



# The Advent Review and Herald Sabbath

Vol. 86

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

No. 10

## A Prayer

God, I pray to Thee for patience when the world  
seems all unfair,  
When life seems one long injustice, and the end  
alone despair;  
When I'm weary, O, so weary! and my tears  
bring no relief;  
When I question why Thou sendest to humanity  
such grief;  
Grant me faith as well as patience, and forgive  
me when I pray  
For some knowledge of the reasons why we suffer  
day by day.  
Give me strength to keep on working, cheerfully  
to do my task,  
Give me courage, hope, submission; perfect joy I  
can not ask.  
Teach me how to give to others something help-  
ful, something true;  
How to make my life worth living, how to start  
each day anew.  
God in heaven, forgive my failures, and uphold  
me with Thy hand;  
I am weak, impatient, restless, and I can not un-  
derstand.  
I can only hope, believing there are reasons now  
unknown,  
Which sometime, somewhere, we'll master, as we  
reap what we have sown.  
God, once more I come imploring Thee with  
strength to fill my heart;  
I have failed; wilt Thou forgive me, and Thy love  
to me impart?

— Sylvia Chapin.

# PRESERVE LIBERTY OF CONSCIENCE

Speaking of Religious Legislation in America the Spirit of Prophecy says:  
 "We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."

## Let Us Work

"Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work; and then let us work in harmony with our prayers."

"Let us show the people where we are in prophetic history, . . . awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*"Testimonies," Vol. V, pages 712, 716.*

## How to Work

"It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."

"Our power and efficiency as Seventh-day Adventists are largely dependent on the literature which comes from our presses."—*"Spirit of Prophecy."*

## PARTIAL CONTENTS

**ILLUSTRATIONS:** Frontispiece Cartoon, "Temptation of the Church." Also 25 Other Illustrations.

**EDITORIALS:** Our Position Defined—The Federal Council of Churches—Religion by Edict in England—The Truth About Magna Charta, A Reply to Hon. Bourke Cockran—American Church and American Sabbath—Opening of Parliament in Turkey—Possibility of a Roman Catholic President.

**CONTRIBUTED ARTICLES:** Lutheran Reply to President Roosevelt's Letter—Labor Unions and Free Speech—First Catholic Missionary Congress—National Lord's Day Alliance—Famous Sunday Mail Reports of Congress—The Sunday Law Movement in California.

**PUBLIC OPINION:** An Impending Peril—Religion in Politics—The True Protestant Position.

**RELIGION AND SCIENCE:** The Unsettled Controversy—God in Nature—After the Higher Criticism, What?

**TEMPERANCE:** Alcohol a Chief Cause of Crime—Alcohol and Public Health.

## Circulate "Liberty" Magazine

It is the Only Magazine of Religious Freedom in America.

The Present Issue, First Quarter, 1909, is the Best Number Yet Printed.

## Good for One Month More

This Number Will Sell Well Until April 11, or Even Later.

One of our 1,000 agents recently contracted to sell 15,000 copies of each issue. Many sell from 500 to 1,000 copies each quarter.

Yearly subscription, 25 cents; 10 or more copies, to one person or to separate addresses, for one year, cash with order, 15 cents each. Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

Do you wish to join our army of agents? If so, please send a written recommendation from your pastor, teacher, banker, or leading business firm.

LIBERTY MAGAZINE

Takoma Park, Washington, D. C.

## Religious Liberty Tracts

THERE are now completed fifteen inexpensive Religious Liberty Tracts, which quite effectively present the principles of religious liberty upon the following subjects:—

NO.	PAGES	PER 100
1. Principles Too Little Understood.....	8	\$.50
2. Sunday Laws .....	8	.50
3. Logic of Sabbath Legislation .....	8	.50
4. The Civil Sabbath .....	12	.75
5. Civil Government and the Church.....	4	.25
6. Religious Liberty—What Eminent Authorities Say .....	12	.75
7. The Church's Greatest Need To-day....	4	.25
8. Church Federation .....	12	.75
9. Limits of Civil Authority .....	4	.25
10. A Vital Question—Is the Sabbath a Civil Institution? .....	8	.50
11. What Are Works of Charity and Necessity? ..	4	.25
12. "Backward States" .....	8	.50
13. Alexander Campbell on Moral Societies. 24		1.50
14. William Lloyd Garrison on Sunday Laws 8		.50
15. Sunday Mail Reports .....	12	.75
One each, post-paid .....		\$.09

## RELIGIOUS LIBERTY POST-CARDS

The Religious Liberty Post-cards are facsimiles of some of the best cartoons which have appeared in *Liberty*, and have been heartily welcomed by all lovers of religious liberty as a means of spreading the principles of this important subject.

There are ten different cards in the complete set, printed in assorted colors.

Single set, post-paid ..... \$ .10  
 Five or more, each ..... .06

REVIEW AND HERALD PUB. ASSN.  
 New York City WASHINGTON, D. C. South Bend, Ind.

## Temperance Leaflets

A SERIES of leaflets, envelope size, containing pointed arguments against the use of alcohol and tobacco, and ably presenting the temperance question in all its phases. Handy, cheap, and effective:—

NO.	PRICE EACH
1. Alcohol and Disease .....	\$.00½
2. Liquor and Poverty .....	.00½
3. Counting the Cost of Alcohol.....	.00½
4. Is Alcohol a Food? .....	.00½
5. The Cure for National Intemperance.....	.00½
6. Patent Medicines .....	.00¾
7. Simple Treatments for a Cold.....	.00½
8. Some Effects of Tobacco Using.....	.00½
9. Pointed Facts About Tobacco.....	.00¾
10. Pure Air in the Home .....	.00½
One of each, post-paid .....	\$.05

## LIFE AND HEALTH SERIES

A series of tracts, large size (4¾ x 7 inches), treating fully the great temperance question. Each tract is written by a physician who has made a study of his subject. Thus the physical as well as the moral side of the question is presented. The following numbers are now ready:—

NO.	PRICE EACH
1. Tobacco Using .....	\$.01½
2. The Tobacco Habit .....	.05
3. Diet and Endurance .....	.05
4. Chronic Constipation .....	.01½
5. Medical Use of Alcohol .....	.00¾
One each, post-paid .....	\$.12

REVIEW AND HERALD PUB. ASSN.  
 New York City WASHINGTON, D. C. South Bend, Ind.

# THE REVIEW AND HERALD

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

VOL. 86

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

No. 10

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

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

Terms: in Advance

One Year ..... \$1.50    Six Months..... .75  
Eight Months .... 1.00    Four Months ..... .50

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money-orders payable to—

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

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

## Editorial

RELIGION means loyalty to the principles and laws of the kingdom of God. Anything short of this is mere pretense.

CHRISTIANITY as distinguished from other so-called religions is the system of doctrines and precepts inculcated by Christ. The interpretation and application of these doctrines and precepts to the experience of the life are made known in the life of Christ. Any system or movement claiming to be Christian may properly be tested by comparing its doctrines and precepts with the doctrines and precepts of Christ. In doing this, we are to take the teaching of Christ in its primary and obvious meaning, without juggling with his language, or giving a spiritualistic or mystical meaning to terms or expressions whose repeated use in the Scriptures defines their meaning. In view of the work of the higher critics, and the fanciful and mystical interpretations of words and phrases familiar to Christian ears, it is now necessary to know in what sense such terms as God, Christ, angels, faith, salvation, etc., are employed by those who stand forth as religious teachers and leaders. The advocates of liberalism have appropriated such language of Scripture as suits their purpose to be the channel for their new philosophy, and we are therefore compelled to look beneath the verbal forms of a system or the phenomena of a movement in order to determine whether it may be justly designated as Christian. It is important that we remember this.

## The Emmanuel Movement Its Theology and Its Psychology

WE have already called attention somewhat briefly to the theological teachings which underlie the Emmanuel Movement. Before passing to the psychical philosophy through which these teachings are developed into a system of therapeutics, it may be well to note further some of the religious views entertained by the founder of this movement. It is possible to do this clearly and authoritatively by quoting some leading statements from "The Living Word," Dr. Worcester's latest book. The first sentence in the chapter "Man's Life in God," reads thus:—

The secret of all spiritual religion is the union of the human soul with the divine soul, the belief that man's spirit and God's Spirit are in their essence one.—Page 105.

This is not an isolated expression of a subordinate idea, but is an essential part of Dr. Worcester's theological thinking, as is shown by further quotations:—

To realize to the utmost our life in God is simply to realize God in our life. If we are in God, *we are in God as parts of his spiritual nature.*

But how much more satisfaction may you find in the thought that God lives and feels and acts in you and through you, that you are bound to him by every fiber of your being, and not only to him, but to *all the other hosts of finite spirits which constitute his mind*, especially to those who are bound to you through laws of association.

But if you are in God and *your soul and will part of God's spiritual nature*, your freedom is simply part of God's universal freedom which you employ and enjoy in him and under him. [Italics ours.]—Pages 120, 121.

It should be remembered that this view of the essential union of the soul with God and of the indwelling of God in man is not predicated only of those who have been "created in Christ Jesus," or of those concerning whom the apostle Paul prays "that Christ may dwell in your hearts through faith," but of humanity as a whole, regardless of the personal acceptance of the gift of God in Christ. It should be further noted that this teaching is essentially the same as the philosophy of the pantheist, Fechner, whose God is "that absolutely totalized consciousness of the universe," "an absolutely universal consciousness."

This pantheistic philosophy is further developed in the following manner:—

As a Spirit, God has a relation to the material universe, but what that relation

is we can learn only through the relation of our soul to our body. God does not draw the world after him like a horse. He does not push it before him like a perambulator. He is in it as the soul is in the body. God as a Spirit also has relation with other spirits. If he is indeed the only infinite, all-comprehending spirit, they can not exist outside him and independent of him. . . . This, then, is the conception I propose to sincere seekers after God, to those who are unsatisfied with a mere Judge, an absentee Deity, a Being throned above the stars, in timeless, changeless idleness; and who desire a real and working God who is present in this world as the soul is present in the body.—Pages 117, 118.

That conception of the nature and being of God which is held up to ridicule by these pantheistic philosophers as "an absentee Deity," is not derived from the revelation of God made in the Scriptures. There we learn of God as one who has a dwelling-place in heaven, where, as a personal Being, he may be found in a sense in which he is not found elsewhere, but who is also everywhere present by his Spirit. "The Lord is in his holy temple, the Lord's throne is in heaven." "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" It is just as much a perversion of the truth to represent God as "an absentee Deity" as to make him the "totalized consciousness of the universe," a mere essence pervading all matter, and of which all matter is the body. Thus Dr. Worcester merely substitutes for one perverted idea of God another idea which is equally a perversion of the truth.

Adopting fully Fechner's pantheistic teaching that all the heavenly bodies are living beings, the founder of the Emmanuel Movement presents his remarkable philosophy concerning the angels:—

If you think of these bodies as mere dead, inert masses of matter, ask yourself if the being that is the source of all life can be accounted dead. . . . What leads us to believe that the worlds are living beings is the inexhaustible fulness of life which one of the least of these heavenly wanderers [the earth] has brought forth.

Have not men from the earliest times fabled of angels who dwell in the light, and who fly through heaven, needing neither food nor drink? Have they not conceived of the angels as intermediary beings between us and God, who purely and perfectly fulfil the will of God? But here are beings that dwell in light, and that fly through the heaven in absolute obedience to the will of God, without fainting, and needing no earthly food or drink. And if heaven is really the house of the angels, then we must look for the angels of heaven in the stars; for the

heavens have no other inhabitants, and the other sort of angels have long since vanished, ceasing to appear altogether when men ceased to believe in their appearances.—*Pages 176, 177.*

This teaching concerning angels is almost word for word the teaching of Fechner, the pantheist, upon the same subject, as summarized by Prof. William James.

In his chapter entitled "What Is Death?" Dr. Worcester inculcates a philosophy absolutely subversive of the gospel of life through Christ, but quite in line with the spiritualistic conception of the soul as an entity capable of a conscious existence apart from the body. To quote:—

It is because we make such a mystery, such a dark secret of Death, that we hate him. Did we know him better, we might almost love him.—*Page 199.*

What a picture of man standing and shuddering at the thought of death, which is his second birth!—*Page 204.*

It [death] transplants us. Like our first birth, it is the beginning of a new life.—*Page 206.*

To attain that higher and perfect life, to know, to be happy, to be perfect, death is necessary.—*Page 210.*

Even now the dead are nearer to you than you imagine. Do not shrink from this thought as though it contained something terrible. Emotions do not flow all in one direction; they are reciprocal; they flow from us to the beloved one and from the beloved one to us, just as a blow is felt by the object smitten and the hand that strikes. If you think lovingly and earnestly of the lost one, it is because he is near you. The more earnestly, the more lovingly you think, the nearer he draws.—*Pages 215, 216.*

The real and important outcome of all I have been saying is this: death is nothing more than a second birth; not figuratively, but literally. We need dread it no more than the child need dread to be born.—*Pages 217, 218.*

Reviewing his course of reasoning at the close of this chapter, Dr. Worcester himself states the conclusion to which any thoughtful reader must come:—

In reality, the argument I am pursuing is only a new application of the argument of evolution,—the following of the life history of the individual, instead of the history of the race. The one is just as fruitful, just as legitimate, as the other.—*Page 224.*

From the evidence already submitted, we are warranted in saying that Dr. Worcester's system of theology may be expressed in three words,—pantheism, Spiritualism, evolution. A system of therapeutics based upon such a system of theology must itself be pantheistic, spiritualistic, evolutionary. It can have no proper basis upon which to rest the claim that it is Christian, or that it is a return to the system of healing practised by Christ and his disciples.

