlasting punishment," will be turned by what we have done to "the least of these, my

brethren." As we have treated the Lord's children, so have we treated the Lord himself. It is all written in his Book. He says, "Ye have *done it unto me!*"

How am I treating Christ? How are you treating him, my brother? What are we doing to him? These are solemn questions. Our answer to them, as the days roll swiftly away, means either that we shall experience that fire "prepared for the devil and his angels," or enjoy everlastingly the kingdom prepared for God's redeemed children from the foundation of the world. Is it possible that all eternity for us depends upon the mere passing deeds and words of these fleeting days?—Yes, not only possible, but absolutely true! Read Matt. 25:31-46; Mark 9:42; Matt. 12:36, 37.

In Isaiah 58 the Lord gives us a description of the people who give the message of Sabbath reform. In verses 1-11 is revealed the character they will possess, and the work they will do. They are a people who will *not* "exact all your things wherewith ye grieve others." Verse 3, margin. "Is not this," says Jehovah, "the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Verses 6, 7. "If thou take away from the midst of thee the yoke," the promise is given, "the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually; . . . and they that shall be of thee shall build the old waste places." Verses 9-12.

We never can fulfil the last part of Isaiah 58 until we fulfil the first part. We must possess the character in order to do the work. But when we meet the conditions named, "then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." Verses 10-12.

May the Lord grant us each this experience, that we may be able to have a part in his glorious work.

"And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Cor. 13:13. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. The Lord forbid that while we are thinking of our faith and hope of the future, we forget the love for our fellow man to-day!

Christ's love flowed out to all in deeds

of kindness and help and salvation. He was called a "friend of publicans and sinners," because he tried to save them by going to them in kindness with the words of eternal life. If Christ be in us, and his word abide in us, shall we not often experience his sweet blessing resting upon us as his abiding "love" flows out from him through us in deeds of kindness and help to those whom he died to save? We are in his place. He is here by his Spirit, and he longs to reveal his loving, considerate character to the world. He can do it only through his people. Shall we let him do it through us? Thus only *are* we his people. "As many as are led by the Spirit of God, they are the sons of God." Romans 8:14. Are we his sons?

Monte Vista, Colo.

Conditions in the Religious World Before Christ's Coming

GEORGE I. BUTLER

"BUT know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5.

Here we have a catalogue of eighteen sins, which will characterize the professed church of Jesus Christ. The language of the apostle is decisive. These have a form of godliness, but have denied the power thereof. They profess to be children of God, but really are not. The conditions described present evidences of apostasy. True faith is not found among the masses of professed Christians. The church has become like the world around it. A low standard has been tolerated. The rich, selfish men of the world are not only received, but greedily welcomed into church communion. A great worldly church is the result. All sorts of sins are tolerated. Pride, fashion, love of display, are seen everywhere. Things which were discountenanced by the church in purer days are now tolerated. Gambling at church fairs is permitted—shall I not say encouraged? The barriers of the church, raised by godly ancestors, have been broken down. Jewelry, dancing, card-playing, theater-going, etc., are countenanced. Novel-reading and all kinds of pleasure-seeking are considered innocent. Ministers become preachers of smooth things, and little evidence of true conversion is required for church-membership.

Indeed, there are multitudes of so-called ministers of Jesus Christ who do not believe large portions of the Bible. Bible critics are in evidence everywhere, and multitudes of church-members have no faith in the inspiration of the Sacred Word. So-called scientific theories of creation prevail to such a degree that scarcely any prominent minister pretends

to believe in the Bible account of creation. The record of the deluge is set aside as a fable. The account of the patriarchs of old is treated by many as unworthy of latter-day belief. The Christian ship is going forth on its perilous voyage of turbulent waters without chart or compass. Spiritualism is growing popular, and its main principles are greedily imbibed by multitudes in the popular churches.

It makes the heart of the old-fashioned, firm believer in the inspiration of the Bible, and in the existence of the God of the Bible and of the Saviour of sinners, sick at heart to see the trend of the modern current of popular theology and religion. We have fallen upon strange times. The picture is sad indeed to the lover of humanity. We can but agree with the apostle, who, looking down the ages to our time, declares so plainly, "Perilous times shall come." But it is still more sad to us who are living in these days, who are forced to say, Perilous times *have* come.

Paul says again: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. Paul gives the only remedy for this fearful apostasy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

"Preach the word." This is the only hope in these last days of fables and easy-going religion. It is the only hope of the world. The perils of the last days have come upon us like an overpowering flood. All the old landmarks seem slipping from view. But the blessed Word of God standeth fast. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." What is the true Christian foundation? The Lord Jesus Christ is the chief corner-stone of the Christian temple. He is the Word of life. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made." He spoke through his apostles and prophets by the inspiration of the Holy Spirit. Through these revelations come all we know of the plan of salvation. When these precious truths are cast aside, we are left without the knowledge of God's special dealings with mankind and his plan of salvation. Where else could it be obtained? We are just where the heathen world were, and are liable to a similar blindness of spiritual vision. How strange that people of talent can not discern this! If the Bible is not a reliable book of truth to guide us, we are in a labyrinth of darkness and mystery, like a ship without rudder or compass; and this is the condition of multi-

tudes to-day. But, O, how thankful we are for the blessed truths of God and the hope of salvation revealed in his blessed Word!

The great men of science, so-called, can not help us. They themselves are in the fog of mystery and darkness, groping, they know not whither. Their teachings are largely the cause of the present conditions. The great seats of learning are centers from which skepticism is disseminated. They often break down what little faith their pupils had before entering their doors. One primal cause of the present skepticism has been the rejection of the "sure word of prophecy," to which Peter declares we do well to take heed as unto a light shining in a dark place.

What would we think of a man's wisdom were he to go out into midnight darkness without a light, when dangers were everywhere about him? The religious teachers of the present age have refused the great light of the prophecies concerning the second coming of Christ, and have led their followers into spiritual darkness. Having chosen to reject the very light which might have saved them, they have voluntarily become blind leaders of the blind. May we gladly take the blessed light and go forth to a perishing world, doing our best to spread its precious beams abroad, and if possible save some who are groping in spiritual darkness.

Bowling Green, Fla.

The Sabbath of God and of the Bible

SAMUEL BENJAMIN

THE Sabbath of the Bible is the seventh day of the week. This world has never known any other true Sabbath, and never will. The Sabbath was ordained in Eden. It was not founded on a sentiment that could be changed by the caprice of man, but it will stand forever as God's memorial of creation.

It must appear to the reader as a sensible proposition that God did not celebrate or dedicate his work at the beginning of creation, but at the ending, when he surveyed with loving thought and satisfaction his completed work, and "saw everything that he had made, and behold, it was very good."

"That glorious scene a holy Sabbath closed;

Amid his works the Omnipotent reposed;

And as he viewed and blessed them from his seat,

All worlds, all beings, worshiped at his feet."

A memorial day must correspond with the event on which it is predicated, and we can no more change it to some other day than we can change the special event that called it into existence.

The close of that first sixth day marked "the great divide" between secular and holy time, and ushered in the first Sabbath. God sanctified that day for a special and holy purpose; that is to say, he

set it apart, and raised it in importance over all its fellows in the weekly cycle, for a special and holy purpose.

Let it be carefully borne in mind that only God could ordain and command a Sabbath. He alone could impart a sanctified and holy character to a day. The divine record shows that he did so sanctify and command just one day,—the seventh, or last, day of the week.

The new-made man and woman had faced the western sunset but once when this law of Sabbath rest and worship was placed before them. That Sabbath was intended for their descendants from time's morning until its latest sunset. When Jesus, the great teacher sent from God, said, "The Sabbath was made for man," he gave his personal guaranty and indorsement to the Sabbath of Eden and Mount Sinai.

Any day other than that one, which assumes to be the Sabbath, or to which man ascribes a sanctified and holy character, must be a man-made institution. Each succeeding seventh day in the weekly cycle has been a Sabbath, and by legitimate succession has the same sanctified and holy character that God by special act imparted to the first Sabbath. There it stands, as solid, grand, and immutable as he who built the round earth and sent it rolling with mathematical exactness through illimitable space.

That day, thus divinely established, and thus sanctified and made holy, is fortified and buttressed round about by a law enacted in heaven, and delivered to mankind under circumstances majestic and awe-inspiring beyond all that men had ever seen, or ever will see until they behold the Lord himself in the clouds of heaven.

"Lo, from Mount Sinai's lofty peak
The great Jehovah condescends to speak
To mortal man. O, hear his voice,
Ye people of his love and choice!"

This is the law, and it still stands without repeal or amendment on the statute-book of God—the Bible: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God."

Truth deals in the open, and courts the sunlight of investigation. It is open-handed and outspoken, and has nothing to conceal from any one.

Blackstone, the learned English jurist, says that a record is a solemn memorial of a fact, and that when a record of a fact or an occurrence has been properly made by a competent authority, it is inviolate and can not be broken. This is heaven's record with reference to the Sabbath: "The seventh day is the Sabbath of the Lord thy God. . . . Wherefore the Lord blessed the Sabbath day, and hallowed it." God is the author of that record. He came down in person on Mount Sinai to deliver it to mortal man.

Now if we recognize God as a competent authority to make and deliver such a record, then we are in honor bound to

accept the record and believe it, also to obey it and advocate it. Those who really wish to be right on this great and vital question must govern their belief and conduct according to the fourth commandment, which speaks to mankind with the authority of God and the emphasis of Mount Sinai. The reward is ample and sure, and will come in God's own good time. Rev. 22:14.

Granby, Conn.

The Greatest Reconciliation

—No. 5

The Great Impostor Exposed

W. E. HASKELL

THOSE who are of a sensitive and sympathetic nature suffer keenly in the suffering of others. When those who do not know that God is love, come in immediate contact with some of life's tragedies, and realize that such instances are multiplied by the millionfold throughout the earth, and that all this has been multiplied many fold through the ages of the past,—as they thus catch a glimpse of the great flood of human sorrow, misery, and anguish which has been overwhelming the earth; the wrongs and injustice of individuals and nations; the disappointed hopes, broken hearts, and blighted lives,—the query is forced upon them, "Can God be love, if, knowing all this beforehand, he has permitted it to continue so long?"

But sin is the greatest impostor in the world; it is an enemy in disguise; like Judas, it betrays with a kiss. It is our greatest foe masked as truest friend. It entered the government of God, pretending to be a reformer in the interest of his subjects.

To have destroyed sin immediately, while it appeared as a benefactor, would have given weight to its claims and accusations against God. So sin must be allowed opportunity to prove its claims, and to exhibit its boasted superiority. For the good of all, it must be given time to manifest its true character, and work out its own exposure.

On this earth has been set in vivid contrast the two ways,—the two kingdoms,—sin and righteousness. By this contrast each throws clearer light on the other, thus revealing more distinctly the beauty and glory of righteousness, and the horror and shame of sin. Just in proportion as the way and law of righteousness have been obeyed, have "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," been realized upon earth. Just in proportion as the way and law of sin have been followed, have there been strife, confusion, violence, and every evil work.

So in this world sin has been on trial before the universe, and its terrible record of blight and ruin and misery wherever it reigns demonstrates its complete failure, and exposes the falsehood of its every claim. It has been seen that sin in its outcome is the hatred of all that is true and good and beautiful and excellent in character. This has been

shown in the lives of Abel, Joseph, Moses, Daniel, and multitudes of others. But God determined to let sin expose itself to the utmost. Acts 4:26-28.

"In the character of Christ was blended such majesty as God had never before displayed to fallen man, and such meekness as man had never developed. Never before had there walked among men one so noble, so pure, so benevolent, so conscious of his godlike nature; yet so simple, so full of plans and purposes to do good to humanity." Yet "Satan stood ready to assail him at every step."

Never did sin so fully manifest itself as it did in pursuing Jesus from the manger to the cross. Here the contrast and the exposure reached its climax. Here the mask was completely removed. Sin was stripped of its every disguise, and stood uncovered in all the dread reality of its true malignity of character.

Surging against the cross in all its fury, beat the storm of sin's hatred and wrath, encircling it with its own darkness and gloom. Out from that cross—out of the thick darkness—shines the light and glory of the righteousness of God. Righteousness was shown to be love in its perfection. Sin was exposed as being hatred and selfishness in its fulness. On the cross, at the very time when God was revealing in its fulness his infinite love for the sinner, sin was revealing in its fulness hatred of infinite love.

Sin plotted to dethrone God in heaven (Isa. 14:12-14), and has usurped his throne in the human heart. 1 Cor. 6:19; Mark 7:21, 22; Rom. 5:21. Unless we now become workers with Christ in dethroning sin, we shall be workers with sin in the final attempt to dethrone God. Rev. 20:6-9.

Your sins and mine helped to drive the nails in the hands of the Prince of life; helped to pierce his side, and to separate between him and his Father, and to break his heart. Will you now unite with sin in the conspiracy to usurp Christ's throne in your heart, or in fellowship with Christ seek to dethrone this greatest impostor?

Brayton, Tenn.

Searching the Word

T. E. BOWEN

THE Bible! What a blessed volume! How wonderfully God has preserved it through all the years, even though the enmity of Satan has found expression in terrible bursts of rage against it, in the vain hope of ridding the earth of it! Yet the blessed Book survives every storm, and provides both an anchor and a haven for the sincere, tempest-tossed soul.

But even in the house of its professed friends, it sometimes suffers most—not from attack, so much as through neglect. How much is lost by the Christian in not calmly sitting down beside the private altar to spend some time each day in the realm of God's thoughts! What a privilege thus to sit as a learner at the feet of Jesus, as did Mary of Bethany!

The strength thus gathered may mean much to us in some future assault by the enemy at an unexpected moment.

An extract from "Early Writings," page 262, emphasizes this point: "I saw that the saints must have a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved relatives or friends, who will declare to them unscriptural doctrines. They will do all in their power to excite sympathy, and work miracles before them, to confirm what they declare."

Nothing but a "Thus saith the Lord" can break this spell. Imagine that after the death of some loved one—a child, wife, or mother—one of those angels cast out of heaven should appear to you, and in a loving, sympathetic manner, begin talking with you. So far as you can see, here is the lost one—features the same, voice unchanged—tenderly conversing with you. Yes, and more, she comes expressly to help you, as your especial friend, at the same time attempting, very adroitly, perhaps, to lead you into some pleasing, and no doubt apparently very reasonable, path.

You may think now that all this would not tempt you. But do not be too sure. Many who have thought themselves secure, have been seduced. Why?—Because the devil came in a different manner than they expected. Exactly! This is the very point. The devil is pleased for us to think we are strong, and need not be on guard.

The temptations brought to Jesus were powerful. Satan came as a friend. He sympathized with Christ. He pitied him. His arguments were presented in a masterful manner. He no doubt suggested that it was a shame for Christ to endure so much for a world of sinners, and that only a few at most would accept him as their Redeemer. He had a better way than that planned in heaven by the Father and the Son. He offered to give over the whole controversy if one very little point was conceded: if Christ would simply bow down to him. Just this little act, he reasoned, would settle it all. What alone held Jesus in these supreme moments of testing?—Nothing but the simple Word of God. "It is written," silenced the wily foe.

Thus alone with the tempter we shall have to defend the points of our faith. Can we do it?—Not without first having studied them out for ourselves, from our Bibles. The Holy Spirit can not bring to our remembrance that which we do not know, or have not previously learned. The devil studies the Bible to wrest its true meaning in our deception. Shall we let him outwit us? God grant we shall not foolishly deny the faith and lose eternal life. Let us, instead, grasp the Spirit's sword, in the courage of soldiers, and "fight the good fight of the faith, [and] lay hold on the life eternal."

Takoma Park, D. C.



The Force of Little Things

How easy it is to spoil a day!

The thoughtless words of a cherished friend,

The selfish act of a child at play,

The strength of a will that will not bend,

The slight of a comrade, the scorn of a foe,

The smile that is full of bitter things—
They all can tarnish its golden glow,
Can brush the grace from its airy wings.

How easy it is to spoil a life,—

And many are spoiled ere well begun—

The home-light darkened by sin and strife,

Or downward course of a cherished one;

By toil that robs the form of grace,
And undermines till health gives way—

By the peevish temper, the frowning face,

The hopes that go, and the cares that stay.

A day is too long to be spent in vain;
Some good should come as the hours go by;

Some tangled maze may be made more plain;

Some lowered glance may be raised on high.

And life is too short to be spoiled like this—

If only a prelude, it should be sweet:
Let us bind together its threads of bliss,
And nourish the flowers around our feet.

—Selected.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"MAMA, what do you suppose Helen Wright is going to give her mother for her birthday present?" said Agnes, as she came in from school.

"I am sure, dear, I can not tell," answered Mrs. Ayers.

"It is a book of poems and songs by Frances Havergal. Mrs. Willis went with Helen this afternoon to choose it. I went, too, for the new book-store is on my way home."

"What was there about the book that you noticed?"

"It was bound in limp leather, and had a handsome purple silk book-mark. When Agnes handed the book to me, it opened right at the mark, and there was the song we sing in Sabbath-school:—
"Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for thee."

"It never seemed real to me before,

but I suppose it means live hands and feet, like mine?" and the questioning eyes looked up into mama's face.

"Yes, dear, live hands and feet, for no others could move."

"What is impulse?" asked Agnes.

"Impulse is something like force. You know the nerves carry out the commands of the mind through the brain. If the love of God is the force that acts on the mind, the brain will send the orders along the nerves, which are like telegraph-wires, and the muscles will obey those commands. Our muscles contract, and cause our limbs, our feet, or our hands to move."

"Are there many muscles?"

"Yes, many; but they act together in such perfect harmony that there is no confusion."

"How does each muscle know its own part?"

"The medulla oblongata attends to that. He is the foreman in this wonderful shop."

"Suppose he should forget?" queried Agnes, reminded of one of her special failings.

"But he never forgets, unless there has been some narcotic brought into the blood, and then there are all sorts of blunders made."

"How?"

"Well, he might get dull and sleepy, and not know what to do; or he might get crazy, and give the wrong order. If the will should say, 'Drive a nail,' when the foreman is under the influence of this narcotic, the hand could not hold the hammer steadily, nor strike the nail on the head, because the order sent along the nerves by the foreman was not clear," said Mrs. Ayers.

"Professor Willis said that alcohol is a narcotic. Would just a little bit do any harm?"

"Yes, just a little bit of harm."

"Then it doesn't count much, does it?"

"It counts in this way: brain tissue and nerve tissue can act properly only when they are soft, as soft as apple-jelly. Alcohol hardens them very quickly, and their power is gone. Then they can not act. The brain can not obey the mind, and the nerves can not obey the brain or the medulla oblongata."

"But will not one get well if he doesn't take any more?"

"Yes; but the greatest danger is the desire for more, which always comes with the use of a narcotic," said Mrs. Ayers, quietly.

"Then wouldn't it be best not to take any at all?" questioned Agnes.

"Yes, dear, that is the wise way."

"Why, mama, what could I do if I had a good impulse," said Agnes, going back to the word that had first caught her attention, "if my wires—nerves, you know—couldn't pull my feet in the way I wanted them to go?"

"You would be like poor old Mike when he wants to go straight down the street to his own gate."

"But he doesn't go that way," added Agnes, "and that's being drunk."

"Yes, dear, that is the common word for being under the influence of that narcotic poison, alcohol."

"Well, I want my hands and my feet to do the things 'the impulse of thy love' tells them to," said Agnes, and the purple book-mark and the old sweet song had a new meaning to our little girl from that day.

San Francisco, Cal.

Drink Did It

A MINISTER of the gospel told me, in 1874, one of the most thrilling incidents I ever heard in my life. A member of his congregation came home, for the first time in his life, intoxicated, and his boy met him on his door-step, clapping his hands, and exclaiming, "Papa has come home!" He seized the boy by the shoulder, swung him around, staggered, and fell in the hall. The minister (I could give his name if necessary) said to me: "I spent the night in that house. I went out and bared my brow, that the night air might fall upon it and cool it; I walked up and down the hall. There was his child dead; there was his wife in strong convulsions; and there was he asleep. A man but thirty-five years of age asleep, with a dead child in the house, having a blue mark upon the temple, where the corner of the marble step came in contact with the head as he swung him around; and a wife upon the brink of the grave! When he awoke, passing his hand over his face, he exclaimed: 'What is the matter? Where am I? Where is my boy?'"

"You can not see him."

"Where is my boy?" he inquired.

"You can not see him."

"Stand out of my way. I will see my boy!" To prevent confusion, I took him to that child's bedside, and, as I turned down the sheet, and showed him the corpse, he uttered a shriek: "O my child!"

That minister said further to me: "One year after that, he was brought to lie side by side with his wife in one grave, and I attended his funeral."

The minister of the gospel who told me that fact is to-day a drunken hostler in a stable in Boston. Now, tell me what drink will do. It will degrade, imbrute and damn everything that is noble, bright, glorious, and godlike in a human being. There is nothing drink will not do that is vile, dastardly, sneaking, or hellish.—John B. Gough.

"AIMLESSNESS is one of the greatest tragedies of human life."

THE WORLD-WIDE FIELD

Samoa

JOSEPH E. STEED

THE Samoan, or Navigators, Islands are a group of islands in the western Pacific Ocean. They are about five hundred fifty miles north of Tonga, and about four hundred miles northeast of Fiji. The group consists of nine principal islands. All, with the exception of Rose Island, are of volcanic formation, and for the most part are surrounded by coral reefs. They are mountainous, but well wooded. Savaii, Upolu, Tutuila, and Manua are the largest islands.

The town of Apia is the center of political and commercial life in Samoa. At Pago Pago the United States government has installed an extensive naval station.

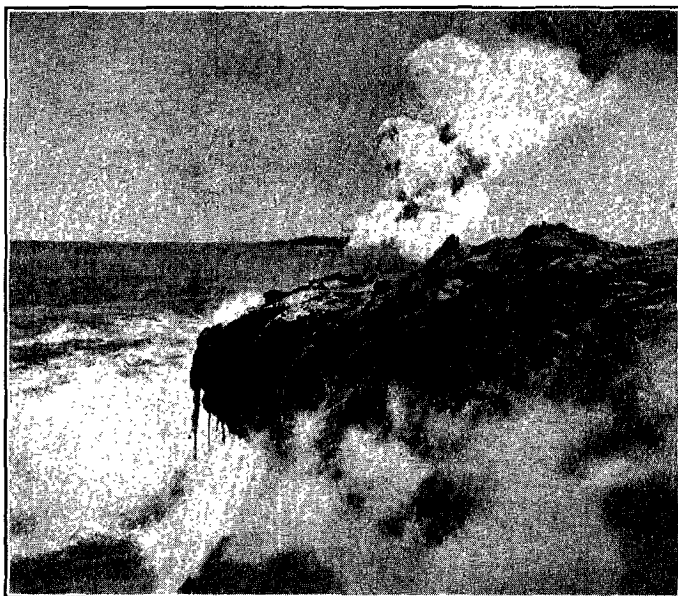
The climate of Samoa is variable and moist. The rainfall for the last five years averaged one hundred twenty-six inches. The most pleasant time of the year is from May to November, when the southeast trade winds prevail. The products of the island are chiefly vegetable. Coconut, cocoa, and rubber are the chief articles of production.

The population of the German colony consists of about four hundred whites, five hundred half-castes, and thirty-three thousand natives. In the American colony there are about six thousand natives, one hundred whites, and as many half-castes. The hard labor of German Samoa is performed largely by Chinese coolies, of whom there are about five hundred.

The gospel was first carried to Samoa by Messrs. Williams and Barff, of the London Missionary Society, with some Tahitian teachers, in the year 1830. In 1836 six missionaries from the same society joined them, and for many years they worked hard, and built up what is seen to-day—large training-schools in different islands, preparing workers for the other groups of the Pacific. Their present membership is stated to be 27,004 in all Samoa. They have also twenty-eight churches and schools in the Gilbert and Ellice groups.

In 1835 the Methodist Missionary Society of Australasia began work in these islands, and now has churches and training-schools in different parts of both German and American Samoa, with a membership of about five thousand. The Roman Catholic Church began work in 1845. It has built up schools and churches in many places, and has a membership of five thousand, but many children of other denominations are attending its schools.

Early in 1891 the "Pitcairn" visited Samoa on her first voyage. Five years later, Dr. F. E. Braucht began labor in the medical institution at Malaulu. He afterward went to Apia, where he la-



THE SEA BOILING, SAMOAN ISLANDS

Caused by lava from a volcano eight miles distant

bored for a number of years. Other workers were added to the mission—Delos Lake, W. E. Floding, Drs. Vollmer and Gibson, and others; but on account of the trying nature of the climate, they had to leave, one after another, until at last Samoa was left without a recognized worker bearing the last message.

At the Australasian Union Conference council of 1907, the writer and his family were asked to reopen the work in Samoa. It was through trust in Him who has called us, that we consented to pick up the fallen threads in Samoa. After bidding good-by to our fellow laborers in Australia, and enjoying a pleasant stay of two months in Fiji, we reached Samoa just a year ago, and found that a few of the little flock were trying to hold up the banner of truth. A church was organized by Brother Parker, who accompanied us to Samoa from Fiji. We found that, as far as the natives were concerned, very little had been done for them. "Christ Our Sa-

viour," and a few tracts, the supply of which was almost exhausted, was all the literature translated into the Samoan language.

By the help of a young man, now connected with the message, we set to work to prepare literature for the natives. As a result, we have now either printed or in the hands of the printer, "The Sabbath," "The Coming of Christ," "The New Testament Sabbath," "The State of the Dead," "Immortality," and "Who Changed the Sabbath?" This will give us some seed to sow. Very little can be done anywhere till we have the truth in the language of the people. During the time we have been here we have scattered considerable reading-matter among the white people. We often have an opportunity to place reading-matter on the small vessels that visit other islands. If any wish to help the work in Samoa, they can do so by sending us literature bearing on the message, either in German or in English. We will promise to use it to the best advantage. If we sow the seed, Israel's God will bring the increase.

Apia.

Haiti

W. J. TANNER

OUR work in Haiti has been hindered during the year 1908 by two revolutions and by hard times. Nevertheless, we can record progress, the total number of baptized Sabbath-keepers growing from eighty to one hundred two, with ten or twelve to be baptized during the first month of the new year.

We are also glad to report that our members seem to be growing spiritually. It is a hard task to get people who have all their lives been accustomed to Roman Catholicism and other pagan superstitions, to come up to the high standard that our message calls for. But what would be impossible by human effort we see gradually taking place as a natural fruitage, as a legitimate and logical result of the message itself.