The Emmanuel Movement not only represents the newest of the New Theology, but also the latest developments

of psychology, which, according to Dr. Worcester, consist "in the recognition of powers in man beyond those usually employed in his normal consciousness. To this obscure domain of the soul," he says, "a great variety of names unfortunately has been given,—the unconscious mind, the subconscious, the subliminal, the subjective, etc." While admitting that all psychologists have not accepted the new theories, the founder of the Emmanuel Movement fully commits himself to them in this statement:—

We believe with Professor James that the subconscious powers of the mind really exist, and that the recognition of them forms the most important advance which psychology has made since the days of Fechner and Weber.—*"Religion and Medicine," page 14.*

The nature of this so-called subconscious mind is further defined thus:—

The subconscious mind is a normal part of our spiritual nature. There is reason to believe that it is purer, more sensitive to good and evil, than our conscious mind. . . . Neither should we regard it as a mere generalized mind-stuff without personal characteristics. Though it is doubtless more generic and in closer contact with the Universal Spirit than reason, yet its creations bear the imprint of individual genius.—*Id., page 42.*

It is more than intimated that in this latest development of psychology may be found the true basis for belief in immortality,—a belief for which evidence must necessarily be found outside the Scriptures. To quote again:—

The subconscious mind is purer than the conscious, and if any part of our being is permanent, we may believe this to be such.—*Id., page 38.*

The relation which this subliminal self sustains to our material system is thus stated:—

They [examples of the physiological action of the subconscious mind] prove beyond question that our subconscious mind acts through the instrumentality of our whole nervous system, both cerebrospinal and sympathetic, and that through this complex mechanism it can effect important changes in our physical functions.—*Id., pages 40, 41.*

Before proceeding further with this study, it may be well to cite some evidence tending to show that Dr. Worcester's theories concerning the subconscious mind are not above question. As throwing some light upon the subject, we quote from an article in the current number of *The Hibbert Journal*, by Dr. Henry Rutgers Marshall, of New York City, entitled "Psycho-Therapeutics and Religion:—

Much of the mystery usually felt in relation to this subattentive consciousness ("subconsciousness") results from our overlooking the fact that it is most intricately systematized, just as the parts of the nerve system, whose activities correspond with it, are intricately systematized. It is fundamentally of the same nature as attentive consciousness,

and we should therefore not be surprised to discover that it is affected by elements which appear in the field of attention, nor surprised to find the field of attention affected by influences initiated within it.

Dr. Marshall declares that the claim that "the subconscious mind is a normal part of our spiritual nature" is not well founded, and he further asserts:—

The statement that the "subconscious mind" is "purer, more sensitive to good and evil, than the conscious," is equally unwarranted, although it seems to have the support of so eminent a psychologist as William James.

Dr. Marshall further opposes an important feature of Dr. Worcester's psychology in these words:—

We are also compelled to question the statement that the subattentive consciousness ("subconscious mind") "has more direct control of physical processes than the conscious." The subattentive consciousness is broader than the narrow field of attention; and its nerve activity correlates are doubtless more numerous, and more thoroughly integrated, than those corresponding to the mental elements in attention; but it is difficult to see how what we call mental control of physical processes can be more efficient in the one case than in the other. . . .

It may be well here also to call attention to the fact that attentive consciousness merges into subattentive consciousness; out of the latter, as it were, appears the flitting field of the former.

While not consenting to Dr. Worcester's theories of psychology, we are now prepared to understand their application in the Emmanuel Movement. The case may be stated thus:—

1. There is in every man a subconscious mind, which is in one place designated as "the strange power of which we have been so long ignorant, though it resides within us, and manifests itself in so many of the most important acts of our lives."

2. This subconscious mind is "purer, more sensitive to good and evil, than our conscious mind."

3. "The subconscious mind has more direct control of our physical processes than the conscious."

4. "Anything which weakens or depresses our subconscious mind exposes us to disease by rendering us less able to resist its encroachments. And on the other hand, we possess such allies and resources within ourselves that apart from surgical interference, the physician's chief function is to awaken in his patient the will to live and to employ every element of resistance which the system itself affords."

5. The subconscious mind "is more generic, and in closer touch with the universal processes of nature than our conscious intelligence," and is "in closer contact with the Universal Spirit than reason."

It follows that the one who can control the so-called subconscious mind can,

through such control, have greater power over the physical processes than it is possible to obtain through the operation of the conscious mind, and that the best method of directing the conduct is to eliminate as far as possible the activity of the conscious mind, and having obtained full possession of the will, to impress such instruction upon the subconscious mind as shall afterward be revealed in the life experience.

What these premises mean when developed in their practical application in the Emmanuel Movement will form the subject of the next article.

### *Kept in Evil Times*

THERE is no limit to the keeping power of God. Our being kept is not a matter of how much mental or physical strength we have, or how conducive our surroundings are to spiritual victories. It is a matter of obedience and faith. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee," says Inspiration through the prophet Isaiah. As God is not circumscribed by environment, turned aside from his purpose by obstacles, or restricted in his operations because of the strength of the adversary, neither shall we be so long as we are in the direct line of his purpose concerning us. We may often find ourselves baffled, seemingly, when doing what we firmly believe to be God's will. Such times are times for self-examination and earnest prayer. They show one of two things: we are out of the direct line of God's purpose, or we are depending too much upon our own strength. We need to tremble when we are depending on our own strength; but the adversary is the one to tremble when he sees the saints of God panoplied with the promised strength of the Almighty.

Far too often we are possessed of a purpose or plan which we feel we must drive through on schedule, or disaster is certain. Frequently God permits such purposes or plans to be completely blocked; but the cause goes on. Often we pin our faith to men, and almost feel that the cause of God itself hangs upon them. They deny the faith, rail at its less conspicuous adherents, or God permits them to be laid away; but the cause sweeps on to higher ground and to new victories.

What is the lesson?—The cause of God is greater than the instruments he uses in carrying it on; the work of God is bound to triumph in spite of every loss, every obstacle, and the culmination of every antagonistic power on earth; and because this is a fact, he can keep and will keep every trusting soul, no matter how discouraging the prospect or how great the opposition. Were this not true, we would have every reason to look with

dismal foreboding to the experiences that await the people of God. But such foreboding is no part of the true Christian's business, because the reason for it does not exist.

It is true that the times are ominous; they are full of peril; but the peril is to those who have not fully identified themselves with the cause; it is to those who have not fully learned the secret of complete trust in God. Nothing is surer than that the triumph of God's purpose over that of his adversary is certain and soon to be. To be fully identified with that work which brings God's purpose for this earth to completion, is to have a part in that victory ourselves.

To have no other purpose than to serve God, gives the adversary of souls no hold upon us, and lifts us entirely out of his dominion. It is when we divide our affections, tightly clinging to the tinselled glories of earth with one hand and reaching for the things of eternity with the other, that we need to fear for our souls. It is of such that our Saviour speaks in these words: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. And no man, not fit for that kingdom, will ever enter the gates of the city of God.

To be triumphant in spite of the perils of the last days will require a trust that will not tremble, a faith that will not falter, a power not of earth, hands held in his hands who made and upholds the universe, feet that run only at his bidding, and eyes that look neither to the right hand nor to the left to lust after the things of earth. These things are the prerequisites of triumph, and they are every one possible through the help promised of Heaven. Says the Spirit through Paul: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it." 1 Thess. 5:23, 24.

The apostle James, after depicting the perils of the last days, admonishes the children of God thus: "Be patient, therefore, brethren, until the coming of the Lord. . . . Be ye also patient; establish your hearts: for the coming of the Lord is at hand." James 5:7, 8. In view of the near approach of that great event and the perils that precede it, let us pray with David: "Keep me from the snare which they have laid for me, and from the gins of the workers of iniquity." While praying that prayer, let us not forget that God himself will not save us so long as our heart's affections cling to the things of this life, and our eyes wander abroad over the earth, the yielded prey of the tempter.

c. m. s.

### *Cast Not Away Your Confidence*

THE church of God has passed through many crises in its history. By persecution, by apostasy, by the spirit of the world, by skepticism and doubt, by influences from without and within, the enemy has sought to subvert souls, and draw them away from their allegiance to God and his truth. This was so in the history of the church in the wilderness, in the days of the apostles, in the time of the Reformation, and it will be emphatically true in these closing days of earth's history.

Speaking with direct reference to our own time, the apostle Paul says: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." It needs no argument to prove that we are now entering upon the time of which this scripture speaks. As never before in all his work of evil, Satan is seeking to unsettle the faith of men in God and in his revelation. The specious, subtle attacks upon the inspiration of the Bible; fanciful interpretations of scripture; the corruption in national, State, and municipal affairs; the degenerating influences working in the church; the moral downfall of society; the broken and dismembered homes, with the rapidly lowering standard of personal piety and individual responsibility, make it appear to human reasoning that the very foundations of faith are being overthrown and swept away.

Truly this is a time to try men's souls. And men are being tried. Souls are hanging in the balance of decision. Some are questioning if there be a God, if he cares for the honor of his name, and if he still remembers his children. Small comfort is afforded such inquirers in the jargon of voices heard on every side to-day. Neither within our own hearts, nor yet in the lives of others, can we find answers to our questioning. But we may find such answer in the Word of truth. In the sure word of prophecy God has forewarned us of these days. From it, and in our personal relationship with God, we may learn that he still lives. The foundation of his throne standeth sure. He has a truth which is going to the world, a work which he recognizes as his own, a people whom he is leading.

In the midst of the turmoil and strife, he is working out his purpose. In the busy marts of men, in the quiet sheltered home, in the hut of the lowly, and in the palace of the king, he is softening hearts and molding lives. He is gathering out

from all nations a people for his name; and he is gathering them out under conditions which will lead them to stand alone, as did Elijah of old. It will be an individual work. The remnant will not be saved by companies, or by families. The husband will not save the wife, nor the parents the children. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."

But this standing alone, this dependence on God, will not mean drawing off from our fellows, an alienation of feelings, an independence of judgment and movement. There is danger, in these times, that fancy and feeling will be mistaken for faith; wild imagination, for leadings of the Spirit; and selfish obstinacy, for moral independence. Some, like Munzer and his misguided followers in the days of Luther, are inclined to cry, "The spirit, the spirit," and, giving loose rein to wild imaginings, rush on, regardless of where their spirit leads, and unacquainted with its source or character. Let us avoid, in the times before us, these traps and pitfalls of the adversary.

The wisdom which descends from above is not contentious for self, not obstinate, self-willed and headstrong, but is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Sometimes vital truth will cause separation. The simplicity of the gospel and the truth of God must be maintained, even if that maintenance separates very friends. Right principles must be upheld at any and every cost to personal interest or human friendship. But let us not confound vital truth with mere personal opinion, or make some personal hobby a test of Christian communion.

While depending wholly upon God, we should seek to draw near to our brethren. Differences should be laid aside, the spirit of warmth should take the place of coldness. With well-directed plans and in hearty accord, with a united front, we should press the battle against the common foe. Let all pull together, and let all pull in even lines. Repress the unkind thought, the cynical smile, the critical word. We are associated here with men and women of varying temperaments, and we should adapt ourselves to their ways, enter into their plans, and prove in their lives a strong, uplifting force of strength and encouragement. If we live with our fellows throughout eternity, we must learn to live with them here. If we enter heaven at last, then the principles of heaven must control our lives in this world.

Let every doubting, trembling soul

take hold of God anew. He lives and reigns. If he has left you to stand by yourself, it is that he may teach you dependence on him alone. He loves you, and feels for you. He regards your outstretched hand, your grieving heart, your tears and prayers. Cast not away your confidence. Take hold of God's strong hand. Look not to others for inspiration or power, but to him who alone is able to keep you. He says: "Lo, I am with you alway." "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

In this great world there are other lonely lives and grief-filled hearts. Seek them out, and speak to them words of comfort and cheer. Your message will gladden their lives, and will come back to you, bringing strength and comfort. Do not live for self, or live in self. Live for others, and in living for others, you will live for God. In saving others, through his grace, you will save your own soul, and bring joy and gladness into all your experience. F. M. W.