The fluctuations of the value of the Haitian money have been remarkable the past year, and have reduced the people to a state of poverty that means hunger and nakedness. This condition of things has made it nearly impossible to dispose of our literature, and has also affected our tithe receipts, especially when we reckon in gold.

We feel that we have great reason to be thankful for the protecting hand of the Lord that has been over the work during the last few months. Notwithstanding the fact that nearly every provision of the constitution was ruthlessly disregarded, the constitutional guaranty of religious liberty, upon which the prosecution of our work so much depends, was faithfully observed. That this one point in the fundamental law of the republic was maintained, while all the others were ruthlessly put aside, may not seem so remarkable to some, but to us it is a direct intervention of the Lord in behalf of the advancement

of the third angel's message in this field.

Personally, we are grateful that the same protecting hand that has cared for the work has been over his servants.

On four different occasions it seemed as if we were going to find ourselves in the midst of bloodshed, and we kept our cellar in constant readiness as a place of refuge from bullets; but each time this local trouble was averted, and with the exception of being deprived of moving about freely for two months, we have enjoyed the fullest liberty possible.

Cape Haitien.

In Southern Germany

GUY DAIL

THE eighth annual meeting of the South German Conference closed this evening (January 3) after a successful four days' session here in Mannheim, on the Neckar and the Rhine. This is a fine city of 176,000 inhabitants, many of whom are engaged in the large spinning factories, or in conducting the trade of this, one of the most important of the inland harbors in the German empire.

Our readers may remember that it is not long since we were granted religious toleration in Bavaria. Our work has become well known. The religious and the political press is now doing all within its power to misrepresent our message, and to prejudice the minds of the people against it. However, two hundred fifty-three were added to our membership in the South German Conference during 1908, increasing its membership, after making up for some inevitable losses, from eight hundred three to ten hundred thirty-seven. Three new companies were received at the meeting—one in Offenbach, one in Pirmasens, and one in Tuebingen. Our brethren here are actively engaged in the service. During the fourth quarter of 1908, the income of the tract societies of our thirty-two churches and companies in this field was over four thousand marks [about one thousand dollars]. They have been putting forth special efforts to circulate our truth-laden literature.

The Spirit of God was also present to impress upon the minds of the three hundred brethren and sisters at the meeting the importance of the foreign work. They gave fifteen hundred marks, and expressed their willingness to give one of their best young men, for the assistance of the Austrian Mission. Ten hundred fifty-nine marks in cash and pledges came in for the new school building in Friedensau. They were also willing to turn over to the West German Conference that part of Hessa which is in the territory of the South German Conference; and so henceforth the South German field will be composed of the kingdoms of Bavaria and Wurtemberg, of the duchies of Baden and Luxemburg, and the provinces of Alsace-Lorraine, with a population of nearly thirteen million.

The thirty-two canvassers present were much encouraged in their work by a personal acquaintance with Brother P. John, the representative of the Hamburg House, who assisted the state agent

in every way he could. The book sales for the year amount to 71,584 marks, against 70,316 marks for 1907. The other visiting brethren were: Elders H. F. Schubert, E. Frauchiger, J. G. Oblander, and Dr. E. Meyer. The health reform was well represented, and the demonstrations as to the value of our health food products were made practical, the prepared foods being passed around during the lecture, that all might sample them.

Brethren Wm. Staubert, K. Kamm, and H. Steiner were ordained to the gospel ministry, Sabbath afternoon. In all, there are six ministers, five licentiates, and eight Bible workers engaged in the service of the South German Conference. Elder J. H. Schilling was chosen president. Four were baptized at the meeting. The outside attendance was fair, the holidays interfering somewhat; there were about two hundred strangers at the evening lectures.

The work for the children and youth took up its share of the time and attention of the delegates. We have not found it possible as yet to organize young people's societies in all parts of Europe; but the children of the Southern German Conference were the first to take a bold step in the right direction by distributing our German *Little Friend*, which is one of the best children's papers in Germany. Hundreds of marks are annually collected for missionary work in this way. The experiences of the little ones are often exceedingly interesting and encouraging. In this manner, it may be, God will train workers for himself, who will be able to labor when older persons have no longer liberty to do so.

All the brethren of the South German field go back to their homes better prepared for another year's duties than before, and they expressed their joy for the blessings God so richly gave at this conference. Pray for them.

Hamburg.

Korea

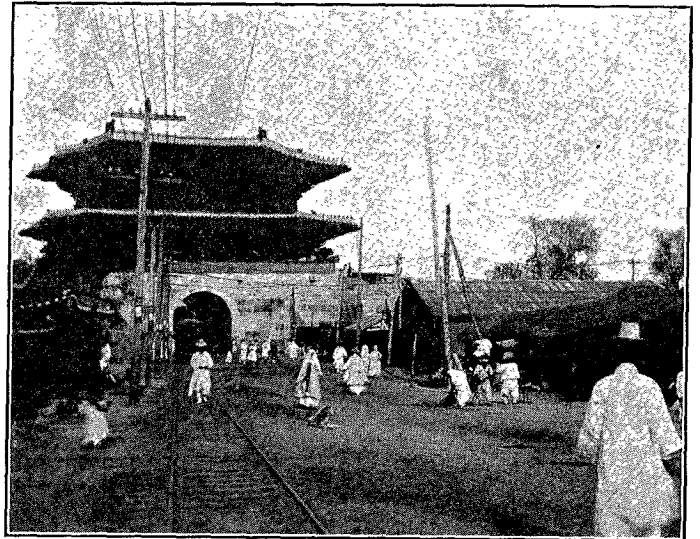
C. L. BUTTERFIELD

Two months have passed since our arrival in this interesting mission field. During this time we have been busy in getting located for the winter, in the organization of our mission, and in looking for a suitable location for our headquarters. We are now giving our attention to the study of the language, and we find that it is no easy task.

During our journey here, the sea was smooth, and we were sick only a short

time. Other missionaries were on the same boat with us, and we had interesting Bible studies each day. In this way I was able to bring some of the points of our faith before missionaries who have been in the field for several years, and they promised to study further.

Our boat stopped at Yokohama two days, and we visited Tokyo, and spent one night with Elder F. W. Field, and one night in Yokohama. At Kobe we stayed at the sanitarium about five days, and then came to our field of labor. We enjoyed our stop in Japan very much. We found the workers there busy, and enjoying much blessing in their work.



WEST GATE OF SEOUL, KOREA

When we arrived here, we were met at the station by the workers and a goodly number of native believers. We were indeed thankful to God for the safe journey we have had, and for the privilege of working for him in this field.

While it did not seem best to make this place the permanent headquarters of our work, yet as all our work at present is here, and near here, it seemed best for us to locate here for the present. To do that, it was necessary to build a small house to live in. This now seems to all to be a step in the right direction. Whenever it seems best to move to some other place for the center of our work, this house can be taken down and moved with little expense.

The Koreans are certainly an interesting people to work for. When we first came, there was some difficulty among the native workers, and they were not in full harmony with our work. But at present there seems to be harmony among them, and they are now in full sympathy with our work, and wish to do all they can to give this message to their people. For this we are thankful.

Elder I. H. Evans was with us ten days. We much appreciated his counsel and help.

When you receive this, we shall be entering on a two-months' institute for our native workers. Remember us in prayer that God may bless us, and that these workers may be prepared for more efficient service.

Soonan.

THE FIELD WORK

The Hearing on the Johnston Sunday Bill

ANNOUNCEMENT has already been made that a hearing on the Johnston Sunday bill had been granted, and that it was appointed for Monday, February 15. This hearing was held in the room of the House Committee on the District of Columbia in the new office building of the House of Representatives. Every seat in the main committee room was occupied, while many stood, filling the doorways and the adjoining space.

The time was granted to the opponents of the bill, but through their courtesy, several speakers who favored the measure were accorded the privilege of speaking.

The bill, which has already passed the Senate, is a substitute for the one originally introduced by Mr. Johnston, and reads as follows:—

"A BILL

"For the proper observance of Sunday as a day of rest in the District of Columbia.

"Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall be unlawful for any person or corporation in the District of Columbia, on the first day of the week, commonly called Sunday, to labor at any trade or calling, or to employ or cause to be employed his apprentice or servant in any labor or business, except in household work or other work of necessity or charity, and except also newspaper publishers and their employees, and except also public-service corporations and their employees, in the necessary supplying of service to the people of the District.

"Section 2: That it shall be unlawful for any persons in said District on said day to engage in any circus, show, or theatrical performance: *Provided*, That the provisions of this act shall not be construed so as to prohibit sacred concerts, nor the regular business of hotels and restaurants on said day; nor to the delivery of articles of food, including meats, at any time before ten o'clock in the morning of said day from June 1 to October 1; nor to the sale of milk, fruit, confectionery, ice, soda and mineral waters, newspapers, periodicals, cigars, drugs, medicines, and surgical appliances; nor to the business of livery stables, or other public, or the use of private, conveyances; nor to the handling and operation of the United States mail.

"Sec. 3: That any person or corporation who shall violate the provisions of this act shall, on conviction thereof, be punished by a fine of not more than ten dollars, or by imprisonment in the jail of the District of Columbia for not more than ten days, or by both such fine and imprisonment, in the discretion of the court: *Provided*, That persons who are members of a religious society, who observe as a sabbath any other day in the week than Sunday, shall not be liable

to the penalties prescribed in this act if they observe as a sabbath one day in each seven, as herein provided.

"Sec. 4: That all prosecutions for violations of this act shall be in the police courts of the District of Columbia and in the name of the District."

The first argument against the proposed legislation was made by the editor of the REVIEW, who occupied fifteen minutes in bringing to the attention of the committee a number of reasons why the bill should not be favorably reported. The following is a brief outline of these reasons, which were developed in the argument:—

1. There are a large number of associations and alliances pledged to secure the passage of State and national Sunday laws throughout this country.

2. These organizations have declared

fere with the convictions of those who conscientiously observe another day.

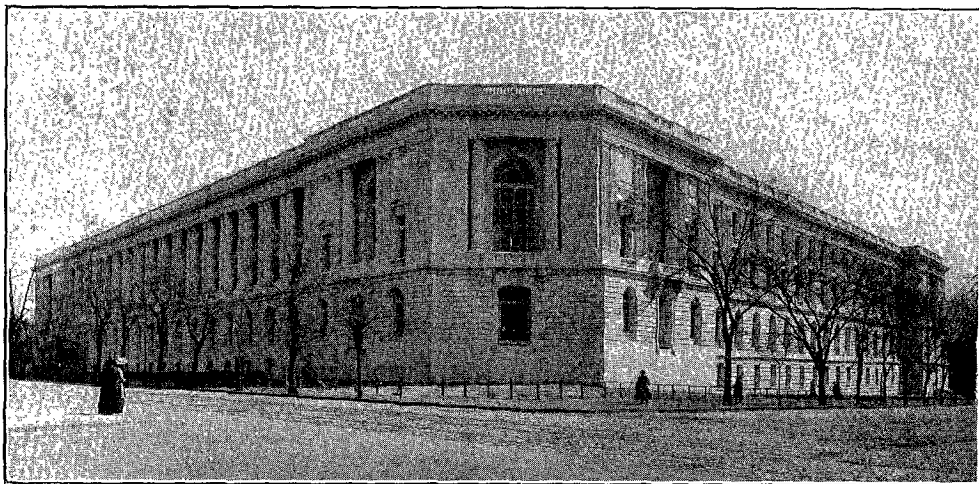
7. The exemption clause in the bill before the committee is most convincing proof of the religious character of the bill.

8. Prominent Sunday-law advocates have made most unseemly statements concerning their control of Congress, and their purpose to bring to an end the career of every politician who will not grant their demands.

9. The famous Sunday Mail Report adopted in the United States Senate in 1829 sounds a timely warning against permitting the influence of extensive religious combinations to control the action of Congress.

10. If the laboring men desire to rest upon one day of the week, they should assert their right to do so: no employer can compel them to labor against their will.

Referring to the exemption clause which was attached to the bill when reported by the Senate committee, the editor said: "An examination of this exemption clause will throw much light upon the real character of this proposed



THE HOUSE OF REPRESENTATIVES' OFFICE BUILDING

The hearing on the Johnston Sunday bill was held in an office in this building

their purpose to secure a Sunday law for the District of Columbia.

3. In one of their official documents credit is claimed for the preparation of such a bill as the one now before the committee, and for bringing to bear "the influence of the federation wherever possible in favor of the passage of the bill."

4. The advocates of the enforced observance of the first day of the week desire to secure the action of Congress making a distinction between the first day of the week and other days, being assured that the influence of such legislation will be helpful in securing and enforcing State legislation upon the same subject.

5. Those who are demanding Sunday laws for the ostensible purpose of securing one day of rest in seven for the working-men are not satisfied with a law which provides this very thing, unless that day of rest be specified as Sunday. This is shown by the present agitation for a Sunday law in California.

6. The representatives of over thirty Protestant denominations constituting the Federal Council of the Churches of Christ in America have declared in favor of Sunday laws, and have refused to adopt a resolution disclaiming their intention to do anything which would inter-

legislation. The clause reads thus:—

"Provided, That persons who are members of a religious society, who observe as a sabbath any other day in the week than Sunday, shall not be liable to the penalties prescribed in this act if they observe as a Sabbath one day in each seven, as herein provided."

"The conditions herein prescribed should be carefully noted. In order to be exempted from the penalties of this act:—

"1. One must be a member of a religious society which observes as a sabbath some other day than Sunday.

"2. He must observe as a sabbath one day in each seven, 'as herein provided.'