### The Perversion of Baptism

THE word baptism, which the evangelists used by inspiration, signifies a burial. The apostle Paul wrote:—

"We are buried with him [Christ] by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

It is a profession of faith in the Saviour, who went into the grave for us, and rose again to life. And it is the great object-lesson to teach the truth that the sinner must die to sin and the world, and have a resurrection by the power of divine grace to the new life of obedience. The ordinance is the sign of an actual experience.

The perversion of the ordinance into sprinkling, and that in infancy, takes away the divinely ordained object-lesson, and substitutes mere ceremonialism for experience; for the innocent babe can have had no experience of believing and repenting, which are the necessary conditions to baptism.

The perversion of the ordinance, like most of the changes that came about in the days of apostasy from primitive faith and practise, was by gradual process. Dean Stanley, in his "Christian Institutions," says that it is not till the third century, in church history, that "we find one case of the baptism of infants." On the change to sprinkling, he says:—

What is the justification of this almost universal departure from the primitive

usage? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling, already mentioned, which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious.

As formalism crept in, men left out the experience of faith, of which baptism was but a symbol and open confession, and assigned to the water of baptism the merit that washed away sin. Then in the case of a dying person, unable to be taken to the riverside or baptistery, we can readily see that it followed naturally enough that water should be brought and poured or sprinkled upon the person, in order that any merit inherent in water so used might be imparted. And if sprinkling water in such a case could regenerate and insure salvation, why, it would be readily suggested, should not the infant be touched with the regenerating water immediately after birth, and so its future salvation be assured? First came the perversion in the doctrine and the misconception of the meaning of baptism, and then the change in the divinely appointed form. But the perversion of the form came into general acceptance much later than most people suppose. Dean Stanley, of Westminster, one of the first scholars of the Church of England, wrote:—

For the first thirteen centuries the almost universal practise of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize,—that those who were baptized were plunged, submerged, immersed into the water. That practise is still, as we have seen, continued in the Eastern churches. In the Western church it still lingers among Roman Catholics in the solitary instance of the Cathedral of Milan; among Protestants in the numerous sects of the Baptists. It lasted long into the Middle Ages. . . . But since the beginning of the seventeenth century, the practise has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. The reason of the change is obvious. The practise of immersion, though peculiarly suitable to the Southern and Eastern countries for which it was designed, was not found seasonable in the countries of the North and West. Not by any decree of council or parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practise. It followed, no doubt, the example of the apostles and of their Master. . . . But, speaking generally, the Christian civilized world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom.—"Christian Institutions," pages 21, 22.

It is a very satisfactory statement of the historical facts, with a most unsatisfactory apology for the perversion of a Christian ordinance. For centuries "the example of the apostles and of their Master" was followed generally in the form of the ordinance, and then in the dark days of apostasy this example was set aside. Not only have we the divine example, but the divine command,—“in the very meaning of the word,”—but all this is counted as nothing, and this famous writer and churchman calls it a triumph of common sense. Thus does human tradition embolden men to make void the word of God, and to regard as of no account the example and teaching of Jesus Christ.

However men may fortify themselves with custom and forms, the voice of Jesus still calls: “The kingdom of God is at hand: repent ye, and believe the gospel.” “He that believeth and is baptized shall be saved.”

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

W. A. S.

## Note and Comment

### The Truth About Russia

A FEW weeks ago there appeared in these columns a quotation from another publication which gave the impression that religious liberty had been granted in Russia, and that all denominations were permitted to carry on their work without interference. It appears, however, that while many statements in the article were correct, yet it did not convey the right meaning as a whole. We have recently received from one of our ministers in Russia, Elder J. T. Boettcher, a letter upon this subject, from which we take this extract:—

There is no liberty whatever to do missionary work as we are doing it elsewhere. I mean by this, that we are not allowed to go into a city where we do not have fifty Sabbath-keepers and open a place of worship, much less rent a hall, advertise and conduct a series of meetings. For instance, one of our ministers has been in Odessa ever since last October. Although he has rented a hall and is paying for it, yet he is not allowed to hold meetings; therefore he is obliged to work in secret until he gets the required number necessary to petition the governor. The above-mentioned brother has even telegraphed to the prime minister, but without avail. This is the difficulty with which we are confronted everywhere. It is true that where we already have an organized company at our own place of worship, we can hold as many meetings for our

own people as we wish, and as many strangers may come as wish to, provided they come of their own accord; but as to real evangelical work, it is not allowed.

While a larger degree of freedom is granted than formerly, yet it will be clear from this quotation from Brother Boettcher's letter that genuine religious liberty is not yet enjoyed in Russia. We hope that the steps already taken in the right direction will soon be followed with the grant of perfect freedom.

### A Protest Against Darwinism

THE hundredth anniversary of the birth of Darwin has given occasion for much discussion in the public press of his theory of evolution, and in most cases it is frankly acknowledged that the hypotheses of Darwin have largely superseded the old-time views concerning creation and the history of the earth. There is an occasional exception and an almost isolated protest against conceding all that is claimed by the followers of Darwin. Here is one:—

If blind adherence to unproved assumptions constitutes mental freedom, one might readily understand the significance of the glowing tributes which are now being paid to Darwin's memory. Those eulogists are guilty of the same fault which they attribute to the supernatural believer. The man of supernatural faith believes on the authority of God the revealer, things which can not be proved. These modern disciples of Darwin accept things without proof because of an overweening confidence in the superiority of their own intellect, which makes them believe that they see, when in reality they do not see. . . .

The whole theory of evolution on its rational side is based on a series of assumptions for which no definite proof is forthcoming. Not only is it unable to indicate the start of life, but it fails utterly to explain the origin and growth of the noblest sentiments with which human nature is endowed.

### The United Societies' Threat

THERE is an organization of liquor dealers in Chicago, calling itself The United Societies, which has been greatly stirred by the temperance agitation throughout the country, and to such an extent that it has thought it necessary to pass the following resolution:—

And it should be understood that any man who belongs to a temperance organization and advocates either local option or prohibition, no matter on which ticket he may be placed, will be opposed by the members of the United Societies.

We stand broadly for the personal rights of the individual as guaranteed by our Constitution, and to this end we shall support only those candidates who will answer squarely and fully the questions which we shall propound to them, and sign the pledges which we shall present.

Concerning this very plain declaration

the *Northwestern Christian Advocate* says:—

The “personal rights” for which the United Societies stands are the rights of saloon-keepers to nullify the law, and to debauch boys and girls by the sale of liquor at so-called dance halls, which are the most degrading class of saloons.

By these resolutions the United Societies serves notice upon all candidates for office that they must be willing to sacrifice their manhood and the welfare of the homes and the young people of the State if they wish to escape the unrelenting opposition of the United Societies. Time will show how many candidates will do that. The saloon and its allies are willing to go to any length to protect that lawless and treasonable institution.

The most lamentable feature of the prospect is that so large a portion of the political place-hunters are numbered among the “allies” of that organization already. It is a bold stroke for an organization so notorious in its defiance of law to declare its intention of going to the very source of the law and polluting that. But nothing in its past career would lead us to imagine it would hesitate even at so great an insult to the people of the land.

### The Propaganda in France

FREEDOM of the press, which Rome has never favored, and freedom of speech, which she has anathematized, are standing that church in good stead just now in France—if it can be said that anything which contributes to Rome's success is a blessing to her. Rome has lost much in France by her method of riding over the rights of the people. Now she is earnestly endeavoring to regain her lost prestige by the very means which she has so often condemned; that is, freedom of the press and freedom of speech. Says *The Presbyterian*:—

The Roman Catholic Church in France is making great and apparently successful headway in regaining her influence over the people by means of periodical literature.

Two million copies of the papers are issued, and the priests make vigorous efforts to induce the people to take and read them. It may be noted, in passing, that had the papal church unrestricted sway, the general public would not be able to read these periodicals. In a work entitled “Liberalism and the Church,” by the Catholic historian, Dr. O. A. Brownson, he says, speaking of the Dark Ages:—

Always will the period from the sixth to the end of the fifteenth century stand out as the most glorious in the annals of the race.—*Page 182.*

If that be the case, then it is certain that Rome will never cease to do all in her power to bring back the conditions which characterized that period.

## 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.

### Thy Kingdom Come

THROUGH all the earth abroad,  
Wherever man has trod,  
Send forth thy Word, O God;  
Thy kingdom come.

O Christ, my Lord and King,  
This is the prayer I bring;  
This is the song I sing:  
Thy kingdom come.

— Selected.

### Notes of Travel

MRS. E. G. WHITE

THE annual session of the California Conference, held in Oakland, was an important meeting. The question of who should be president of this conference for the year 1909 was decided. Elder S. N. Haskell was elected to the office, without one dissenting vote.

Elder Haskell and his wife work together harmoniously, and their united labors are much appreciated by this conference. The results of their efforts for the past year show that much good has been accomplished in many lines.

I did not attend any of the business meetings, but was able to give advice in some lines. We were much pleased with the spirit of harmony that pervaded the meetings held for counsel and for the laying of plans for future work.

On Monday, February 8, the Lord gave me a plain message for the people, and all present had evidence that the voice of the Holy Spirit was in the message I bore in the name of the Lord. I presented before our people principles that were sacred and holy, principles which the Lord expects his people to carry out. This discourse was reported by one of my workers, and will appear in the REVIEW.

At the conference meetings I presented to our people the need of pledging ourselves for advance work in our religious experience. God's people are to seek now, as never before, to be purified and sanctified, a holy people, who, by the exemplification of truth in their words, their purpose, and their actions, communicate their knowledge of truth, and do honor to the One who died that they might be a praise among all people. The grace of Christ alone can bring this about, making believers not only professors of the truth, but men and women who live the truth, and thus reveal the principles of the gospel. God can make his people a praise in the earth only as they allow themselves to be sanctified by their belief of the truth.

The Spirit of the Lord rested upon me, and was revealed in the words that were given me to speak. I asked those present who felt the urgency of the Spirit of God, and who were willing to pledge

themselves to live the truth and to teach the truth to others, and to work for their salvation, to make it manifest by rising to their feet. I was surprised to see the whole congregation rise. I then asked all to kneel down, and I sent up my petition to heaven for that people. I was deeply impressed by this experience. I felt the deep moving of the Spirit of God upon me, and I know that the Lord gave me a special message for his people at this time. I realized that I had with me the presence of him whom the Jews took and crucified, but who rose from the dead, and declared to his followers, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, lo, I am with you always, even unto the end of the world." Praise the Lord, O my soul!

After this meeting I felt that my work was finished, and we decided to return home the following day. Elder J. D. Rice drove us to the railway station in his carriage. I carried a cushion with me, thinking to sleep in the cars on the homeward journey; but my mind had been so powerfully wrought upon that I could not sleep; and during the journey I silently offered my prayer to God, asking him to give me physical and spiritual strength to reach the people with the message of life that Christ has given his faithful shepherds to proclaim.

Christ declared to his disciples that they were to go into all the world and preach the gospel to every creature. His life of unselfishness and love was to be copied by them. In his name they were to give to the world unselfish service. The knowledge of his suffering on Calvary's cross and his unchanging love for mankind was to be made known to all people. And Christ further declared, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

God's people are to be constantly reaching up to him in prayer. It was after the early disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, and in confession and putting away of sins, and in drawing together in holy fellowship, that the Holy Ghost came upon them, and the promise of Christ was fulfilled. There was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven the sound as of a rushing mighty wind, and it filled all the house where they were sitting. "And the same day there were added unto them about three thousand souls."

These disciples did not confine themselves to any class of people or place. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Notwithstanding the fierce oppo-

sition that the disciples met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the earth. In the providence of God great multitudes were gathered at Jerusalem at this time, and many were converted. These, returning to their homes, carried the wonderful news to every place.

The commission given to the first disciples is given to those who in these last days have received increased light from heaven. It was God's desire that all nations should be aroused to repentance and obedience by the working of the Holy Spirit. The message of saving grace is to be preached to all nations and kindreds and tongues and peoples. Let every soul now follow the movings of the Spirit of God; let the truth go forth as a lamp that burneth.

Not all can fill the same place; but every one who yields himself to the consecrating influence of the Holy Spirit will be under the control of Christ; and for consecrated men and women God has made full provision. Actual service will determine the character of the work of those ordained of God to bring salvation to human hearts and minds.

The work of God needs the gifts and offerings of his people. These are to be bestowed for the advancement of his kingdom. Just as long as men and women will be led and guided by the Holy Spirit for the magnifying of God's law and the advancement of the kingdom of grace, the work will go forward. Just so surely as they give evidence of the fruits of the Spirit in heart and life and character, souls will be reached and saved. Go to all nations, Christ says; my Spirit shall go with you; and angels of God that excel in strength will be present to aid every soul who by living faith will make God his strength.

I pray that every soul may see the necessity of using every capability in wise, earnest work for God. Let none be held back by any forbiddings of men, but let all seek the Lord with all the heart and with all the soul, and work in the spirit of Christ.

### Consequences of the Rejection of Light

GEORGE I. BUTLER

VARIOUS evidences have been presented that the term Babylon (i. e., the state of "confusion," "mixture"), a descriptive title which God has used in his Word to designate religious bodies having some truth interwoven with considerable error, must include not only the Roman Church, but all churches of like character and conditions. The Roman Church, as the leading, most ancient church, stands conspicuous as being the greatest in numbers, and the most influential of all; hence it is spoken of as the "mother" in the description given in Revelation 17. This title necessarily implies that others have come out from her communion, and these "others" are unmistakably the great popular religious bodies who have called themselves Protestant,—those who have protested against the



tyranny and doctrines of the "mother" church. This title is often used by Catholics to designate their own church, and thus express her superiority in age and influence. This admission strongly corroborates the fitness of the inspired title, especially when Protestants use it.

The coming out of these bodies was a great and blessed event. God was in it. The Protestant Reformation has brought about a vast improvement over the darkness and tyranny of Catholicism. Great light has shone upon the world through its agency. Liberty and civilization have been wonderfully advanced thereby. Multitudes of precious souls have been instructed in heavenly things, and will be saved in the kingdom of God by this blessed light. Noble reformers and large numbers of able and godly men have been raised up, and have blessed the world by their ministry. Through these precious agencies the Bible, the Word of the living God, has been circulated in all parts of the world. The truths of the gospel have been made known even unto the darkest corners of the earth. The great Reformation was all right as far as it went. God was honored by it, and he gave the blessings of his Holy Spirit in large measure to its advancement.

The one prominent fact concerning it to be regretted is that this great Reformation did not go far enough to meet God's full designs. We feel sure that any discerning, God-fearing Protestant will, in his own heart, admit that there is much improvement to be desired in the great Protestant world. We know that God's Word teaches that another great work of reform will take place previous to the coming of Christ. This must necessarily and certainly be so. We have reached the point, and passed it, in the great Protestant historical movement when the greatest faith in God's Word was manifested in Protestantism, and when the greatest spirituality existed in its ministry and membership. Unmistakable evidences of the decline of Christian fervor and spirituality abound. A tremendous leaning toward worldliness, pride, pleasure-loving, fashion, and practises inconsistent with the doctrine of Christ and genuine godliness, is too apparent to be denied. These conditions are in evidence the world over, and multitudes of honest, sensible people in the churches will themselves freely admit it.

What is the inevitable conclusion? It is that light has been rejected. God-given light, designed by the Creator to benefit the cause of God, has been treated with neglect and disrespect. "Walk while ye have the light," says Jesus, "lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

Christ's coming to this world will be the stumbling-stone over which the great religious bodies of professed believers in Christ will stumble and spiritually fall. The Jewish people made this terrible plunge into spiritual darkness over Christ's first advent. Because he did not come in just the way they expected;

that is, as a great national deliverer, they would not accept him. He came as the humble Nazarene. Born in a stable, cradled in a manger, poor in this world, the great and popular saw nothing desirable in him. Though he spake as never man spake, wrought wonderful miracles, brought the dead to life, preached the most precious doctrine man ever heard, exhibited before them all a lovely and perfect character, yet they rejected him, put him to death, and persecuted his disciples. They would not have this man to be the promised One. They said, "His blood be on us, and on our children."

The wonderful predictions of the prophets concerning his first advent,—predictions demonstrating his Messiahship,—had all been fulfilled to the letter. But because he did not come in worldly glory, and to exalt their national glory in the world, they spurned their blessed Redeemer, and made their final plunge into darkness.

How awful it all seems to us,—this terrible mistake! Their glorious city was destroyed. Their beautiful temple was burned; not one stone was left upon another. They were driven like a flock of sheep without a shepherd, before the Romans into slavery, and were scattered among the nations.

Modern Israel has been making a still worse mistake. The fulness of time has come when the blessed Son of God is about to appear to earth's inhabitants "without sin unto salvation." Did the ancient people of God make a mistake in rejecting the prophecies pertaining to his first advent?—They surely did. Modern Israel is making the much greater mistake of rejecting a greater array of prophetic predictions relative to the nearness of his second coming. Some thirteen distinct lines of prophecy, each and all, demonstrate that we are in the last days of time. They are all being fulfilled, or have been fulfilled, in a plain, literal manner before the eyes of this last generation.

Eminent religious teachers of this age not only refuse to consider them, but, still worse, scoff at prophecy as something impossible to be understood, and do their best to keep those under their charge from considering them at all. While one of the apostles whom they profess to accept as an inspired man declares prophecy to be a "light in a dark place," till the day of Christ shall dawn, they boldly declare that prophecy is a mystery, and can never be understood.

And what is the outcome of all this? Foolish notions of the world's being converted before Christ's coming, are extant; the mass of the clergy are banding together to manipulate the school of politics and secure laws to force men to keep Sunday as a sabbath, a requirement for which there is not a scrap of evidence of Scriptural authority. Church-and-state union is easily discernible in the near future. The Bible's inspiration is being questioned in the great schools of theology, and as a book of

authority in religious matters, is losing its hold on the great mass of the people. The foundations of Bible religion are being shaken. Catholics and Protestants are coming closer and closer together in sentiment and feeling. The terrible apostasy and sin are more and more manifest, and moral restraint is losing its hold upon the masses. Yet we are glad we can still say that all are not falling in with this current. God has yet a people in all the churches.

The final outcome of it all is plainly evident,—that "Babylon is fallen, is fallen," and that the time has come for the cry to go forth, "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues."

*Bowling Green, Fla.*

### Baptismal Robes

MRS. S. N. HASKELL

BAPTISM is a very sacred ordinance, and one that means much to the child of God. It is the privilege of every child of God to claim special blessings from the Lord; for God has promised, if we comply with his requirements in repentance and baptism, "Ye shall receive the gift of the Holy Ghost." Acts 1:3, 8.

The spirit of prophecy has given very definite instruction in regard to the preparation for this ordinance; and that everything may "be done decently and in order," we are instructed to prepare baptismal robes.

The Saviour's example affords us excellent instruction in proper order. When he awoke from death, obedient to the call of his Father, with the holy angels awaiting to escort him from the tomb, he did not leave his grave-clothes in disorder. "The grave-clothes were not thrown heedlessly aside, but were carefully folded, each in a place by itself. . . . It was Christ himself who had placed those grave-clothes with such care. . . . As the angel from heaven rolled away the stone, the other [angel] entered the tomb and unbound the wrappings from the body of Jesus. But it was the Saviour's hand that folded each, and laid it in its place."—"*Desire of Ages.*" It was not because he would ever need those clothes again; but as an example for his followers. What lesson is there in this for us? Does it not teach us how we should care for the clothes worn by those who are "buried with him by baptism"?

The plan followed by one of our churches is worthy of imitation. Twelve baptismal robes were made of a good quality of black serge. These robes were made neatly, belted at the waist, and, when wet, they would not cling to the form. The lower seams were weighted with lead to sink readily in the water. The church likewise provided celluloid collars and cuffs for use with the robes. The candidates are prepared for the ceremony before the opening song, and are thus enabled to quietly enjoy the service, and go forward at once when the proper moment arrives, without tedious waiting.

After each use, the robes are dried, pressed, and laid away for the next occasion. This plan could be followed to excellent advantage in all our churches.

Those who accept, at the hands of the church, the office of deaconess obligate themselves to spend time to attend to the things pertaining to the Lord's house. We would be shocked, if, when celebrating the ordinance of humility, the towels were given out crumpled, soiled, neither pressed nor folded. Why is not a proper care of the baptismal robes just as important, or more so?

If the robes belonging to your church have been neglected so long that they can not be made to look respectable, dampen them thoroughly, and press with a heavy iron, and you may be surprised at the results. If you find them past reclaiming, would it not be a good plan to purchase other robes, and give them the care the Lord bestowed upon his clothes worn in the grave, of which baptism is a memorial?

Oakland, Cal.

---

### Law a Laughing-Stock

F. D. STARR

RECENTLY one of the popular magazines of the country published this statement: "Law is a laughing-stock." The truth of this assertion may be known by considering the utter disregard of law manifested in so many localities, in positions high and low. Is there not a cause for this? Indeed, the law of God is so treated even by the clergy before the public.

A short time ago I listened to two sermons by a bishop of a popular church, in which he ridiculed the decalogue in a most unsparing manner.

He endeavored to show that the commandments could not be kept. He stated that the Jews, by trying to observe the second commandment, made of themselves a very stupid nation; that they did not dare to cultivate any of the arts in which the making of anything like a picture was involved, the commandment positively forbidding them to make any object that looked like anything that was in existence.

This will be readily detected as a flagrant perversion of the words of the Most High. What the commandment forbids pertains to the matter of worship: "Thou shalt not bow down thyself to them, nor serve them."

That the commandment does not forbid the making of objects that resemble something else, is plainly to be seen by such scriptures as Ex. 26:1; 28:33, 34; 36:8, where we find that the people obeyed the command of God in making such objects as cherubim, bells, and fruit upon fabrics used in the sanctuary service. These were repeatedly said to be wrought in a "cunning" manner, which shows that the Israelites had become dextrous in the practise of the fine arts.

In reference to the sixth commandment, the speaker stated that no one could keep that precept and kill an ox, a sheep, a mosquito, or even a weed in

the garden. He declared that the commandment says, unqualifiedly, "Thou shalt not kill," and said, "It does not say what you shall not kill."

But is it not plain enough to what the prohibition refers? How does our Saviour quote that commandment in Matt. 19:18?—"Thou shalt do no murder." Is the man who prepares an ox for the market arrested for murder? Who will say that he ought to be arrested for murder, or that destruction of insect or plant life is to be classed as murder?

The fifth commandment was also held up to ridicule, and of course the fourth did not escape, as the defamer of God's law proceeded with his discourse. He certainly succeeded in making a laughing-stock of the divine law; for he had the most of his congregation merrily laughing at what they thought were witty remarks concerning the folly of trying to keep the ten commandments.

It was stated that it was a great misfortune that such men as John Wesley, and other founders of the leading denominations, had fallen into the error that the ten commandments were binding in this dispensation.

Surely the time has now come of which the psalmist spoke: "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126. When ministers in the desk make a laughing-stock of God's law, is it a wonder that judges on the bench, lawyers, and jurors in the court-room, criminals in the street, and mobs and lynching parties make a laughing-stock of human enactments? The one would naturally follow as a consequence of the other.

Forest, Idaho.

---

### Critics and Criticism

W. M. HEALEY

THIS is an age of critics and criticism. History, art, science, and religion are all lined up to take their share of the darts that any one may choose to cast at them.

It must not be presumed that one needs any great knowledge of the subject to constitute him a critic. A dog barks at the moon without knowing much about astronomy; the moon, however, seems so conscious of its superior position that it smiles blandly, and moves along in its regular course.

By criticism the child learns to speak its first word correctly. By it the musician, the artisan, and all others reach their highest attainments.

There are two great and opposing systems of criticism,—one headed by Jesus Christ, the other by Satan. Both search for every fault, but for different purposes. Christ would discover and point out every wrong, that it may be removed. He even takes the fault as his own, and suffers for the mistakes of others, that they need not suffer on account of them. Satan, on the contrary, is an "accuser of the brethren;" he criticizes that he may have charges against them. He is ever ready to catch at a word or single act, and hide his eyes from every good expression, motive, or intention. He will

magnify an apparent evil, and hide a real good. He is ever seeking to tear others down, and build up himself. This kind of criticism has only two prominent letters in the spirit of its alphabet,—the great *I* and a little *u*. The child of God does not indulge in it. The work of his Master's Spirit is the kind pointed out in Rom. 8:26: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered."

A little boy listened one evening to earnest conversation upon the evils of drinking intoxicating liquors. As he said his prayer by his mother's knee, he asked to be kept from drinking liquors. Did the Holy Spirit make light of that prayer, and did the angels seize that misspoken word and dwell upon it to show how much more they knew than that little boy?—No, no! They are not of that family of critics. The Holy Spirit presented that prayer as the boy meant it; and heaven smiled its love and approval.

To what party of critics do you belong? Turn from that kind who exalt self, and seek the kind that desires to help others. That spirit comes from above.

San Diego, Cal.

---

### Faithful Service

H. A. ROBINSON

CHRIST our Saviour is enlisting men for the great war with sin. Victory is sure. You and I have enlisted under his banner, and he expects faithful service, and that only. At the very start of our Saviour's work on this earth, he called men for service. His words to Levi were, "Follow me." This was a call for immediate service. No length of time was stipulated. It was an open call. You will notice that no questions were asked regarding the nature of the work. No reward was requested. We have consecrated ourselves to do certain things for the Lord, and it is only left for us to carry out our vows. We can not do this of ourselves, but the Lord is willing to help us in all things. Record is being kept of all our words and actions, and we shall have to answer for them. We now have the privilege of doing much work for Christ, but soon, if the opportunity is not improved, this privilege will be withdrawn from us.