"Interpreting the bill in the light of this exemption clause, it is perfectly clear that it is religious in its character, and that its intention is to require the observance of Sunday as the sabbath. The words 'as herein provided' are of no force whatever unless they mean that this act provides for the observance of one day in each seven as a sabbath. This conclusion is so clear that it requires no argument to establish it.

"Furthermore, although it is claimed in behalf of this bill that its purpose is to secure for employees that measure of rest which their physical nature de-

mands, yet from the penalties of this act certain persons are exempted, not because they have had the benefit of the required physical rest on some other day, but because 'they observe as a sabbath one day in each seven, as herein provided.' That is to say, the purpose of this act is to require the general observance of the first day of the week, commonly called Sunday, as the sabbath, but the observance of some other day of the week as the sabbath will be accepted as a sufficient compliance with the general spirit of the bill. It is plain upon the face of it that such legislation as this is religious, and from the evidence already submitted it is certain that if the religious bodies now seeking the passage of Sunday laws could have their own way in the matter, even the observance of another day of the week than Sunday as the sabbath would not be allowed as a compliance with the legislation asked for in behalf of the so-called Christian sabbath."

At the conclusion of this argument, W. A. Colcord, secretary of the Religious Liberty Bureau, presented a clear and forcible protest against the bill, of which the following is a brief outline:—

Referring to the statement in the famous Sunday Mail Report that "if Congress shall, by the authority of law, sanction the measure recommended [prohibiting the transportation and handling of mails on Sunday], it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue," he declared:—

"I bring the direct charge, therefore, that this proposed legislation is religious; that its principal promoters and supporters are religionists; that if passed, it will be the beginning of a religious establishment in the United States, and that in the end, as with all other religious establishments, it will result in religious oppression and persecution."

Convincing proofs were set forth in support of this charge:—

1. "The Sabbath itself is a religious institution."

2. "The chief promoters and supporters of this legislation are religious people."

3. "The movement in the District has been placed in the hands of the 'Interdenominational Committee upon Sunday Observance in the Capital.'"

4. "The bill permits only 'sacred concerts' to be given on Sunday."

5. "It exempts upon religious grounds."

6. "Dr. W. F. Crafts said: 'A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out.'"

As to the province of civil government, the speaker said:—

"From the civil standpoint, the only standpoint from which civil government has a right to deal with any question, a man has as much right not to be religious and not to observe a day of rest as he has to be religious and to observe a day of rest."

As to the need of any legislation in behalf of religion, the speaker quoted Benjamin Franklin:—

"When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, and it has to appeal to a civil power for support, it is evidence to my mind that its cause is a bad one."

In answer to some of the arguments urged in behalf of Sunday legislation, the following statements were made:—

"It is asserted that the right of each to rest demands a law of rest for all. This may be good rhetoric, but it is poor logic. Two million Jews and a hundred thousand Christian observers of the seventh day in this country, without a law compelling others to observe it, disprove the statement."

"It is claimed that Sunday laws are essential to religion and the stability of government. In reply, we need but cite the fact that Sunday laws did not save the Roman empire, nor make a nation of saints. Rome fell, and the Dark Ages followed."

"It is urged that the majority should rule. Not in religious matters, we reply."

Other considerations were urged against the measure, some of which are:—

"All Sunday legislation is a violation of that general constitutional principle so frequently expressed in American law, that 'no preference shall be given by us to any religious sect, society, or mode of worship.'"

"No man has the right to compel another man by law to do in religious matters as he does, simply because he believes he is right, or because he may be in the majority."

As to the wide-reaching influence which would be exerted by the passage of this bill, the speaker, in conclusion, said:—

"If, in response to the wide-spread demand, Congress yields and enacts a compulsory Sunday law, it will in this act reverse the course it has for so long consistently and persistently pursued, and repudiate one of the fundamental and most cherished principles of the national government. It will be the first fatal step in the downward course of uniting church and state, and will open the flood-gates to a tide of evil, the results of which many little realize."

A report of the other arguments presented against the bill, and of the speeches intended to be in favor of the bill, which, however, were turned against it, will be given in next week's paper.

W. W. P.

Danish West Indies

ST. CROIX.—I came to this place on the second of December, and set up my tent the next day, and had it seated and everything in order to hold our first meeting Sunday night, December 6. The government gave us the use of a good place for the tent, in a grove of mahogany trees, near the fort, where the soldiers and police are located.

As soon as it was known that we intended to pitch a tent and hold meetings, we were told that the government would not allow any tent-meetings. Upon inquiry, I learned that some individuals belonging to a class of jumping, shouting religionists came to this place about three years ago, pitched a tent, and gave the police considerable trouble, and that the chief of police had said he would not allow any more such meetings. I talked with the officials in their own language, however; and after some inquiry as to how we conducted our meetings, they gave me the very spot I asked for. Owing to the fact that there is a rough element in the town, it seems remarkable that we have never had any trouble.

Some of the police have come to me and expressed themselves as pleased with the good order maintained, both in and around the tent. From the first, our meetings have been well attended. The tent will seat from two hundred fifty to three hundred, but we often have as many or more outside. The ministers have kept very quiet, and some have even attended the meetings, standing outside at a distance, that they might not be seen. Some have spoken well of us, while others whisper that we are "false prophets." About two weeks ago a minister spoke on the Christian sabbath. We went to hear him, and after he was through speaking, he came and shook hands with us. We told him we would speak on the same subject the following night, and invited him to come and hear us. He came, and sat on the front seat. There were about one thousand people present that night, and the Lord greatly blessed. I spoke for nearly three hours, and then the people did not want me to stop.

December 26 we had our first public Sabbath service. Fifty-eight adults and seventeen children attended our Sabbath-school, and the number has steadily increased until now the attendance is over ninety. Thirty have signed the covenant, and desire to unite with us. This week we organized a class of thirty-five to prepare for baptism.

We can see that God is working for us and for the salvation of the people. He has mercifully spared our lives when wicked men have sought to do us bodily harm. The message is going with power in all parts of the world, and soon the honest in heart will all be gathered out, and we shall go home. May the glad day quickly come.

H. C. J. WALLEKAR.

A New Conference Organization

WHEN the General Conference headquarters was removed from Battle Creek, Mich., to Washington, D. C., the territory included within the District of Columbia and the corporation of Takoma Park, Md., was set apart as General Conference territory, instead of being connected with one of the adjoining local conferences. This seemed to be, and doubtless was, the best arrangement for that time. A large part of the membership being composed of those who were here as a direct result of the locating of the headquarters of our work in this place, it seemed but just that some of the funds should be under the direction of the General Conference, to be used in the carrying forward of the message in "the regions beyond." Since this time the work in the District has been managed by a committee composed of members of the General Conference Committee, and those representing the various churches.

But the work grew, and the details of carrying it forward increased. Prior to the time of the removal of our headquarters to this place, we had but one church in the District, which paid, in tithes and offerings, about two thousand dollars a year. At the present time we have a membership of about five hundred sixty, with perhaps one hundred others who keep the Sabbath. There are five churches, and one company not organized into a church. The total amount of tithe paid in 1908 was \$11,168, or about twenty dollars a member. Other offerings for home and foreign work raised

during the year brought the total given for all purposes up to \$18,378. More than ten cents a week for each church-member was given to foreign missions.

This development of the work made it apparent that, in order properly to carry forward the work for the future in an aggressive way, it would be best to organize a conference. At a meeting of the constituency held Sunday, Feb. 14, 1909, representing all the churches and various departments of our work in the District of Columbia, it was voted that the churches in this territory be organized into a conference, to be called the District of Columbia Conference. This was done, and a full set of officers was elected. Prof. B. G. Wilkinson was

which we are thankful to God, knowing our work is prospered only when we trust all to him.

A few weeks ago a mother brought a little child to us whose leg was burned quite badly. Day after day for more than two weeks my wife dressed the affected leg. The result was that the whole family began to attend meetings. Every Sabbath until last Sabbath, the family came by our home from the meeting, bringing our native interpreter, Murry Kalaka. They wished to learn more from God's Word. The mother said that for a few weeks she had been keeping the Sabbath, and that she loved it. The father also seemed greatly moved, and expressed himself as having

a deep impression upon my mind. A heathen father finds Jesus precious to his soul, and is not satisfied to be saved himself alone, but says, "I must bring my children." O that fathers and mothers in Israel would manifest such zeal in behalf of their children outside the ark of safety! O that they would say, "I must bring my children," and cease not to cry to God day and night to save the children! Then would we see God work mightily in behalf of the young of the flock.

I feel sure that by the help of God this dear family will soon be established in present truth, and be a bright and shining light in this dark land of the Basuto. While we are forty miles from



WORKERS WHO ATTENDED THE BIENNIAL CONFERENCE, DECEMBER 25 TO JANUARY 4, LUCKNOW, INDIA

It is impracticable to give the names of all the workers in this group,

but those sitting in the front row are:

1. J. Burgess	G. K. Owen	Dr. H. C. Menkel	J. L. Shaw	J. S. James	L. G. Mookerjee
A. G. Watson	R. R. Cook	G. F. Enoch	W. W. Miller	J. C. Little	

[NOTE.—This illustration was used last week in the report of the conference in India, but being poorly made, it was very unsatisfactory, and is therefore reprinted in this issue.—ED.]

elected president; H. E. Rogers, secretary; and S. E. McNeil, treasurer.

In the constitution adopted it was specified that one third of the tithe received shall be turned over to the General Conference for work in foreign fields. As the work in the District develops, it is expected that this requirement will be changed, and a larger amount be used in the general work.

This new conference requested admission into the Columbia Union Conference, which will be materially strengthened by this addition to it.

A great future is doubtless before the work in Washington. Here some of the vital issues connected with the closing work of God in the earth will be met. Let all pray that the work in this field may be especially directed by the Lord.

G. B. THOMPSON.

South Africa

KOLO, BASUTOLAND.—Truly this is a dark land. But I am glad to report that already we can see omens of success. Our meetings are well attended, and each week I think the interest increases, for

a desire to give his heart to God. We had a good Bible study together on how to come to God and surrender to him, and we all felt that the presence of Jesus was with us.

This morning the father of the little child came in. He seemed sad, and I began to talk to him through our interpreter. I asked why he was not at meeting last Sabbath. Then he told me a part of his errand. He said that a white man whom he had owed a little money came to him on Sabbath morning, and wanted him to do an errand. He told the man it was the Sabbath, and he did not want to go. But the man continued: "You owe me, and if you refuse to do this, I will have you put in jail." So he went. "Now," he said, "I am sorry I did; but I did not know what to do. I would not do it again. I have already asked God to forgive me." He went on to say that his wife could come and join the church now; "but," he said, "we have some children in Orange River Colony who are not Christians. I must bring them in. I can not come without my children." This made

the nearest railway station, and twenty-five miles from the post-office, yet we feel that the sacrifice is not great, and we trust that by God's help we may be able to bring the light of truth to many a darkened heart.

Truly, God's blessings are great to his servants in foreign lands; and every day we can see more clearly omens of the coming day. Even some of the leading chiefs of Basutoland have expressed themselves as favoring the Sabbath. Surely the time has come for the truth to be echoed from thousands of voices, till all the world has been warned of the impending doom that is following so closely upon the third angel's message. May God help us all, day by day, to work with our might, knowing that the night cometh, when no man can work.

M. E. EMMERSON.

The Ohio Conference

THE forty-seventh annual session of the Ohio Conference was held in the Seventh-day Adventist church in the city of Columbus, Ohio, January 25-29. No:

all the eighty churches in the conference were represented by delegates, but there was a representation numbering one hundred fifty.

The conference was opened on the evening of the twenty-fifth by a sermon by Elder R. G. Patterson. The days were entirely devoted to the hearing of reports and the transaction of the necessary business of the conference, and the evenings were occupied in preaching services, in which the progress of the work and its needs throughout the world were set before the delegates.

The tithe for the past year was \$27,184.62, or about two thousand dollars less than for the previous year. The conference officers accounted for this by the stringency of money matters during the latter part of the year. The other funds of the conference seem to have held their own with the previous years, and \$7,923.65 was given for foreign missions. The conference during the year supported seven laborers outside of their own field.

The financial report showed that five cents a member had been paid upon the ten-cent-a-week plan. Four new churches—Jefferson, Delta, Ravenna, and a German church in Cleveland—were admitted to the conference.

The needs of the Mount Vernon College were given some consideration, and a resolution was unanimously passed authorizing the board of trustees to transfer the property to the Columbia Union Conference when a corporation is organized to receive it. The medical missionary and sanitarium work also received their due share of consideration.

Elder H. H. Burkholder was unanimously re-elected conference president. Owing to the illness of Brother C. V. Hamer, and his inability to attend to the duties of the office of treasurer, Brother O. D. Stephens was elected secretary and treasurer. The executive committee remains the same as heretofore, with the exception of the addition of the name of Elder C. F. Redfield, who was elected in place of Elder W. E. Bidwell.

The conference delegates voted unanimously to let the General Conference have, free of rent, their large pavilion and dwelling tents for its use during the coming meeting. It was also decided to allow the time of the various workers of the conference who wished to attend the General Conference.

Elder G. B. Thompson, the president of the union conference, and the writer were present from the beginning of the meeting, and rendered what help they could on committees and in the discussion of the various questions that came before the session.

The meeting closed on Thursday night, the twenty-eighth, and the delegates went home full of courage and with a determination to inspire the members of their individual churches with the spirit of the meeting, and thus inaugurate an aggressive missionary movement throughout the entire conference.