Everywhere, and all the time, there is work to be done. Daily some are dying for want of a cheering word, a word we might have spoken. Faithful service always brings pleasure to the servant, and also to the Master. "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

The reward of faithful service will be a home in the New Jerusalem. Let us all prove true, and with God's help go through to the end, for he is able to save. "Be thou faithful unto death, and I will give thee a crown of life."

Tampico, Mexico.

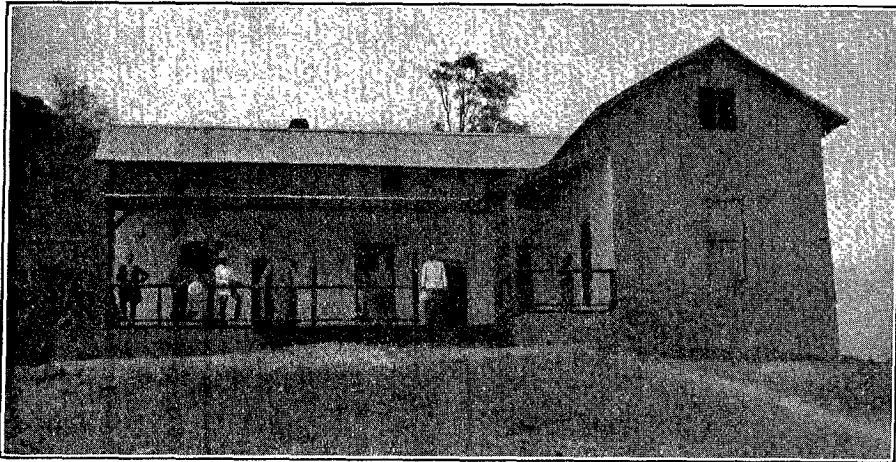
# THE WORLD-WIDE FIELD

## In German East Africa

L. R. CONRADI

My stay in German East Africa was limited to ten days, and four of these had to be spent in going and coming, so only six days were left me to visit among the stations. At present, we have three main stations in the southern part of the Pare Mountains. Our head station, Kihuiro, lies at an elevation of eighteen hundred feet, at the foot of the

exhausted that I at once retired. Next morning we looked over the buildings and the school. Our dear Brother G. Sander surely did everything in his power to erect a creditable building. It is composed of stone, and is located on a height overlooking the country for many miles. It is the best building I found at any of our stations. It cost a little more than one thousand dollars. Besides this, we have a smaller school building, and some dwelling-

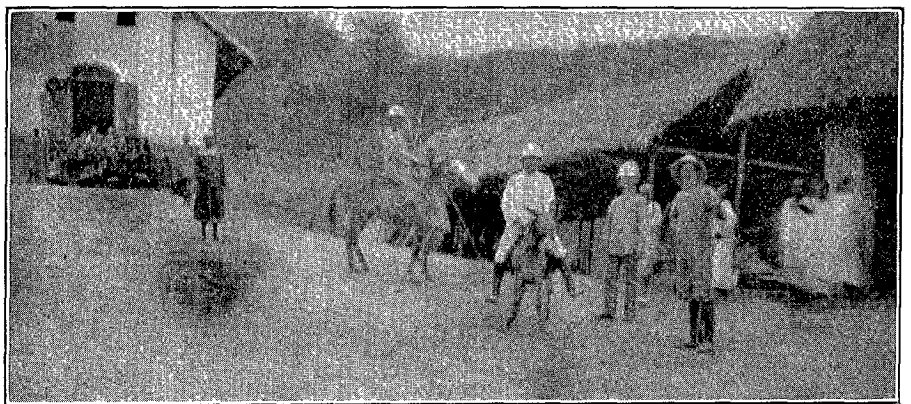


FRONT VIEW OF THE MISSION BUILDING AT VUASU, GERMAN EAST AFRICA

mountains. The next station, Friedenstal, lies at an altitude of something like thirty-five hundred feet, and it is three and one-half hours distant from Kihuiro. The third station, Vuasu, requires a ten-hours' march up the mountains, where one has to cross a ridge as high as seven thousand feet, though the station itself lies farther below, at an elevation of about fifty-five hundred feet. In all this territory there are about ten thousand people.

As our brethren had arrived with Brother B. Ohme by Sunday morning, we left that afternoon for Friedenstal. Our missionaries have made a fairly good path up the steep mountainside. The brethren had secured one of their donkeys for me, and going down a steep hill, the saddle girth gave way, and I was landed on some rocks rather hard and unceremoniously. Otherwise, we safely reached the station, where the sister in charge of the mission had prepared a nice reception for us. Brother Ohme, who is a good nurse, did his best in the evening and the following morning to alleviate the pain caused by the bruise on my left side. But still, at first it seemed rather questionable if I could stand the ten-hours' climb up the mountains, most of the way there being only native paths. However, by putting a rope around my body and having the negroes pull me over the steepest places, I was enabled to make the journey. But when we reached Vuasu that evening, I was so completely

houses, carpenter-shops, etc. We found the school building filled with children, some of whom come for miles to attend the school. Brother A. C. Enns, who has charge of the station, instructs them, with the assistance of several bright native teachers. We arranged for a larger



MISSIONARIES STARTING ON THEIR JOURNEY FROM THE FRIEDENSTAL MISSION STATION, GERMAN EAST AFRICA

and cheap school building. A number of the chiefs from the surrounding country came in, and I talked to them for a while. Pointing them to the grave of Brother Sander, I asked them whether he had not been a noble helper indeed; and they all of one accord expressed their appreciation of the work of our faithful brother, who sleeps here upon this high mountainside.

In considering the plans for the distribution of laborers, we thought it best to so arrange that a new worker, and an older one having a knowledge of the language, should be associated in their labors at each of the stations. Accordingly, it was decided that Brother M. Poenig should join Brother Enns at this station. He will give his attention to the mastery of the language, and Brother Enns will remain with him until March. Then it is planned that Brother Enns will proceed to Victoria Nyanza, where we hope to open a new station. From our mission station here, one has a wonderful view of the surrounding country. On a clear day one can see the snow-covered peak of Kilimanjaro, the highest mountain of Africa, eighteen thousand feet high. Away below in the plains are a number of villages. We believe that, if we continue to labor hard, we shall soon see fruits of the faithful effort put forth in this station to enlighten the people.

Toward noon we started on our return trip. Going down the mountain, we reached Friedenstal about dusk, after an eight-hours' march. Next morning we looked over the buildings and inspected the school. Here we found quite a number of students, many eager to learn. The farm work has not made the progress we would like to see. It was decided that Brother Ohme, with his wife and Brother Koelling, should take charge of this station. We believe that, with the right management, we shall see here also, at this, our oldest station, greater prosperity.

Toward noon we proceeded down to Kihuiro. On the way down, my good donkey tried to play me another trick. He had followed the mule ahead of him nicely until we came to a high, overhanging rock, which would leave the donkey room to pass the mule — but not

room for the rider to keep his seat. The attempt of the donkey to pass was so sudden, that although the brethren were near by, neither they nor I could prevent him. All I could do for my own safety was to fall off immediately. My escape was so narrow that the overhanging rock tore a hole in the shoulder of my coat. Otherwise we safely reached the main station, thankful to God for his

protecting care, and that we had been able to make this tedious and long round-trip in so short a time.

We now spent some time at the school in Kihuiro. At that place the students have made the greatest advancement. Some of them can read and write the Chassu language well, and a few of the best students have in addition quite a knowledge of the German. Some of the native songs are of special interest. In one, the inhabitants of the mountains praise the superiority of their mountain homes, while the inhabitants of the plains try to show the advantages of their homes on the plain. We now have a small settlement of converts near our mission house. They till their own piece of ground. We have, in all, about forty acres of land. Part of this we own, while we rent the rest from the natives, for a very nominal rental. Last year our cotton crop was the best in all that neighborhood. All told, we harvested four thousand pounds from ten acres, but on account of the low prices, it has been withheld from sale.

In our three main schools, and in several out-schools, we have about three hundred fifty children, and a number of young people are developing into native teachers. Thursday evening we celebrated the Lord's supper, of which all our missionaries and the native converts partook. Besides these, there were also nine others in attendance who had desired baptism. In our social meeting all took part. All expressed a desire to give themselves fully to the Lord. All the missionaries being fully united, Brother Ohme, the director of the mission field, was ordained to the ministry. The Lord witnessed to the occasion. All felt grateful to God for the privilege we had of studying the Word of the Lord together, and for the additional help received, and for the brighter prospects before us. Some of the Lutheran missionaries from both the Leipsic and Berlin missions, having heard of my coming, invited me to visit them; I was sorry that my time was too short to enable me to visit their stations also, and to see what progress they had made. Surely our laborers have worked faithfully since my last visit. Aside from erecting three large mission houses and a schoolhouse, they have built a number of substantial smaller buildings, and have made a number of miles of road, and have tilled considerable land. Hundreds of children have been gathered into the schools and faithfully instructed, while a number of souls have been led to Christ.

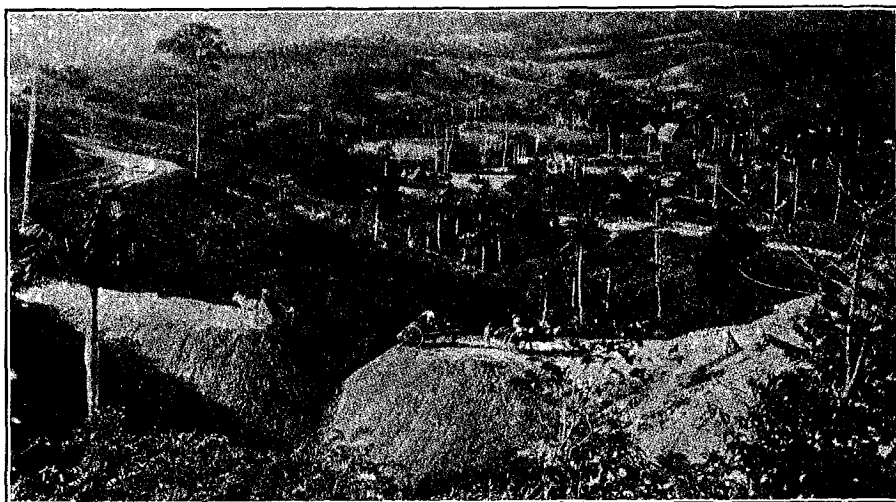
In considering our appropriations for 1909, we found that by a little careful planning we would be able to save nearly enough money to pay the running expenses of the new mission we hope to open. The country has developed considerably since we opened our work here. At that time the railway was only fifty miles long; at the time of my visit it was eighty-five miles; and nearly twenty miles more have since been about completed. The railway is still to be pushed farther on—probably to

the Kilimanjaro Mountains, and soon we will have a railway station within eight miles of our mission. This will save us more than twenty-five miles of travel for our mail and freight. We can then easily go by rail to the seaport in one day. In fact, we would not desire the railway station nearer than that. While civilization brings many blessings, it is also accompanied by many dangers for a mission station. I left our missionaries in good spirits. Brother E. Kotz accompanied me to Tanga. The steamer was more than a day late. Had we known this, we might have spent another Sabbath together. We would have been glad to spend more time with our missionaries; and yet, on the other hand, we were grateful that in spite of the comparative shortness of our stay, we had been able to visit all the stations, look into their needs, counsel together, and enjoy the blessing of God with one

factory, either cigar or some other recognized manufacturing establishment.

When we landed here last July, and thought of the many stories which we had heard and read concerning the Cubans, and the many revolutions from which the island had suffered, we wondered if the next six months would drive us all back to the States. The months have rolled by, the new president has taken his seat, and we are still here, and likely to remain until God calls us elsewhere. We have seen no revolution, suffered no more losses of personal property than we would have done in the States. We feel that Cuba is as safe a place as anywhere on this earth.

Taking everything into consideration, we think it quite a nice place to live. If one places around him the same comforts which he can have in the States, I think it preferable to many places where I have lived in the home land.



RAILROAD MAKING IN CUBA

another. We have every reason to believe that the work in German East Africa will show greater prosperity in the future, and that as we extend the field of our operations, we shall see the sphere of our influence widening out. More men and means will be called for, and must be provided; but the more experience we gain, the better we are fitted to work successfully, even for the dark portions of Africa. May our people everywhere remember these mission fields in their prayers and in their gifts.

*Hamburg, Germany.*

### Cuba

MRS. IDA FISCHER-CARNAHAN

CUBA has at last reached the place she has long desired, that is, her independence, with the Liberals, the working class of the people, as the leading party,—the one who will run the government for this term of office.