G. A. IRWIN.

Wisconsin

ELDER C. J. HERRMANN conducted a series of meetings with the church at Moon, Wis., January 20 to February 7. The Lord gave a great victory. Twenty-four persons united with the church, subject to baptism, and twelve others made a start to serve the Lord and obey his truth, and will unite with the church

a little later. Still others are deeply interested, and the good work will be carried on after a few days' delay. The ire of the enemy was manifested in a threat to mob, and even to shoot, the elder if he did not take the warning, which was brought to him by letter, to leave the place immediately.

Word has just been received from Mt. Hope, Wis., from Elders F. Stebbeds and M. H. Serns, of a victory in that church, two being added to its membership. Nine were recently added to the church at Sparta through the labors of Elder Serns, and eight were added to the Blue River church through the labors of Elder Stebbeds.

Dr. John Hopkins arrived at the Madison Sanitarium, last Monday, to take charge of that institution as medical superintendent. C. McREYNOLDS.

The Java Health Retreat

THIS beautiful retreat is situated in the mountains, three thousand feet above the sea-level and above the city of Surabaya. Although located on a high mountain, we are surrounded by others many thousands of feet higher, on the summits of which frost and ice are to be found. Nearly all of these mountains are volcanoes, many of them extinct, some still very active. Directly in front of us, at some distance, is the deep-blue sea. This is clearly seen only in the rainy season, upon which we have just entered.

The pen would fail to tell of the beauties of Java, of its forests adorned with everlasting green, with their thousands of flowers whose sweet odor never dies; the sea breezes rustling through the banana plantations and over the palm tops; the thundering waterfalls rushing down from the high mountains to the interior of the country, dividing into streamlets, and dispensing blessing to all. The lavish gifts of nature are a delight to behold. Take our own mission tract, for instance, consisting of three and one-half acres. It presents beautiful variegated foliage; tall tropical fruit- and flower-trees, from which hang long evergreen ferns of many varieties; orchids of all colors, pink and green, tiger marked and spotted, giving out a most delightful fragrance; tall tree ferns waving gracefully in the gentle breezes; beautiful bunches of fragrant lilies everywhere. A streamlet of pure water direct from the mountains, runs through the entire length of the grounds. The constant running and rippling of the water over the stones and down the hillside has a very soothing and pleasing influence.

The front garden is laid out with many kinds of rose-trees and tropical ferns and plants. Around the verandas of the house, and on them, we have about one hundred beautiful plants, growing in large, different-shaped pots. The verandas, like large rooms, are well furnished, and used for living-rooms. The main building has three large rooms. The bamboo house, a little farther up the hillside, contains four rooms. There is a large stone swimming-bath connected with the main building, and a large bamboo kitchen, storeroom, and servants' room. The house is nicely and conveniently built. We are altering the bath-room, and building a small treatment-room in connection with the large swimming-bath.

This beautiful mountain home came to our people through the favoring hand of the Lord, the sum of £166 being paid for the house and land combined. We are thankful for such a place, from which the light of the third angel's message is already radiating.

We spend three or four hours a day treating the sick who come to us, binding up their terrible sores, etc. We go many miles to the surrounding villages to treat the afflicted. The Lord works in a marvelous way in their restoration. A small hospital will be a necessity in the near future. The desperate need of these helpless millions presses upon our hearts. Latest statistics show that the population of the Dutch East Indies has been estimated at about seventy millions, half of whom inhabit Java, and Madura, a large island adjoining Java. Think of it, brethren and sisters: thirty and one-half millions on these two islands to hear the message, the very last message that will ever be sent to this sin-cursed earth. In Java only eight per cent of the people (Javanese) can either read or write. The two millions of souls on Madura are in even worse condition. Only the living preacher, aided by the Holy Spirit, can give this message. God has ways and means that we know not of. There is room for every Seventh-day Adventist to work in Java. What are one hundred thousand souls among thirty millions?

Mohammedanism reigns. The priests of Islam are doing their deadly work, and human souls are falling into Christless graves. The cry is sounding, "Come over and help us."

ETHELBERT THORPE,
LILY THORPE.

Sunday-Law Hearing in Maine

[The recent hearing before a joint committee of the legislature of the State of Maine on a proposed Sunday law for that State was an interesting occasion. The hearing was attended by Brethren C. S. Longacre, S. J. Hersum, George W. Whitney, and W. O. Howe. The committee consisted of fifteen members, picked lawyers of both branches of the legislature. From a letter written by Brother Longacre to the chairman of the Religious Liberty Bureau we take the following report of the hearing.—Ed.]

THERE were seven speakers in favor of the bill. The first was the game warden of the State, who introduced the measure. The second was an ex-senator, now a professor in one of the colleges of Maine. He was the spokesman for the clergy, and a very able speaker. In closing, he hurled some thunderbolts at Seventh-day Adventists, saying, with all the scorn he could put into his expressions: "I know that there are some here to-day who keep the seventh day for Sunday. They are an insignificant sect, who think that the seventh day is Sunday. They will speak after I am through, and they will tell you that we have the wrong day. But who knows which is the right day? Who knows how often the day has been lost since the days of Moses? But these people who keep Saturday for Sunday seem to know all about it, and they have a certain day all fenced in; but then that matter has been settled long ago by at least the good people of Maine. The consensus of opinion of the great majority of the best people of this common-

wealth is that the day to be kept is Sunday, and that day is established by law. But then these people are never satisfied unless they can die martyrs. They court martyrdom, much like Roger Williams. If they want to be fools enough to set their consciences against the consciences of the great majority, they certainly must take the consequences. They pretend to be very meek and modest and pious, and if they would rather shed their blood, let them shed it. Let them burn at the stake. I will gladly gather up their ashes and float them down on the bosom of the river. Most cheerfully I will accord them the honor, and write somewhere with my own hand their epitaph, that they died 'martyrs.'

When my turn came, I spoke of the sacred rights of conscience, of how these rights had been trampled upon by the nations of the past, and of how sacredly the fundamental laws of this republic protected these rights—that this was the pride of American patriotism and ideas. I then referred to the ex-senator's attack, as follows: "Gentlemen, the ex-senator said in your presence here to-day that the minority are not entitled to the rights of conscience, thus giving to the majority in religious matters a legitimate right to trample under their feet the consciences of the minority; moreover, that he would delight to see me and the small sect that I represent burn at the stake, and to float our ashes down the river. Gentlemen, that man is guilty of all the righteous blood that has been shed from Abel down to the present generation. If he is right, then the Jews and the Romans were perfectly justified in putting Christ to death. If he is right, then the millions of martyrs of the medieval times deserved to be put to death; then the Mohammedans, who outnumber the Christians by two hundred thousand, would be perfectly justified in slaying all Sunday observers because they do not keep Friday for Sunday. He also said that we were unpatriotic because we were opposed to existing laws. But, gentlemen, did you ever hear a more unpatriotic, un-American, and unchristian statement come from an American citizen than the ex-senator allowed to come from his lips? I think it was an awful statement to make in the presence of a lawmaking body. He wishes me and my people harm because we dare to be true to our consciences. I do not wish him nor any one any personal harm; yet I do say that a man who will step before a lawmaking body and utter language that is so unpatriotic, so utterly subversive of the fundamental laws upon which our American institutions and government are founded, so utterly hostile to the American idea of civil and religious liberty to all its subjects alike; I repeat, I wish him no personal harm; but such a man ought to weep and repent in sackcloth and ashes until the public feel justified in forgiving such an unkind and unpatriotic expression." The audience applauded till the chairman called for order.

There were four ministers who spoke in favor of the bill. It was amusing to listen to their flimsy arguments. They had nothing new in stock, and so they repeated the same old arguments. They told how hard it was to get away from the old tradition of the New England sanctity of the sabbath, and how the Lord was sending judgments upon the violators of Sunday by causing many

more accidents to happen on Sunday than on any other day. They told how the very best and most religious people of Maine would be grossly offended if they did not pass this proposed law, and how they would incur God's displeasure.

One of the senators opened the opposition to the bill. He made a very able speech against all Sunday legislation, showing plainly that it was an infringement upon the consciences of the Seventh-day Adventists and others, and that it was a heathen institution which they were grafting by law upon the Christian religion. He gave a brief history of the Sunday laws from the days of Constantine. He told them that it was not the right Sabbath day; that the right day was the seventh and not the first. After he had finished his address, he said, "I do not know why I said what I have said." He stated that he helped to defeat a Sunday bill two years ago, when it was referred to the judiciary committee, of which he was a member, and he did not know why one should be brought forward again.

Mr. Franklin D. Cummings, of Portland, a staunch friend and champion of religious liberty, made a very able speech against the bill on constitutional grounds. I followed him, and spoke for about an hour. They asked me many questions, and the Lord certainly did help me in speaking and in answering their questions. I do not remember when I had greater freedom and power in speaking. I spoke on the fundamental principles, the historical evidences, and the present-day workings of the Sunday laws, and held their attention for an hour.

Brother Howe and I sat up the night before, drawing up the Memorial, which Brother Howe read and presented to the committee. It seemed to make a good impression.

The bill was further opposed by Elder Hersum and Brother Whitney. When the time came for the rebuttal, there was not a voice raised against us. They were completely silenced, or were afraid that more truth would be developed when our time would come to put in our rebuttal.

No doubt you will be interested in the questions they asked me. The Lord helped me in answering the questions without any hesitation, and the answers seemed to convince them that my positions were sound. The following questions came in quick succession:—

Would you favor some other day? Do you claim that the legislature has no right to compel you to rest on any day? Do you believe in no law at all in behalf of Sunday observance? Do you not believe the majority ought to rule? Do you not believe that improper conduct ought to be punished on Sunday? Do you not believe that the courts have the province to define what a crime is? Would you favor this bill if its title was changed? How would you word the bill in order to make it proper for legislation? Would not an exemption clause meet your desires? Are you aware of the fact that far more stringent laws are already on the statute-books? Why do you argue against a milder form of law then? What do you think we ought to do with the present Sunday laws on the books? Do you not believe in obeying existing laws? Do you believe the people of Maine are dangerous? Do you believe in the ten commandments? Do you believe that it is proper to legislate upon

stealing? Why is it proper to legislate on one commandment and not upon another? Is not stealing a sin against God also? In which States did you say that the supreme courts repealed the Sunday laws? What do you think would be the moral effect upon the community if all the Sunday laws should be abolished?

After the hearing, four members of the committee told me that they had been in favor of the bill, but were now opposed to it. Nearly all the members of the committee told me that they had enjoyed the hearing, and appreciated the good points that had been made in opposition to the bill. The senator who asked me nearly all the questions came to me after the hearing and told me that he did not want me to think he was hostile to me because he asked the questions he did; but that he wanted me to canvass the whole subject, and desired to draw out all the information he could. He said, "It is information that we are after." The chairman of the committee told me that he was almost certain that the bill would die in the committee.

I feel that the Lord gave us this opportunity of presenting the truth to this legislative body in an effectual way, and I am confident that some good will result from this besides the mere defeat of another Sunday bill.

Mexico

I HAD a good time while at Salina Cruz. I never saw young men more determined to give this message than the two Indian lads there. They committed their canvasses very rapidly, learning them while I read them aloud. I was glad of this, as it gave me more time for hard, practical work. I had them canvass each other, some, of the church-members, and myself, correcting any mistakes. Brother Marchisio translated. I gave them instruction for three days; then I took them out into the field, and worked with them several days. [Brother Green is the general agent for Mexico.] The first few days they did very well. Last week's report was rather small. However, they mentioned in their letter, that though their report was small, they were not discouraged. That sounds good.

We never could live as they do while going through the country. Before I left them, they brought me to their sleeping quarters for that night—a dark old hut, with nothing but an earth floor for a mattress. When I left them to go to Merida, they embraced me, and gave me several pats on the back. I did likewise. Then we shook hands heartily. This is the custom in many parts of Mexico.

These coast towns are good territory for the canvasser. I worked about nine hours, and sold all the literature I had, about forty-eight dollars' worth.

From Salina Cruz I went by land and sea to Merida. I lived the simple life on the way, traveling second- and third-class on the railroad. You can have no conception of what this is, unless you see it yourself. I stretched out on the hard boards for my night's rest. I prepared my own meals the most of the time, on an alcohol stove. It is impossible to be a vegetarian here unless one prepares food for himself.

When I reached Merida, I was almost

worn out. It was about 6:30 P. M. From the station Brother Marchisio had a peon bring our baggage to a third-class hotel. When I saw my room for the night, I hardly dared to express my thoughts. O, how dark things were! We climbed up a ladder to get to the room—a room without even a lamp. There was a hard-looking cot. It looked filthy in the dark. Brother Marchisio asked, "Can you stand this for a while?" I said, "Yes;" but deep down in my heart I thought differently. I could see the pleasant, sunshiny room, and good bed, with clean linen, which I once enjoyed. But as I thought of my Saviour, who had no place to lay his head, my heart filled with joy that I was carrying the third angel's message. I do not altogether approve of our workers' enduring so many hardships, when for just a little more they could get better quarters. I believe their courage would hold out much longer if they would sacrifice in some other way, and get a better bed to sleep in. However, the paper work is hard, with small returns. One must sell much to do anything. I think the book men can do much better.

Merida is a beautiful city. The people are progressive, very kind, and very rich. Yucatan is the richest state in the republic. The Lord has wonderfully blessed my feeble efforts in this place. The first three days I took orders to the amount of seventy dollars a day. I canvassed the business men, and sold nearly every one of them a copy of "The Coming King." This would be a fine city for missionary work. Some one must come here.