One of the most interesting features to me was the announcement which I saw in one of her leading daily papers, stating that the queen of the coming carnival was to be elected from the working girls, and that she would have to be a young lady who earned a livelihood and supported her family by working in some

We sometimes feel that our "little world" is quite large after all. Cuba is nearly as large as Pennsylvania or the State of New York. It is about seven hundred fifty miles from east to west, and about fifty miles from north to south. It is said that on her soil she is capable of sustaining fifteen million people. At the present time her population is about two million forty-nine thousand. Of this number two hundred thirty-six thousand are located in Havana, the capital of the island, situated in the northwestern part. Santiago, the next largest city, in the southeastern part, has about forty-three thousand, and Matanzas, more toward the north central part, has a population of about twenty-three thousand.

The climate is delightful. We came in the time of the year when it was the most trying, but for all that we did not find it as hot during the day as we found it in some of the Eastern States. As far as frost and snow are concerned, Cuba knows no distinct seasons, but we do have our dry and rainy seasons, the same as in other tropical countries. We are now passing through the dry season; the rainy season will begin about May.

I understand that for the past thirty years the average rainfall has been about fifty-two inches a year, while for the

past ten years the mean temperature has been 68.9° Fahrenheit. I have not seen the death-rate of Havana for this year, but understand that one of the late years it averaged only twenty-one in one thousand. Tropical plant life is luxuriant. Some northern plants do well here. We have been experimenting these past months, and have found out that Cuba possesses a variety of soils.

On some soils great quantities of coffee and tobacco are produced, while only a few miles away, citrus fruits do well; in still other places the raising of sugarcane and garden produce is carried on successfully. One would not have much trouble in finding just the soil which he would want.

There is some beautiful scenery in Cuba. Just a few miles to the north of us is a group of mountains, through which a railroad is being built, as shown in the picture.

Birds of beautiful plumage, parrots, parakeets, mocking-birds, and wild pigeons are numerous. Some of our little bird friends come quite close to the house, drinking out of the tub that stands on the well floor.

The provisional government has been building government macadamized roads from one end of the island to the other. Some of these are nearing completion. These are wide roads, with culverts and drains. The road that runs through the western province, Pinar del Rio, is nearly finished. This is about two hundred miles long. The main highway between Havana and Cabañas on the northwestern coast runs into the sugar-producing section of this province, Pinar del Rio. This is one of the fairest regions in Cuba. Here is found excellent land for garden produce. It is in this part of the island that our school farm is located, not far from the historic Cabañas Bay. It was here that the heaviest engagements in all the naval history of colonial Cuba were fought.

The country around San Claudio is more rolling in some places. Here arrangements have been made with the land company for about fifty-six acres of excellent land for the school, and we are expecting to build as soon as we are able. We feel that the Lord has indeed gone out before us in giving us such a good location,—in the part of the island where most of the population is centered, and so near the coast that before long we shall be in touch with steamers that will carry our produce to the States. During the winter months we can obtain good prices. Soon the Havana Central Electrical Railroad Company will probably extend its line on past Cabañas to Bahía Honda, thus putting us in direct and close touch with Havana, which is a good market in itself.

Our needs for a good school here are just as great as in other fields. The children of our own people ought now to be in one of our schools, lest they turn before long to other schools which offer good advantages.

We all feel that we have not branched out too soon in accepting the good offer

that has been made by the land company from which this property was bought. What we need now is financial backing to help us to get the work in good running shape.

Those of our people who are looking for a change of climate, where they can have summer the whole year, and where they can raise good garden produce, would do well to look the ground over, or communicate with those in charge of the work here. It might be that they could find a suitable location.

*San Cristobal.*

---

## China

W. C. HANKINS

A SHORT time ago Elders B. L. Anderson and N. P. Keh, and the writer spent a few days at To Kang. The day after our arrival we spent in visiting among the surrounding villages. In one village there was quite a little crowd of men and boys who gathered to look at the foreigners, and thus gave Elder Keh an opportunity to speak to them.

He began by asking them if they would be glad to harvest the rice; they answered that they were always glad to harvest when there was any rice to be harvested. Then Elder Keh proceeded to give an adapted version of the parable of the wheat and tares, using rice instead of wheat, however. To illustrate the great truths more forcibly, he represented the rice-stalks and the tares as holding a conversation together, and told how the tares boasted of their superior size and beauty.

When the rice told how the farmer cared for it, the tares immediately claimed that the farmer tilled and watered them just as much as he did the rice.

How strongly this brought to mind the fact that the wicked enjoy the protection of God because of the presence of God's people in their midst.

Then, too, there were other points of this parable that stirred my heart to greater consecration to the Lord's work. He went on to ask if a tare could, of itself, become a good stalk of rice, or if man could turn it into a good stalk. No, of course that was impossible, was the general verdict. Then he showed them that it was just as impossible for a bad man to become a good man through his own power or any power of man, but that God, who created the heavens and the earth, is able to make a tare over into a good stalk of rice, and a wicked man into a righteous one, for it would be only creative power that could do either, and such a change would be a re-creation.

This little talk was as simple but, withal, as powerful a presentation of the gospel of salvation through Christ as I ever heard. How grateful we should be for such a gospel and the wonderful light that has been given to us concerning it.

The next day was the Sabbath. In the morning Elder Keh preached a good sermon on baptism, after which Elder

Anderson led two of the brethren forward in the ordinance that signified their desire to be dead to this world. In the afternoon we celebrated the ordinances of the Lord's house, and, as the writer spoke to the little company assembled there, the Holy Spirit was present to give to him a fuller conception of the meaning of these ordinances than he had ever had before, and helped to present it to the brethren. During the ordinance of humility, there was no confusion, but everything was done quietly and according to gospel order.

When the day was over, we felt deeply impressed with the similarity of what had taken place that day in that little, dirty Chinese village, to the celebrating of the same ordinances in a small church at home. Truly this gospel makes of one mind and one heart all those who accept it, in whatever part of the earth they may be found. The two men baptized at that time, make eight who have been baptized since the first of the year, and a total of twenty-eight who have been baptized in this province.

We hope that our brethren in the home land will remember this field in their prayers. Satan is working hard to counteract all the good that is being done here, and we need the prayers of God's people.

*Kulangsu, Amoy.*

---

## In Good Ground

A SWEDEN was recently coming into our country through Ellis Island. As he landed, a worker of the New York Bible Society stepped up to him, offering him a Swedish New Testament. The Swede stopped, apparently startled, and stared at the worker, saying, "Weren't you here twenty-six years ago? I think you are the same man—yes, you are the same man." The worker told him he had been engaged for twenty-eight years distributing the Scriptures to the immigrants, giving to each one a book in his mother tongue. "Well," said the Swede, "twenty-six years ago I landed here a stranger, and you gave me a New Testament in the Swedish language, just as you offered me one now. I read it, and through reading it I became a Christian. After a few years I made up my mind to become a preacher, and for twenty years I have been preaching the gospel in Colorado. It all began with your giving me a New Testament." "The sower soweth the Word." Mark 4:14. This seed fell in good ground, and is still bringing forth fruit. This is only one of many interesting results of the work that is being done every day in the city and harbor of New York.—*Christian Work and Evangelist.*

---

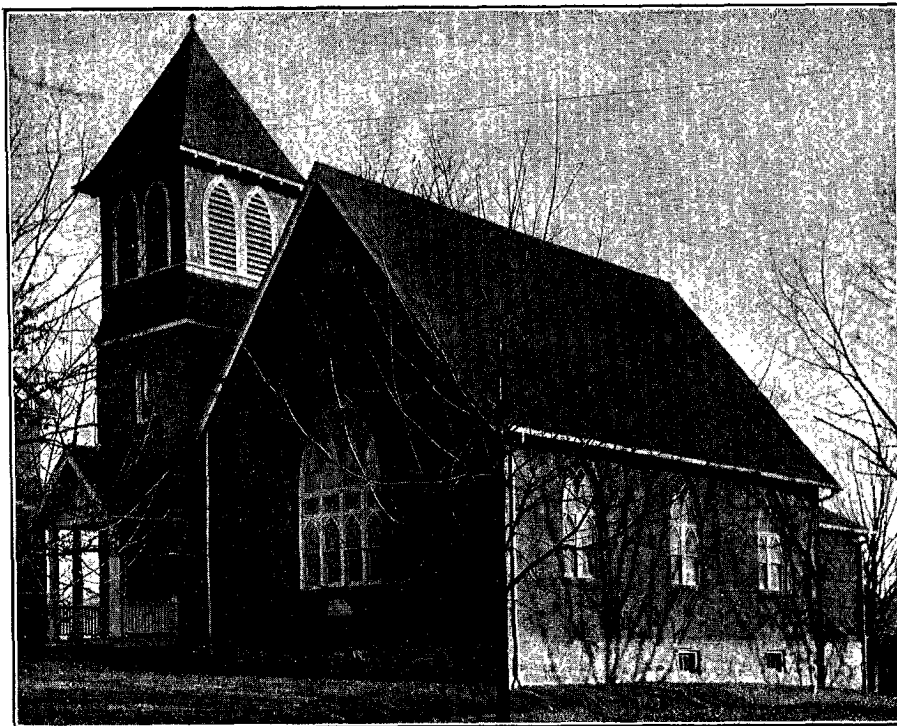
Most of us live away from home. We are hiding as Adam did in the bushes of Eden. There was a time when God's voice thrilled Adam's soul with joy and gladness, and he thrilled God's heart with joy. They lived in sweet fellowship with each other.—*Dwight L. Moody.*

# THE FIELD WORK

## Church Dedication at Asheville, N. C.

THE dedicatory service of our second Seventh-day Adventist church in this city occurred January 17. There was a good attendance of the citizens. The dedicatory sermon was preached by

were progressing for the work in the interest of the white people, an arrangement was agreed upon between the North Carolina Conference and the Southeastern Union Conference, to set off Asheville and its adjoining territory to be worked by the Southeastern Union Conference for a time, until the work be-



SEVENTH-DAY ADVENTIST CHURCH FOR WHITE PEOPLE, ASHEVILLE, N. C.

Elder W. A. Westworth, president of the Southeastern Union Conference. Elder R. T. Dowsett offered prayer, and Elder D. A. Parsons presided as local pastor.

This is the second Seventh-day Adventist church which has been dedicated to the work of this closing message in Asheville during the last two years. The first one was built and set apart to the Lord's service in 1907, for the use of the colored brethren, of whom there has been a faithful company in Asheville for some time.

A very neat two-story parsonage of seven rooms, with modern conveniences, on the lot adjoining the church, is also shown in the accompanying illustration. These buildings, and the grounds on which they are situated, were the personal donation of Sister J. E. Rombaugh, of this city, to the Southeastern Union Conference. The entire cost of ground and buildings varies but little from twelve thousand five hundred dollars. Of this sum, it should be stated, the colored brethren donated over one hundred fifty dollars toward the erection of their house of worship.

Brother J. S. Killen was first sent by the North Carolina Conference to carry on the work here. He labored faithfully in the distribution of literature, and in the holding of Bible readings. He also took the oversight of the erection of the church for the colored brethren.

In the meantime, while the buildings

comes quite fully established. In carrying out this plan, the union conference invited Elder D. A. Parsons to take the oversight in the Asheville mission, assisted by his mother, Mrs. L. A. Parsons, as Bible worker. The conference also promised that other workers would come to his aid as soon as possible.

The colored brethren are greatly favored by having had among them, the past few months, Elder M. C. Strachan, of Washington, D. C., who is here, not as a laborer, but to recruit his failing health. Although he has not been actively engaged in public work, still by his counsel he has greatly encouraged and strengthened this little company of believers. We are pleased to see our brother regaining his health, and to feel that it will not be long

until he will be able to resume his work.

Immediately following the dedication, Elder Parsons began a series of meetings in the church. These are still in progress, with an encouraging interest, and we trust that some precious souls will see the truth and will joyfully obey it. We are all of excellent courage in the Lord.

SIDNEY BROWNSBERGER.

## Alabama

GADSDEN.—We are thankful to be able to report advancement in the work here. Last month Elder T. B. Buckner visited us, and baptized those who were awaiting baptism. During his stay, a woman who for a long time had been halting between two opinions, finally decided to obey, and following the candidates to the stream, requested baptism. Ten were baptized at this time. Our church-membership is thus increased to twenty-two, while our Sabbath-school has a membership of thirty. Last fall two of our girls left for Oakwood Manual Training-school, to prepare for usefulness. Nearly all our members attend the meetings of our young people's society, and are showing by their deportment that they understand the real object of that organization. Our tract and missionary work is in its infancy; but we expect to do good work soon. I believe there are other individuals here to be brought into the truth before the work closes.

G. E. PETERS.

## Report of the California Conference

OUR annual conference has just closed, and in many respects it was one of the most remarkable conferences that I ever attended.