J. A. P. GREEN.

Received on the \$150,000 Fund up to Jan. 31, 1909

<i>*Atlantic Union Conference</i>	
*Central New England	\$ 2,803.02
*Greater New York	1,716.48
Maine	883.64
*New York	2,351.50
*Southern New England	1,212.50
*Vermont	1,423.74
*Western New York	2,201.26
Total	12,592.14
<i>Canadian Union Conference</i>	
*Maritime	601.49
Quebec	181.64
Ontario	824.28
Newfoundland	20.80
Total	1,628.21
<i>Central Union Conference</i>	
Colorado	5,040.61
Kansas	4,103.54
Missouri	2,035.02
*Nebraska	6,142.03
*Wyoming	893.41
Total	18,214.61
<i>*Columbia Union Conference</i>	
Chesapeake	920.39
*Eastern Pennsylvania	2,587.11
*New Jersey	1,247.98
*Ohio	6,403.43
*Virginia	1,037.27
*West Pennsylvania	1,997.21
*West Virginia	558.86
Total	14,752.25

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

<i>District of Columbia*</i>	
*Washington churches	1,406.54
<i>Lake Union Conference</i>	
East Michigan	3,212.38
*Indiana	5,250.52
*North Michigan	2,074.00
*Northern Illinois	3,013.86
*Southern Illinois	1,652.50
*West Michigan	8,782.70
Wisconsin	6,587.13
Total	30,573.09
<i>North Pacific Union Conference</i>	
*Montana	1,085.37
*Upper Columbia	3,036.43
*Western Washington	3,371.03
Idaho	1,049.95
Western Oregon	3,083.91
Hawaii	21.05
Alaska	20.00
Total	11,667.74
<i>*Southern Union Conference</i>	
*South Carolina	315.84
*Alabama	625.04
*Tennessee River	1,408.84
*Florida	997.98
*North Carolina	966.95
*Cumberland	1,360.99
*Louisiana	572.54
Mississippi	413.33
*Georgia	491.55
Conference not specified	97.41
Total	7,250.47
<i>*Northern Union Conference</i>	
*Iowa	9,761.86
*Minnesota	5,838.69
*South Dakota	2,701.17
*North Dakota	2,247.03
Conference not specified	73.82
Total	20,622.57
<i>*Pacific Union Conference</i>	
*Southern California	5,010.92
*Arizona	474.39
*California-Nevada	10,373.03
*Utah	449.08
Total	16,307.42
<i>Southwestern Union Conference</i>	
*Arkansas	949.90
Oklahoma	4,266.59
Texas	3,076.20
New Mexico	2.00
Conference not specified	22.82
Total	8,317.49
<i>Western Canadian Union Conference</i>	
*Alberta	1,217.35
*British Columbia	405.37
Manitoba	350.76
Saskatchewan Mission Field..	199.90
Total	2,173.38
<i>Unknown</i>	
Unknown	161.70
<i>Foreign</i>	
*Algeria	13.33
Australia	217.70
Bermuda	36.00
China	227.11
South Africa	439.02
Jamaica	73.86
Yukon Territory	20.00
England	285.21
*West Africa	50.00
Mexico	65.97
India	418.25
South America	82.81
Switzerland	9.69
Central American Mission ..	26.00
Trinidad	28.69
Norway	25.00
Japan	17.50
Haiti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	9.00
Hungary	3.00
Tahiti	17.83
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	6.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	3.47
Fiji	4.87
St. Kitts	7.51
Ireland	25.56
Russia	5.00
Denmark	14.59
Santo Domingo	2.50
West Caribbean	96.35
Total	2,342.47
Grand total	\$148,010.08

I. H. EVANS, Treasurer.

Field Notes

As a result of meetings held at Beloit, Kan., two persons have begun the observance of the Sabbath.

EIGHT persons, five of whom are young people, were added to the church at Feeley, Minn., recently.

FIVE converts to the truth were baptized by Elder U. S. Anderson at North Vernon, Ind., on Sunday, January 24.

THREE have taken their stand for the truth at Madge, Tex., as a result of a series of meetings held at that place.

THE meetings held at Croton, Iowa, have brought five persons to an acceptance of the truth, and others are interested.

THE success of the effort made by Elder M. H. Serns in Sparta, Wis., was very encouraging. Several were added to the church.

SABBATH, January 2, the little company at Perth Amboy, N. J., was organized into a church of twelve members, five being recent converts to the truth.

BROTHER JOHN E. HANSON, reporting from Shreveport, La., says: "Five were admitted to the church last Sabbath (three subject to baptism), and three more will follow by letter."

JANUARY 9 nine members were added to the church at Charleston, W. Va. Since that time three others have begun to observe the Sabbath, and will unite with the church in the near future.

BROTHER C. L. TAGGART, writes: "At Kerman, Cal., Sabbath, January 9, I baptized five, and organized a church of nineteen members. Most of them were accepted upon profession of faith, but some of them had belonged to companies now dissolved. Others are interested, one having already expressed her intention of uniting with us."

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

Faithful Unto Death

As already announced in the columns of the REVIEW, our dear brother, Arthur A. Reinke, one of the four canvassers recently sent as pioneers in the canvassing work of Mexico, has fallen. When the General Conference, in response to a request from Mexico, decided to send four canvassers to that field to search out the land, and act as pioneers in the canvassing work, Brother Arthur Reinke, of California, but formerly of Pennsylvania, responded to the call.

Reports from these young men have been published from time to time. The Lord has blessed them in the study of the language, and given them success even from the first.

Brother Reinke was faithful in his work, and died at his post. We trust that he sleeps in Jesus, and will come forth in the first resurrection, to share the reward that awaits the faithful.

This is another link in the long chain of experiences that attend the proclamation of the gospel to every nation, kindred, tongue, and people. The laborers who thus give themselves a willing sacrifice in service for the lost are but following in the footsteps of the Master, who went about doing good while he lived, and then gave his life for the salvation of those for whom he labored.

This experience is repeated most frequently in the history of our foreign mission work. The graves of our missionaries are the landmarks of the gospel. While we sorrow deeply for those who are thus laid away, we rejoice that these sacrifices are not depressing, and that they never turn back the wheels of progress. Whenever a worker falls, others step quickly into the gap, and the battle against sin continues to be waged victoriously over the graves of the fallen.

Thus it is with those who place the prospects of everlasting life above the attractions of this temporal life. Every such experience makes us long more ardently for the ushering in of that day when the heroes of the gospel shall fall no more, but, all renewed to life, shall join in the shouts of final victory.

The following letter from Elder George W. Reaser, superintendent of the Mexican Mission field, gives further details:—

"I know that you will share with us in the keenness of our sorrow when I impart to you the sad news of the death of our dear brother, Arthur A. Reinke. He fell asleep at 8:30 p. m., Feb. 4, 1909, at the age of twenty-five years, as a result of complications which followed typhoid fever. Just before the holidays he desired to change his place of labor from Mexico City, and we requested him to go to Cuatla, which is about eighty miles south of Mexico City, and at an altitude of four thousand feet above sea-level.

"We had arranged for him to sojourn there at the home of Dr. A. A. John while canvassing the city. Having finished the canvass of the city, and ordered

his books for delivery, he decided to go to Puebla. Immediately after arriving at the latter place, he became ill, and notified Brother G. W. Caviness of his sickness. Brother Caviness sent immediate word for him to come to his home in Tacubaya. He remained in Puebla about two weeks, however, before he decided to come. We naturally regret that he did not come immediately, so he could have had the best of care.

"On his arrival at Mexico City, we met him with a carriage at the train, and took him to the home of Brother Caviness, where he had the care of a physician of excellent standing, and also of a professional nurse, until the end came.

"We supposed that he was improving, but apparently the high altitude affected his heart action, so that, greatly to our surprise, he suddenly passed away on the date above mentioned. We will lay him to rest in the Dolores Cemetery, here in Tacubaya, until the Life-giver comes to call him forth.

"His parents are in Pennsylvania, and he has two brothers residing in the State of Washington. Those of us who were best acquainted with him fully believe that he sleeps in Jesus. He made excellent progress in acquiring the language, and had fully decided to devote his life to the salvation of souls in Mexico.

"While our hearts are filled with sadness, we naturally cry out: 'How long shall death, the tyrant, reign and triumph o'er the just?' The answer comes back to us from the Word of God: 'Till Jesus comes.'"

E. R. P.

Winter Canvassing

It appears, from observation, that there is a large class of people in this world who are very sensitive to climatic conditions. When asked to go to a foreign mission field, they want to know if the climate is hot or cold, desiring, it would appear, a place that is comfortably lukewarm. Evidently many of our canvassers have, in the past, belonged to this class. Their mental and spiritual temperatures rise and fall very much in accordance with the weather.

But there are signs of improvement. Last year both panics and politics were conquered by our Gideon army. We have now attempted the capture of another stronghold. This may seem like a peculiar undertaking; but we actually expect this grand and rapidly growing army of ours to lay siege to the weather, and secure an unconditional surrender of all its strongholds, and especially the great freezing bulwarks of winter.

A few successful battles have already been fought in this campaign. When we publish the summary for January, 1909, the reports will show that several of our union conferences have made substantial progress in developing winter work. This is very encouraging indeed. The following items we publish in advance from the January summary, comparing the sales in the conferences mentioned during January, 1908, with January, 1909. These sales show a decisive victory in the union conferences named:—

CONFERENCE	SALES, 1908	SALES, 1909
Southern	\$ 773.65	\$2,000.33
Southeastern	1,156.65	2,683.30
Atlantic	809.90	3,003.15
Columbia	1,702.45	4,000.00

Now, brethren, let us go on fighting this battle until the victory is universal and complete. There is no more reason why a child of God should be defeated by the cold than by panics and politics. It is the glory of the gospel to triumph over all these, and bring success to the workers in spite of such temporal difficulties. The child of God should enjoy such a warm, springlike experience within that he will be unaffected by external temperatures.

Most of our changes in temperature are mental anyway. Physically, we change very little. There is not usually a change of even one degree in the heat of the body, whether the thermometer stands at forty degrees below zero, or at one hundred degrees above. If the cold winds blow outside, the pores close up, and conserve the heat. If the hot wind scorches, the body cools by perspiration. It is even so with the practical Christian who enjoys a day and night, summer and winter, experience in the good things of God. Floods and droughts, panics and politics, heats and colds, pass by on the outside, while the eternal springtime of God's indwelling presence gives steadiness in experience, and steady, constant work and success under God's blessing without regard to temporal conditions.

E. R. P.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

The "Civil Sabbath" Plea Exposed

THE folly and insincerity of the civil sabbath plea, and the claim that a day of rest for the laboring man is all that is desired or intended by the advocates of Sunday legislation, were well exposed in an address delivered by Rev. Jacob W. Kapp, pastor of the First Lutheran church of Cincinnati, Ohio, at the Sunday Rest Convention held in Pittsburg, Pa., Dec. 1-3, 1908. The address in full appears in the *Christian Statesman* for February, 1909, under the heading, "The Sacredness of the Sabbath the Key to the Problem." The following are a few extracts taken from the address:—

"In this conflict with the forces arrayed against the Lord's day, my contention is that the sabbath must be maintained on the ground that it is a command of God. Our contention is that it is absolutely necessary to maintain the sacredness of the day in order to maintain the sabbath. If we should divest it of this idea, we should then leave it with no meaning except that of physical rest."

"No less an authority than Montalembert says that 'the result of taking away from it the idea of its sacredness was so disastrous that it ceased to be a day of rest and a day of worship, and that it became the occasion for the ruin of the moral and the physical health of the people, that the worship of God was abandoned.' This, too, was the position of Dr. Dwight, who said, 'Where no sabbath is, there is no religion.'"

"It is the sabbath as a religious day, as a day of worship, that stands as one

of the strongest citadels of our liberties. It comes to every man, and says, Cease your labor; and the open church door bids all to come into God's house to worship, to receive instruction how to be a citizen of two kingdoms, the earthly and the heavenly. The very fact that this is a Christian country makes it needful that the principles of Christianity be made familiar and incorporated into our life. Whatever view, therefore, eliminates its sacredness, in so far perverts it from its splendid mission to the manhood and womanhood of our country."

"We protest against the efforts to secularize the day, which means that it is not a day in which worship and the teaching of the Bible are the chief things, but pleasure and recreation. That is to say, hold to the sacredness of the day, and you give the church a strong ally in its work of bringing the people into the house of God; secularize it, and you turn the whole thought of the people away from worship, and you will empty the church and destroy its power."

"We would not be understood, however, as not in accord with the efforts that are being made by labor organizations and other associations of various kinds to secure the closing of the shops and places of business on this day. On the contrary, we welcome most cordially all these efforts. We give all of them the most hearty support and encouragement. We give all of them the right hand of fellowship, and consider them allies in this battle. At the same time, we are not to lose sight of the fact that all these efforts are futile without religion. Make prominent the sacredness of the day in law and literature and in the thought of people, and we shall secure the day as a day of rest."

"It is the business of the church to supplement the idea of rest with that of worship." "We must see to it also that the sabbath laws are enforced. With but few exceptions the States have expressed the importance of the day in the laws put upon the statute-books. These laws should be enforced in the spirit of Christianity, always with the end in view of serving the highest interests of the community. Always there will be strenuous opposition to such enforcement; but when it is remembered that this day has a most important part in our national life, there is but one course open for Christian citizens. It is well that these persons who oppose all Sabbath laws should be reminded of two things: that American life and institutions can not be Europeanized, and that it is the business of all citizens to conform themselves to American ideas and institutions."