There were present one hundred fifty-one delegates, representing fifty-two churches. Over twenty churches were not represented, as many were not able to come to the conference on account of the rainy season; many of the roads being almost impassable in certain portions



SEVENTH-DAY ADVENTIST PARSONAGE, ASHEVILLE, N. C.

of the conference not accessible by railroad.

Nine new churches were received into the conference the past year, representing an additional membership of four

hundred forty. This number does not include members taken in by letter.

There have been, during the past year, thirty-four series of meetings held in halls, tents, and churches; and as a direct result of these meetings, three hundred seventeen have united with the church. In addition to this number one hundred twenty-three have been received into the churches by the local elders, as the result of the distribution of our literature and other missionary efforts of the lay members.

There has been over twenty thousand dollars' worth of our periodicals sold, including *Liberty, Life and Health, Signs of the Times, and Bible Training School*. The complete sales of subscription books for 1908 were \$15,035.40; the entire amount of the sales of our publications in the conference, as far as reported, is \$43,324.64.

The conference has responded liberally to all the calls made. We know of about twenty-five thousand dollars that has been raised in this conference, outside the

price offered was not sufficient to pay them for gathering it.

We feel very grateful to God for the prosperity that has attended the conference during the past year. The leading officers of the conference were re-elected to their positions. We look forward to this coming year, trusting that God will let his blessing rest on the conference, and that we shall see further progress. We do not attribute the success of the last year so much to the special management as to the special blessing of the Lord as we are nearing the end when the rank and file of our people should enter the work, and the printed pages containing the truth fall everywhere like the leaves of autumn.

S. N. HASKELL.

### The South African Union Conference

THE fourth session of the South African Union Conference was held at Claremont, Dec. 24, 1908, to Jan. 3, 1909,

Elder R. C. Porter presiding. The conference committee and those in charge of missions met for a few days preceding the opening of the conference, to study the situation and needs of the field. One feature of the conference was the work of the large committee, which met daily to prepare recommendations to be brought before the conference.

As the brethren separated at the close of the conference, they all felt that this was one of the best conferences ever held in South Africa, and all were full of hope and courage to begin the work of another year.

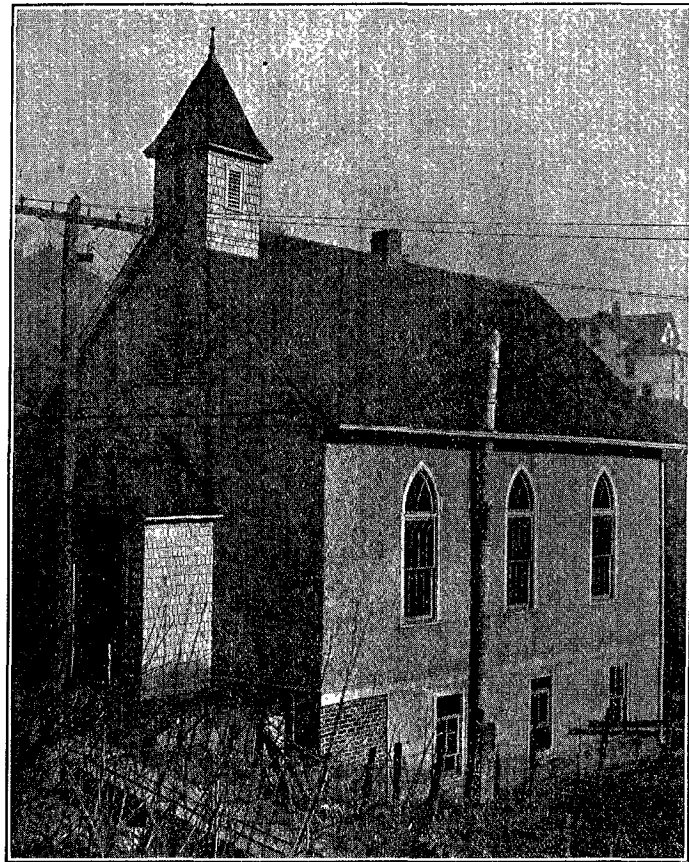
R. C. PORTER, *Chairman*;  
J. V. WILLSON, *Secretary*.

### Western Pennsylvania

NANTY GLO AND INDIANA.—Last November we began a series of meetings in one of the public school buildings in Nanty Glo. The meetings were held each evening for nearly four weeks. Since that time I have visited the place as often as consistent with other duties. As a result of the work thus far, we now have a Sabbath-school with a membership of seventeen. Four adults and a number of youth and children have decided to obey God. Others are convinced of the truth, and still others are investigating.

By the blessing of the Lord I have placed thirty-five copies of "Christ's Object Lessons" in as many homes in Nanty Glo. Also one copy of "Bible Readings," and many tracts, were disposed of. In going from house to house with our literature, I found many opportunities to talk with the people about the salvation of souls and the truth for this time. The schoolhouse has now been closed against us, and no public place can be secured at present for services. The Sabbath-school will be held in private houses for a time.

February 7 we had the privilege of baptizing one of the students of the Indiana church-school, a young man seventeen years of age. We are thank-



SEVENTH-DAY ADVENTIST CHURCH FOR COLORED PEOPLE AT ASHEVILLE, N. C.

(Article on preceding page)

regular tithe, which has gone to sustain the work in foreign fields and in the South. Some very important resolutions were passed at this conference.

Our receipts of tithe have not been as large this last year as the previous year, which is owing partly, at least, to the financial pressure that we have passed through on account of this being the year of the presidential election, but more especially to the fact of our brethren not being able to dispose of their fruit. Many thousand dollars' worth of fruit is stored away, and our brethren are waiting for an opportunity to sell. Some of the brethren have told me that they are carrying on their farming this winter on borrowed money, holding their fruit for an advance in price, as the

radi's study on the book of Acts.

The missionaries presented reports from the different mission fields, showing the needs for the coming year. Plans were laid for aggressive work. It was voted to send three additional helpers to the Barotseland Mission,—Brother and Sister J. R. Campbell and Brother C. Robinson. Brother and Sister H. C. Olmstead will connect with the work at the Solusi Mission; Elder M. C. Sturdevant will open a new mission in Rhodesia; Sisters Ina and Ettie Austen will join the work at Malamulo Mission, Nyassaland; and Brother G. A. Ellingworth will connect with the Maranatha Mission.

The report shows the following receipts for the year 1908: Tithes, £356

ful for the blessings received in connection with our school at Indiana.

This month (February) the writer enters upon his thirtieth year of ministerial work in the third angel's message. Twenty-nine years ago the second Sunday in February his first sermon was preached. During all these years the REVIEW has been almost a constant visitor in our home; to us it is the best of all papers. I am indeed thankful to God for his keeping power during all these years of labor, and for the privilege of still having a place in this precious work; thankful for good health and ability to continue in the work; thankful that while some have dropped out by the way, every point of the message is just as clear and bright as when I first received the message in 1873. May the Lord help us all to be faithful to the end.

J. W. WATT.

### Manitoba

SURELY the angels of God are helping most remarkably in this closing message. As I humbly ask the Lord of the harvest in the morning to send his holy angels to prepare the hearts of the people to whom he will lead me during the day, I am sure he hears and answers prayer. Not only in English, but in twelve or more other languages, he has enabled me, by his grace, to sow precious seeds of present truth in the homes and hearts of the waiting people who hunger and thirst after righteousness. Not only large books, such as "Home and Health," "Christ's Object Lessons," and "Ministry of Healing," and the message-filled *Signs of the Times Monthly*, *Watchman*, *Life and Health*, but small books, tracts, and weekly periodicals are being sold. These are as little wedges, opening the way for other publications. The Lord has blessed me in this work. Brethren and sisters, please remember the cause of present truth in Manitoba.

E. J. HARVEY.

### Rarotonga

IN our field, the Cook Islands, there seems at present to be quite a stir. Our paper, the *Tuatua-Mou*, printed in the Rarotongan language, is doing an excellent work. There is quite a demand for it, not only in this island, but in all the other islands of the group.

On the day of the steamer's arrival I have quite an interesting time. The natives flock around me for their papers as bees do after honey. They say, *Tuatua-Mou meitaki* (very good). Every mail from the other islands brings me letters inquiring after the *Tuatua-Mou* or other literature. One man wanted an explanation in the Rarotongan language of all the books in the Bible. Another sent an earnest request for twelve books of "Daniela," closing with the words, *Kare akangaropoina* (O do not forget).

Two months ago, Brother Tonga, a church-member from this island, sailed for Aitutaki, as a canvasser for "Iesu Akaora" and "Daniela." The books have met with a ready sale, especially "Daniela." Within a few days he will sail for the island of Mangaia, where he will spend about six weeks with his books, and then return home to his family at Rarotonga.

Aitutaki is an island to the north of us, with about the same native population

as Rarotonga. At present there is no white missionary of any Protestant denomination there. The London Missionary Society has withdrawn its white representative. French Catholic priests are rapidly taking possession of the spiritual interests. Plans must soon be laid by us to follow up the work already done with the printed page, or else much will be lost.

We find much to do in the treatment of the sick and in dressing sores. My experience in the slums of Chicago, eleven years ago, is now proving very helpful to me in treating some of these cases.

We are pleased to be here and have a part in the gathering of the remnant from these islands. Pray for us, that we may be successful in the salvation of many.

F. E. LYNDON.

### Grand Cayman

WE are just completing a church building at East End. It is a building twenty by thirty feet, with chancel roof. The brethren here have worked hard to accomplish this result. Faithfulness in little things is required now in the Lord's work. Good neighbors helped us willingly. The house is built substantially. Shingles, sills, plates, rafters, and boards for flooring were obtained from Mobile and Tampa. We now need windows, and lumber for seats. The bell will soon arrive.

There are two organized companies in the island,—one at Georgetown and one at East End,—with a membership of nineteen baptized Sabbath-keepers and six other candidates, besides others from Bonacca who are now living on the island. There is a thriving Sabbath-school at East End, with a membership of over eighteen.

Bodden Town is a place of about eleven hundred inhabitants. We came here last October to preach the truth, and suffered great inconveniences in presenting the principles of the third angel's message to this people, who are very friendly and kind. Several became interested, but hearing of our soon departure from the island, in February (at the call of the Jamaica Conference), they became discouraged. Thousands of pages of literature have been scattered throughout the islands of Grand Cayman and Cayman Brac.

The seed has been sown, and the time of reaping is near. The work here must be followed up. During my stay on the island, my companion has been a great help in the medical work, and our leaving will be greatly felt by all the inhabitants.

FRANK HALL.

Bodden Town.

### The British Columbia Conference

THE eighth annual session of the British Columbia Conference was held at the Manson Industrial Academy, near Port Hammond, January 14-18. There was a goodly number present, thirty delegates representing twelve churches, and eight delegates at large, making thirty-eight in all. One new church was admitted. A number of our people who were not delegates were also present. Elder W. B. White, president of the North Pacific Union Conference, and Elder E. L. Stewart, president of the Western Canadian Union Conference, attended this meeting. Elder W. M. Adams was re-elected

conference president, with a slight change in the conference committee, and Bertha Lofstad was elected secretary and treasurer. The following were some of the recommendations adopted:—

That a health and temperance department be created, and a secretary elected for said department.

That suitable young people be encouraged to take up the several lines of evangelical missionary work for which they are suited and prepared.

That the conference worker in his part of the field, or the local church elder in his church, assist in the organization of the Missionary Volunteer work, and foster the same.

That our conference laborers, church elders, and our people generally, make a special effort to strengthen the cause of healthful living by subscribing for *Life and Health*, by selling that magazine, and by securing subscriptions for it.

That an effort be put forth this coming year to establish church-schools in as many churches as possible.

That the executive committee take active steps to place religious liberty literature in the hands of all the law-makers, the leading editors, and leading judges of our province.

That all our conference laborers and church elders agitate the principles of religious liberty among our people, and encourage them to vigorously circulate religious liberty literature among their neighbors.

That this body tender a vote of thanks to the attorney-general for his impartial position in regard to the Dominion Sunday law.

That our brethren in the different parts of this province send brief letters of thanks to him.

This was the largest conference ever held in British Columbia, and we have reasons to expect the prospering hand and the blessings of God during the year 1909.

BERTHA LOFSTAD, *Secretary*.

### Argentina

AFTER the close of the Ramirez camp-meeting, Elders G. Block and Victor E. Thomann remained to follow up the work. Elder Thomann reports as follows: "The meetings held after the conference have been blessed of the Lord in a visible manner. The attendance has ranged from three hundred to five hundred persons, who listen with profound interest to the word of God. Many manifest their desire to unite with the church. At present there are about sixteen who love the truth and have begun to keep the commandments of the Lord; they have left off their vices, and the idols of Romanism, and have requested baptism. As we bade them good-by, many were in tears, nearly all thanking us for the word of the Lord, and urging us to continue the work."