No one can mistake the meaning of these utterances, or fail to see the real object the religious Sunday-law advocate has in mind in demanding such legislation, or the "end" he has "in view" in seeing to it that "the sabbath laws are enforced."

There is little danger that these laws will be enforced "in the spirit of Christianity." That spirit which demands that all citizens shall by law be made to "conform themselves" to the religious "ideas and customs" of any country is the spirit that whipped the Quakers, drove Roger Williams into exile, imprisoned John Bunyan, persecuted the Baptists and other non-conformists, and sent to the dungeon, put to the rack, and burned at the stake the millions of the

holy martyrs of the Dark Ages. May the Lord deliver us from any such "spirit." W. A. C.

What Will Follow the Temperance Crusade

A WESTERN brother speaks truly, no doubt, when he says: "Following the great temperance wave and crusade there will be a great Sunday-closing wave that will be as bigoted and unyielding in its demands as in the fourth and fifth centuries."

It is a part of the plan of the great deceiver to cover up the wickedness of the movement to exalt the Sunday sabbath and enforce its observance upon all, by coupling with it the temperance movement, which is good in itself.

But because this is his plan, we are not to be deceived in regard to either, nor turned aside from the straight path of opposing the one and standing for the other. The point at which to break with men is where the road divides, and they take the wrong road. W. A. C.

Current Mention

—By the collision of two vessels in the Mediterranean, February 12, thirty men lost their lives. Both vessels went down.

—On February 16 a bill passed the House of Representatives, requiring all ocean-going passenger vessels carrying over fifty passengers to be equipped with wireless telegraph apparatus. A bill of the same import has been introduced in the Senate also, but has not yet passed that body.

—A terrible theater disaster occurred at Acapulco, Mexico, on February 14. A performance was going on when it was discovered that the building was on fire. The exits were few and narrow, and were soon jammed by the terrified audience. Of the one thousand in attendance, three hundred ten were burned to death. One hundred others were so seriously injured that they are still in the hospitals.

—President Roosevelt is to call a world-wide conservation conference to meet at The Hague to consider the question of conserving the natural resources of the nations. The conference will take stock of the materials upon which the human race must exist, and consider ways and means of preventing waste, developing unused resources, and discovering substitutes for dwindling resources which can not be restored.

—The earthquake which was registered by seismographs in all parts of the world on January 23, but which could not be located, has at last been found. It occurred in the mountainous regions of western Persia, three hundred miles from Teheran. It is stated that about fifty villages were destroyed, and between five and six thousand persons lost their lives in the destruction of their homes. It is further stated that some villages seem to have been completely swallowed up, as no trace of them can be found. The Persian government is now seeking to provide for the distressed survivors, who have been without any means of communicating with the outside world, save by courier.

—The Argentine steamer "Presidente Roca" was burned, and sank off the east coast of South America on February 19. Twenty of her passengers were lost.

—On February 19 the Senate passed the pension and army bills, carrying a total appropriation of \$263,505,950. This amount includes an appropriation of \$350,000 for the building of roads in Alaska.

—After March 1 of this year the letter rate between the United States and Newfoundland will be two cents, the same as it is now between the United States and England, and the United States and Germany.

—Colonel Goethals, chief engineer of the Panama Canal, has made his report to the congressional committee on ways and means, in which he recommends emphatically the lock type of the canal. He states that the cost of the lock type of the canal will be \$375,000,000, including the purchase price, whereas the sea-level type would cost \$563,000,000. The lock canal, he declares, can be finished in 1915, while the sea-level canal could not be finished before 1921.

—Signs of another war brewing in Central America, between Guatemala and Salvador on the one side and Honduras and Nicaragua on the other, have caused the United States and Mexico to notify these states that at the first overt act of war, there will be armed intervention by Mexico and the United States to compel these Central American states to abide by the spirit of the treaty of Amapala, which created the peace tribunal at Cartago. It was only last July that the tribunal of peace was created for the express purpose of settling difficulties between the Central American states.

—A conference between representatives of the United States, Canada, and Mexico, known as the North American Conservation Conference, is now in progress in Washington, D. C., having been called together by President Roosevelt, who gave the opening address. The purpose of this conference is to devise ways and means of conserving the natural resources of the countries represented, to preserve the vegetation on the watersheds of the various international streams so as to protect the water-supply, prevent the washing of soil from the mountains, and prevent floods.

—The Federal Grand Jury of the District of Columbia has brought charges of criminal libel against the Press Publishing Company of New York; Joseph Pulitzer, publisher of the *New York World*; Caleb M. Van Hamm and Robert H. Lyman, of the same journal; also against Delavan Smith and Charles R. Williams, of the *Indianapolis News*. The indictments were brought in connection with the alleged libelous articles connecting President Roosevelt, President-Elect William H. Taft, Secretary of State Elihu Root, Charles P. Taft, J. P. Morgan, W. N. Cromwell, and Douglas Robinson, brother-in-law of the President, with reported irregularities in the matter of the Panama Canal purchase. Bench warrants have been issued for the arrest of these influential publishers. The case has been before the court for a number of weeks, and has excited much comment throughout the press of the country.

NOTICES AND APPOINTMENTS

Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE

West Virginia, Parkersburg, Feb. 19 to March 5
 Chesapeake Feb. 19 to March 5
 West Pennsylvania, Clearfield, March 5-19
 Ohio, Columbus March 19 to April 2
 Foreign Mission Seminary, Takoma Park, D. C. April 2-16
 Mount Vernon (Ohio) College, Mount Vernon April 16-30

CENTRAL UNION CONFERENCE

Kansas, Ottawa March 12-22

NORTHERN UNION CONFERENCE

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

LAKE UNION CONFERENCE

Northern Illinois, Sheridan Feb. 12-21
 North Michigan, Petoskey March 5-15
 East Michigan, Holly March 16-28
 Wisconsin, Grand Rapids, March 16 to April 5
 Indiana, Beechwood Academy, April 8-18
 Emmanuel Missionary College, Berrien Springs, Mich. April 18 to May 2

New England Sanitarium Association

NOTICE is hereby given that the ninth annual meeting of the constituency of the New England Sanitarium and Benevolent Association will be held in the sanitarium building, in the town of Stoneham, Mass., Wednesday, March 10, 1909, at 7:30 P. M., for the purpose of filling expiring vacancies in the constituency, and the election of a board of trustees for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

The constituency consists of twenty-four members, the term of office of twelve members expiring at this meeting. Two members are to be elected from nominations submitted by each of the following conferences of Seventh-day Adventists: the Atlantic Union Conference, the Vermont Conference, and the Southern New England Conference. Four are to be elected from the Central New England Conference, and two other persons are to be nominated and elected by the New England Sanitarium corporation in session.

By order of the Board of Trustees.

H. F. KETRING, President;
 J. B. HUGULEY, Secretary.

Church Federation in Wyoming

A VERY significant incident happened recently at a little town in Wyoming. The Congregationalists have a field missionary who is working the county—about one hundred miles square. He is under the direction of their State superintendent. Of course it is impossible for this county worker to keep in close touch with the work in every village, especially while new towns are springing up quite rapidly in different places.

Recently a retired Presbyterian missionary began holding meetings every fourth Sunday in this town. On the intervening Sundays he held meetings at other points. Later the Congregationalist State superintendent visited this town and held a meeting on an open Sunday. He announced that he would have a worker there to preach the next Sunday, which happened to be the appointed day for the Presbyterian worker's service. Upon learning this, the superintendent became very excited, and stated that the Presbyterian minister had no business to hold such a meeting, and that he would see that a stop was put to it.

He further stated that the people of the town were not the ones to say who should preach to them, but such questions would be decided at the Congregationalist headquarters at Boston. He stated, by way of explanation,

that there was an understanding between the Presbyterians and the Congregationalists so that the workers of one body would not intrude upon the territory of the other, and that the first in the field would hold the right of way.

The above facts are gathered from a letter from a self-supporting Seventh-day Adventist worker located in the town. He states that so far the federation has not interfered with his work. Evidently church federation is now a live question in this new mining town.

What this movement means is presented in a most interesting manner in the current number of the *Watchman*. The March *Watchman* will be equally interesting and timely. It deals with the increase of lawlessness in recent years, showing what part the churches have had to do in this matter by turning their backs upon the only true standard of righteousness—God's law. It clearly shows what all this means.

Single copies of the *Watchman* may be obtained for ten cents; 5 to 24 copies, 5 cents each; 25 to 499 copies, 4 cents each; 500 or more copies, 3½ cents each. Now is the time for consecrated efforts to be put forth in every locality, thus placing these message-filled papers in the hands of the people. For further information, address the *Watchman*, Nashville, Tenn. Orders should be sent through the State office.

South Lancaster Academy

NOTICE is hereby given that the first session of the twenty-fifth annual meeting of the constituency of the South Lancaster Academy Corporation will convene on Tuesday, March 9, 1909, at 3 P. M., at the Seventh-day Adventist church at South Lancaster, Mass., for the purpose of electing a board of trustees, and of transacting any other business which may properly come before the meeting.

E. W. FARNSWORTH,
 B. F. MACHLAN,
 C. H. EDWARDS,
 D. B. PARMELE,
 H. F. KETRING,
 M. L. ANDREASEN,
 L. W. GRAHAM,
 J. G. WHITE,
 H. B. TUCKER,

Trustees.

Special Meeting of the British Columbia Association

NOTICE is hereby given that a special meeting of the members of the British Columbia Association of Seventh-day Adventists will be held at the office of the association, at Port Hammond, B. C., April 13, 1909, at 11 A. M., to take into consideration the advisability of selling the lands of the association hereinafter described, upon the terms and for the price hereinafter set forth, and, if thought advisable, to pass the following resolution:—

Resolved, That it is expedient for the association to sell and to dispose of fifty (50) acres, more or less, being and lying on the west part of the east half of section thirty-five (35); also lots nine (9) and ten (10), subdivision of section thirty-six (36); also all of lot eleven (11), except one acre on the southeast corner of said lot, which is to be reserved for a church building. Also lots (to be surveyed) facing the road, lying on the east part of section thirty-six (36). Said lands to be sold for the price of one hundred dollars (\$100) an acre, some more and some less, and upon such terms as the executive committee may determine.

At this time trustees will be elected for the ensuing year.

W. M. ADAMS,
 President.

Address Wanted

ANY person knowing of the whereabouts of Ira D. Sheffler will confer a favor by sending his address to the clerk of the Seventh-day Adventist church at Duluth, Minn. Address Miss Alice Burghart, 903 East Fourth St., Duluth, Minn.

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, securely wrapped, and fully prepaid.—Ed.]

J. F. Dennis, Montgomery, Ala., denominational papers and tracts.

W. R. Lamb, Napa, Napa Co., Cal., a continuous supply of denominational papers and tracts.

E. J. Harvey, Box 851, Winnipeg, Manitoba, *Signs, Life and Health, Watchman, Liberty, Instructor, Little Friend*, and tracts.

Charles Douney, Box 35, Rock Hall, Md., *Review, Signs, Little Friend, Watchman, Instructor*, and other denominational literature.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—To correspond with a Seventh-day Adventist who is thoroughly conversant with all the details of the printing business. Address Dr. M. E. Eastman, 118 West Figueroa St., Santa Barbara, Cal.

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.

WANTED.—Strong, capable young man to work outside,—to care for cow, horses, chickens, and to help in general orchard and farm work. Good wages paid, with a chance for an increase. Address North Yakima Sanitarium, North Yakima, Wash.

SEND a card for price-list of our Health Foods and Cooking Oil. On orders amounting to five dollars we prepay freight to an amount equal to fifteen per cent of the value of the order. Address Iowa Sanitarium Food Company, Des Moines, Iowa.

FOR SALE.—5-acre fruit farm near Lyons, Colo., adjoining English and German Seventh-day Adventist church and school; 6-room house; fine lawn; concrete walk; good soft water; hydrant in house. For particulars address Geo. J. Lowe, Lyons, Colo.

MIDGET MASSAGE 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. Radiodiscent Lamp Co., 54 South, Kalamazoo, Mich.

WHY not order highest grade Wesson's vegetable cooking oil, to sell your neighbors? Do them a kindness by saving them money. 51 gallons, \$28.50; 32 gallons, \$18.25; 8 gallons, \$5.60 at Chicago; 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.—Farm-hand by the year, also elderly man to tend cattle and do chores. Also man and wife to live on ranch. Prefer a hand to stay a term of years. Reference, Geo. Kirkle, elder Seventh-day Adventist church, Minatare, Neb. Address A. Z. Nicola, Hope, Neb.

WANTED.—To correspond with good, competent, reliable man, to do general farm work. State age, experience, and wages required. Must be Seventh-day Adventist. Church and Sabbath-school privileges. For further particulars address Edward D. Bates, R. F. D. 3, Plimpton, Ohio.

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.

RIPE OLIVES.—I have a large number of smaller sizes which can sell at 50 cents a gallon in five-gallon cans. If twenty gallons are ordered, the freight will be 15 cents a gallon to East. Send for our circular, "How to Keep," and other information. W. S. Ritchie, Corona, Cal.

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.

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.

A BARGAIN IF SOLD AT ONCE.—200-acre farm in Dallas County, Mo.; two frame houses, all improvements, practically new. Good location; free range for stock; fine water; healthful climate; daily mail; plenty fruit. Purchaser's transportation paid. Enclose stamp. Address H. M. Stewart, Ira, Mo.

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.

KANSAS LAND.—640 acres, Trego County; near Union and Missouri Pacific railroads. Elder C. A. Washburn's family estate; value increasing, but deaths in family, etc., cause us to offer whole section, \$10 an acre. Splendid farming land. Climate excellent. Purchaser's fare paid. Address J. S. Washburn, 665 Decatur St., Memphis, Tenn.

BUFF ORPINGTONS.—All our spare stock was sold; but we have just bought a fine flock, so that we can now offer a few singles at \$2; six pullets and a male, \$10; eleven pullets and a male, \$16; five Barred Plymouth Rock pullets and male, \$6. Eggs, \$1.50 a dozen. Incubators, brooders, and poultry supplies. Satisfaction guaranteed. Union College Poultry Yards, College View, Neb.

FOR SALE.—400,000 new mottoes, all of foreign design, 12 x 16 inches. The most beautiful mottoes you ever looked at. Two have these words: "What Is Home Without a Father?" (the first "father" motto ever issued), and, "What Is Home Without a Mother?" Both have beautiful roses, with nice border. These two mottoes are companion pieces, and will be sent to any address for 50 cents. The world is ready for these two beauties as well as for our ten other new designs. (We have about 75 old designs in stock.) Prices: Father and Mother mottoes, per 100, \$8; per 200, \$15; 12 new designs, assorted, per 100, \$6; per 200, \$11. Special rates in 5,000 lots. Over 25,000 sold

since January 5. We guarantee our goods. Write us if you mean business. Address Hampton Art Company, Lock Box 257, Hampton, Iowa.

FOR SALE.—This is the way they write: "Enclosed find draft for \$7.50. Please send me another ten gallons of your excellent Korn-oil. I wonder you do not recommend the oil for use at table, instead of butter from tuberculous cows. I so use it exclusively, and consider it very nice. I eat it freely, and find that it does not tax the digestion as all other fats do." From Aurora, Ill. Name supplied upon request. Here is another, just received: "Find enclosed P. O. O. for \$7.50, for which send to my address, by freight strongly packed, ten gallons of your cleanest, newest Korn-oil. We use it in place of olive-oil for the table, and like it better." This is from a physician in Topeka, Kan. Name supplied upon request. Prices: five one-gallon buckets, \$4, or ten (100 pound shipment) for \$7.50. Pressed from the corn, no chemicals, no animal fat; keeps well; always fresh. Full line fresh health foods. Sanitarium Supply Co., Nashville, Tenn.

Obituaries

ALBRIGHT.—Fell asleep in Jesus, Jan. 5, 1909, Mrs. Florence Geraldine (Abell) Albright, aged 35 years, 3 months, and 22 days. Words of hope and comfort were spoken by the writer. J. D. RICE.

RICE.—Died in Reno, Nev., Sept. 13, 1908, Mrs. Dorcas Alameda Rice, aged seventy-six years and seventeen days. She accepted the present truth and was baptized in Monte Vista, Colo., in 1888, since which time she lived a consistent, godly life. The remains were laid to rest in Placerville, Cal. Services were conducted by the Methodist minister of that place. One daughter and two sons survive to mourn their loss. B. E. BEDDOE.

(Corrected)

HUNTLEY.—Died at Bossburg, Wash., Jan. 24, 1909, of diabetes, Dennis Huntley, in the sixty-sixth year of his age. Father accepted the third angel's message in the fall of 1887, under the labors of Elder E. A. Curtis, at Hancock, Minn. Though he has fought many battles with the powers of darkness, he has never given up the faith. Fell asleep a firm believer in the message and in the soon coming of Jesus. He leaves an aged wife, seven sons, and one daughter, with other relatives, to mourn. We keenly feel our loss, and long for the gathering day. E. H. HUNTLEY.

MORRISON.—Lucy Battey Morrison was born in Addison County, Vt., March 3, 1827; and died of old age, at the home of her daughter, Mrs. E. W. Hampton, in Lincoln, Neb., Jan. 6, 1909. Sister Morrison accepted present truth twenty-seven years ago in Osage County, Kan. All these years it has been her theme and the rejoicing of her heart. She was a consistent, godly woman, beloved by all who knew her. On the occasion of her funeral the writer spoke to a house filled with friends and relatives, on the Christian's hope. R. F. ANDREWS.

SAVAGE.—Died at Central Lake, Mich., Jan. 17, 1909, at the home of her son, Sister Julia Savage, aged 88 years, 3 months, and 13 days. She was born near Cipeo, N. Y., and came to Michigan in early life, settling near Battle Creek. Here she accepted the Seventh-day Adventist faith, at the time when Brother and Sister White were still laboring there. About four years ago she became a member of the Eastport church, and was faithful, doing all she could for the cause she so dearly loved. We believe she will come forth at the first resurrection. The funeral service was held in the Congregational church, at Central Lake, by the pastor, Elder Clement Upham, who spoke words of comfort and consolation from 1 Thess. 4:13-15. THOS. DE MOULPIED.

MORFORD.—Earnest Leroy, son of Mr. and Mrs. George Morford, was born in Port Orange, Fla., March 2, 1903; and died after a brief illness at the same place, Feb. 8, 1909, aged 5 years, 11 months, and 6 days. Earnest loved the Lord, and fell asleep in the hope of a part in the first resurrection. Words of comfort were spoken by the writer, from 2 Sam. 14:14, assisted by Elder C. B. Stephenson. C. M. CLARK.

KREAMER.—Died of kidney disease, Oct. 20, 1908, at Alamogordo, N. M., Sarah S., wife of E. Kreamer, aged 63 years, 7 months, and 17 days. Sister Kreamer was born in Mount Vernon, Ohio; was married in 1862; and has lived in New Mexico since 1881. More than forty years ago she, with her husband, accepted the faith held by the Seventh-day Adventists. She lived a consistent Christian life, and died with the hope of a part in the first resurrection. Her husband, seven children, and many friends are left to mourn. The funeral was held in the Methodist Episcopal church. Words of comfort were spoken by the writer, from John 11:25. H. L. HOOVER.

WOODARD.—Died at her home in Stockton, N. Y., Jan. 24, 1909, after long and protracted suffering from local difficulties and heart affection, Sister A. R. Woodard, aged 70 years, 10 months, and 11 days. Her maiden name was Julia Ann McBride, and she was one of a family of eight children, only two of whom still live. She was married Nov. 16, 1859, to Mr. A. R. Woodard, and has lived in the town of Stockton for forty-two years. They had been united in living the present truth for twenty years. The bereaved husband, two sons, and one daughter are left to mourn. The writer sought to comfort the mourners with the assurance of the resurrection, which had been so long cherished by the one who has fallen asleep. H. W. CARR.

BELL.—Died of tuberculosis at York, Pa., Jan. 4, 1909, Ralph T. Bell, son of Elder A. R. Bell, aged 20 years, 6 months, and 2 days. He was unable to work for a number of weeks. A short time before his decease, his health was materially improved; this gave him new hope and courage, and he devoted his regained energies to the canvassing work, which he continued until about a week before he died. He was reared under the influences of the truth, and frequently assisted his father as tent-master and organist. He was also employed for a time at the Philadelphia (Pa.) Sanitarium. In his dying moments, he whispered to his father: "There's nothing between me and heaven; I have all confidence." These words are a great comfort to those who mourn his loss. The funeral service was conducted by the writer, and was attended by a large number of relatives and friends. W. H. HECKMAN.

FONDERSMITH.—Miss Fannie Fondersmith fell asleep in Jesus, at her home, in Pittsburgh, Pa., Feb. 9, 1909, aged forty-two years. Just one month before she died, Sister Fondersmith had a stroke of paralysis, and from this time she gradually declined until death claimed her. A father, three brothers, and two sisters mourn deeply their loss. Sister Fondersmith has been a faithful member of the Seventh-day Adventist Church for over nine years, and at the time of her death was Sabbath-school secretary of the West Pennsylvania Conference, which office she has faithfully filled for five years. She was loved by all who knew her, for by deeds of love and words of kindness she engraved her name upon the hearts of all with whom she associated, and she leaves behind her the fragrance of a Christian life. Better than any stately shaft of granite, which might mark her final resting-place, will be the monument of virtue she has built for herself,—a monument the storms of time can never destroy. She will be remembered by what she has done. The funeral service was conducted by the writer, assisted by Rev. Dabny (Christian) and Rev. Garvin (Presbyterian), who were friends of the family. N. S. ASHTON.



WASHINGTON, D. C., FEBRUARY 25, 1909

W. W. PRESCOTT EDITOR
C. M. SNOW
W. A. SPICER } ASSOCIATE EDITORS
F. M. WILCOX }

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WE have been pleased to greet Elder C. D. AcMoody, of Constantinople, Turkey, who arrived in Washington a short time ago, with a cheering report. He comes as a delegate to the General Conference, arriving early in order to give needed attention to building up his health.

SEVERAL brethren from near-by conferences attended the hearing on the Johnston Sunday bill before the House Committee on the District of Columbia. Among the visitors were Elders W. H. Heckman and O. O. Bernstein, of Philadelphia; M. L. Andreasen and Amos Mitchell, of New York City; A. R. Bell, of York, Pa.; and Carl B. Haynes, of Baltimore.

CONSIDERABLE space is devoted in this issue to the report of the hearing on the Johnston Sunday bill, now pending in Congress, and to the hearing on a Sunday bill before a committee of the Maine Legislature. The issues involved are of special importance to all our people, and we believe that these reports, although somewhat lengthy, will be read with interest.

IN a recent issue of the *Christian Advocate* (Methodist) we find the following paragraph relating to the financial side of our work:—

Last year's contributions of the Seventh-day Adventist Church, with 64,515 members, amount to \$1,312,563, or an average of \$20.34 a member; the church gave \$211,643 for foreign and \$310,823 for domestic missions, or an average of \$8.08 a member for missions. Systematic giving of the tithe is the rule in this church.

LAST week Dr. G. B. Replogle sailed from New York for Argentina, South America, in response to a call for another physician to assist in the medical work which Dr. R. H. Habenicht has been carrying on. A sanitarium is being erected in connection with the training-school near Diamante. Dr. Replogle's family will sail later. As a nurse, Brother Replogle was for years in the South African field, having returned to America to take a medical course.

AMONG the obituaries printed this week will be found that of Sister Fannie Fondersmith, for several years the Sabbath-school secretary of the West Pennsylvania Conference. It is with regret that we have chronicled recently the death of quite a number of valued workers, whose places it will not be easy to fill. While they rest from their labors and await their reward, those who remain must by earnest efforts hasten the day when the work will be completed, and the workers united in the eternal kingdom.

THE first number of *The Gospel Sentinel*, an eight-page weekly paper issued by the Southern Publishing Association, is received. The purpose of this publication is thus stated in its own columns:—

The Gospel Sentinel starts this week on its mission. Though small in size, it hopes to be a mighty factor in proclaiming the gospel of salvation. It will be the endeavor of the publishers to ever hold the banner of truth aloft, having its columns filled with short articles, giving clearly the message for this time.

The special purpose in the publication of this periodical is to meet the demand for an inexpensive paper which may be distributed freely. We hope it may have a large circulation.

"NONE should endure ills he might cure." Action is the wise man's part. The great liquor evil threatens the destruction of the country; but by the earnest effort of temperance men and women it has been largely shut out from some portions of our land. Why may it not be from every part? We are, at least to some extent, responsible for the evil, until we have exhausted all our powers in the effort to destroy it. Now is the opportune time for us to make vigorous efforts in behalf of the prohibition of the liquor traffic. The Temperance number of the *Youth's Instructor* about to be issued, will effectively serve you in carrying on this campaign. Let liberal orders be placed at once.

IN the January number of *The Missionary Review of the World* there appeared an article entitled "Missionary Training-Schools." After describing the Moody Institute of Chicago and some other institutions of a similar character, the writer makes mention of one of our own training-schools:—

Of distinctly another class is the Emmanuel Missionary College, of Berrien Springs, Mich., which is an industrial school, under the direction of the Seventh-day Adventists, but open to young men and women of all denominations. There is a farm of two hundred seventy acres on the St. Joseph River, the work of cultivation being done entirely by the students. In addition to the agricultural work, almost every conceivable sort of manual training is given under the supervision of expert instructors. The full curricula of the other institutions is carried out. "Each student carries three subjects at a time,—one intellectual, one manual, and one spiritual (the latter including Bible and its attendant studies and practical Christian work),—the aim being to offer all the subjects needed for the all-round training of the missionary. Tuition is free, though a slight charge is made for certain subjects." It is the purpose of the school to give a three-fold education: so to conduct the work that the student does not wait till he is graduated to become an active worker; to send out workers who are self-supporting; and to enable students to meet their expenses while gaining an education.

Good Word from California

A TELEGRAM just received from Elder J. O. Corliss, sent from Sacramento, Cal., gives us the following encouraging news: "Sunday amendment lost, fifty twenty-four. Letter follows. Give thanks." We rejoice at this another victory for the cause of truth in the State of California, and we hope that all our people throughout the country will not forget to "give thanks," as Elder Corliss requests. The battle there has been a strenuous and determined one, but victory has again crowned the earnest efforts of our people to stem the tide of evil and oppression.

W. A. COLCORD,
Secretary Religious Liberty Bureau.