Elder L. A. Rojas reports his work in San Nicolas and Rosario: "Although he had been sick and was not yet well, Prof. W. C. John arrived to help in the work, December 17. That evening we had an excellent revival meeting, in which we heard with joy the good testimonies. After visiting the brethren and interested ones we went on to Rosario. Thursday we crossed the river to an island on which was the home of a family named Figueroa, who received us with great pleasure. We had an enjoyable time studying the Bible with them and an-



other family who are interested. The next morning they returned with us to Alberdi, where on Sabbath we had the pleasure of burying four precious souls in baptism. The following Sabbath we were unable to have baptism in San Nicolas, but held it the next Thursday. Two souls went forward in the rite; the Sabbath following one more was baptized. Praise the Lord for all that he has done! and may we see these seven persons saved in the kingdom of the Lord. The help and counsel of Professor John were very acceptable at this time. The Methodist minister, who recently accepted the truth, has entered the canvassing work. He has had good success, and is of good courage."

We are very thankful to the Mission Board for their generous response in sending new workers. Elder C. E. Knight is nicely located in Belgrano, a suburb of Buenos Aires, and is learning the Spanish rapidly. Brother Arthur Warren, from Wafford, England, surprised us by arriving unexpectedly. He began at once with the work in the printing department. His help was greatly needed, and because of the promptness of the Mission Board in answering our appeal, the work can go on uninterrupted. There is a bright future for the work in this field.

ARTURO FULTON.

### Observations—From St. Helena, Cal., to Nashville, Tenn.

At the beginning of the week of prayer, I decided to spend a week or two visiting old associates in church work in the bay cities of California. Accordingly, Sabbath morning, December 12, I met with the Richmond church. Here a few old-time Sabbath-keepers from other places, with a score or more who have recently embraced the truth under the labors of Elder J. D. Rice and wife, have united to form an active, working church, and are preparing to build a meeting-house in this growing northern suburban city.

In the evening it was my privilege to listen to Elder G. A. Snyder as he spoke to the newly organized company in Melrose, an eastern suburban town. Sunday, in company with Elder A. Brorsen, I visited several of the charter members of the Oakland church. Monday was spent with our laborers in Fruitvale, Melrose, and San Francisco; Tuesday, at Palo Alto and Mountain View.

In all these places the evidences of devotion, earnestness, and consecration on the part of both laborers and laymen, were truly encouraging. As a result of broadening labors, there are now a larger number of Sabbath-keepers in Oakland and its suburbs than before the removal of the printing-house to Mountain View.

In response to a telegram from Elder A. G. Daniells, inviting me to attend the annual meetings in Nashville, and then spend two weeks in Washington, I returned home the sixteenth, and prepared to go East. On the twenty-fourth I left home, and arrived in San Fernando, Friday, the twenty-fifth.

Sabbath, December 26, I spent with the teachers and students of the Fernando school. This school is doing a solid work in fitting its students for usefulness and efficiency in service to God, by a faithful ministry to their fel-

low men. A large number of the students had just returned from spending a week in house-to-house work with religious literature in Los Angeles, and it was good to hear them relate their experiences.

The executive committee of the Southern California Conference held its monthly meeting in Los Angeles, December 27, and amid other matters of importance they took time to listen to a report of progress, and to express individually their interest in the development of a well-equipped college for the Pacific Union Conference.

At Loma Linda I spent half a day with the college faculty. The sanitarium buildings are complete and satisfactory. No more is the sound of saw and hammer heard in the main building. The new elevator is greatly appreciated by the patients. The building and the grounds are much admired by those who come to Loma Linda, but that which is most frequently the subject of remark, is the efficient service rendered cheerfully, heartily, and in the spirit of brotherly love. The new bakery is just getting into full operation. The farm, the garden, and the dairy look well.

The teachers gave me some interesting facts in regard to the educational work at Loma Linda. In the three nurses' classes there are forty-two students: in the first year's class, eleven; second year, twenty; third year, eleven. In the medical course there are fifteen students; in the gospel workers' course, nine; in the bakers' and cooks' course, three; miscellaneous, twelve. Of the sixty-nine students in all the regular courses, about two thirds are from Eastern and Northern conferences. In addition to these students in the regular courses, there are twenty-six attending the Bible classes only. Some of these are carpenters, farmers, and gardeners belonging to the sanitarium family or living in the neighborhood. These, with a few of the helpers who are taking one class a day in other studies, bring the number of junior and senior students up to one hundred seven.

The church-school is held in a new building at the foot of the hill. Its enrolment is about forty, of whom five come from Redlands and San Bernardino. Altogether, the students at Loma Linda, regular, special, and primary, are more than one hundred forty.

From the little printing-office in the top of the bakery building there is issued a small journal called the *Medical Evangelist*. We hope this journal may grow to be a regular monthly, and a strong and influential exponent of the work for which the Loma Linda Sanitarium and the College of Evangelists have been established.

Leaving Loma Linda, Monday afternoon, I was in El Paso, Tuesday evening. I had purchased my ticket over the Texas and Pacific and Iron Mountain railways, to save time, but found that there would be a lack of connection, and consequently a lay-over of twenty-two hours in El Paso.

This gave me opportunity to visit Mr. and Mrs. Addis Albro, whom I had met at Loma Linda. They told me about other friends who were in El Paso. Wednesday I met Elder H. L. Hoover, superintendent of the New Mexico mission, who, with his wife and several Bible workers, had recently come to labor for a time in El Paso; also Brother

and Sister Fee, from San Diego, Cal., who were at one time workers in the Paradise Valley Sanitarium.

Wednesday afternoon a company of twelve met at the home of Brother Fee, where I related some of the recent encouragements that had come to our workers in the home and foreign fields.

Wednesday night and all day Thursday our train was running through northern Texas. Much of the way the country is very sparsely settled, and the mesquit scrub looks much like an old orchard that was irregularly set. In size and distance apart, the trees make one think of a very old peach or apple orchard.

At Forth Worth I found time to telephone to the workers in the office of the Southern Publishing Association there, and at Little Rock, to the physician in the sanitarium in that city.

Friday afternoon I reached Memphis, and having the address of Elder J. S. Washburn, I was soon visiting with him at his fireside. Later in the evening we attended a meeting in the northern part of the city, where the tent-meetings were held last summer. About twenty-five earnest souls attended this meeting, and joined heartily in the study led by Brother Washburn.

Sabbath morning, January 2, the little meeting-house was filled to the doors. Of the one hundred twenty-five persons in the congregation, about forty had joined the church recently, as the result of the labors of Brother Washburn and his associates. Memphis is a large and promising field, and it is expected that many more will be won to the truth, and join the church there.

Elders Washburn and Burrow invited me to join them in the special services of the quarterly meeting and the ordination of church officers; but learning that there was a small colored congregation in the city, whose minister was absent, I spoke to the white congregation for a half-hour on the fulfilment of prophecy and the progress of the work, and then hurried across the city to find a small company of colored people hungry for the Word. Among them I saw several who should be trained as teachers.

Learning that hydropathic treatment-rooms had been established in Memphis, I visited the place after the Sabbath, and enjoyed an hour's talk with Brother A. Attebury and wife. Their work is steadily gaining influence, and they desired help to know how to make it a greater influence for good.

Late at night I took the train for Nashville, thankful for what I had seen of the advancing work all along the line.

W. C. WHITE.

### South Caribbean Conference

THIS conference was held at Port of Spain, Trinidad, January 13-15, this being the fourth time that the meeting had been appointed, and the second time of the gathering of the brethren for that purpose. Where we are so often under the quarantine laws, it is impossible to meet our appointments. As it was, we failed to have Elder U. Bender with us, which was a great disappointment to us all. We had no help outside of our own conference workers.

Truly God's blessing has attended the past year's work. Ninety-seven were

baptized, and two churches were organized. One church building has been erected in Tobago, and funds are being raised to erect another at Aronca. At this writing the brethren are getting out timber from the woods for the Aronca church.

The following officers were elected: President, J. B. Beckner; secretary and treasurer, A. G. Peart; Sabbath-school secretary, Mrs. J. B. Beckner; Missionary Volunteer secretary, P. C. Carrington.

During the year two of our workers were taken from us by death—Brethren R. L. Price and C. J. Briggs. These

first day of the week, but without result. The sister had never read any of our books or tracts. She learned it all from the Bible. She had great opposition in her home community; but she was firm in the truth. She was generally called a Catholic, but her husband said she was a Jew.

We are holding public meetings at several different places this winter, with good results. Many have given their hearts to God, and some have already been baptized. In Christiania and Bergen we have from four hundred to six hundred people coming to the meeting.

and kept the very next Sabbath. He then went to work to teach the truth to others. The men working on the harbor improvements there usually had an hour and a half for their dinner; and many of them, as is the custom throughout Mexico, had their dinner brought to them, and sat down beside the works to eat. This brother would eat his dinner quickly, and then read the Bible and explain the truth to the others who were still sitting around. Then he would invite them to meet with him at his house in the evening after their work was over, and there again would study with them the truths of the Bible. After a few months this brother wrote us that he was keeping the Sabbath, and had a company of about twenty others with him. Some months later Dr. W. S. Swayze visited the company, and brought a favorable report of them and of the conditions for advance work in that part of the field. At the annual meeting in November we invited this brother to meet with us, that we might see him, become better acquainted with him, and learn of his ability and desires for future work. He impressed us all as being a very earnest man, and we decided to employ him in our work here in Mexico.

In December it was my privilege to visit the place, and spend some three weeks. I gave them quite a thorough course of instruction in our doctrines and the prophecies of the Bible, and at the last meeting I ordained the young Spaniard elder of the company. So we now have an organized church, with twenty-two members, in Salina Cruz. These brethren are, many of them, pure Indians. They speak a language of their own, called Zapoteca, and I understood from them that there are quite a number of these Indians all over the Isthmus in that part of Mexico. They understand Spanish, and it is in general use for all business purposes; but in their families and in private conversation they use their native language. The conditions in this part of the republic are very primitive. Being in the hot lands, the white or foreign people have not visited them much. Indeed, even the Catholic Church has not done much in that part; and so we find that the aboriginal Indians who have had least connection with the Catholic Church are in a very much better state morally than many where the church has had full sway for hundreds of years.

Two young men from the congregation there have entered the canvassing work. At first they had quite good success, but lately have met with more difficulties. We hope, with further instructions and help, they will develop into good workers. We are glad, indeed, to see how the Lord is working in this country.

Here at Salina Cruz, a few tracts and our paper left in the hands of one man, resulted in the establishing of a church of over twenty members, and all this was accomplished before we knew anything about it. The only thing we had to do was to visit the brethren and confirm the work.

We have recently heard of another company of fourteen in another part; but have not as yet come into direct connection with them.

I am also in receipt of various letters from men who say they are convinced of the truth and are ready to join us, and as soon as possible I hope to visit some of these, and see what the conditions are.



MEMBERS OF THE CANVASSERS' CLASS IN NORWAY

workers we miss very much. Yet we would hold the standard a little higher, and work the harder to hasten the coming of the Saviour to take us from this sin-stricken earth to that land where there shall be no more pain nor death.

J. B. BECKNER.

### Norway

SINCE my last report to the REVIEW, we have held a canvassers' school, with good results. About thirty were present, and besides these we have about ten or fifteen other canvassers in Norway. They received instruction daily in the Bible, bookkeeping, and many other studies. All left the school with good courage, feeling that this was the best time in their lives. They are now in the field, going from house to house, and have received many orders; so the book sales are now on the increase in Norway.

Some time ago two of our workers met a woman who has kept the Sabbath for fifteen years. She did not know there was a Seventh-day Adventist in the world. She believed in baptism, and several other denominations offered to baptize her, but a voice always told her to wait. Our workers asked her how she began to keep the Sabbath and to believe as she did. Her answer was, "I learned it all from the Bible." She had been praying for fifteen years that God would send some one to her who kept the Sabbath, and now her prayers were answered. It is impossible for us to express how she felt when she found out that these two workers kept the Sabbath, and that there were over eight hundred Sabbath-keepers in Norway. She is a sister to one of the leading Lutheran priests. Several priests have done all they could to get her to keep the

In Stavanger we have from seven hundred to two thousand people out to hear the last message of warning. We expect to receive a great harvest from this meeting before spring.

Four months ago I found that we had about twelve hundred copies of "Christ's Object Lessons" on hand. Our workers and brethren generally united to sell these, and the entire number is now disposed of.

Will the readers of the REVIEW please remember us before the throne of mercy?

N. C. BERGERSEN.

### Florida

JACKSONVILLE.—The tent effort for the colored people closed here Sunday night, February 14. It was well attended, and was a most inspiring meeting. The Spirit of God was present in convicting power. After a clear presentation of the Sabbath question, all who believed and desired to obey were asked to stand. Two indicated a willingness to obey the commandments of God. Others are interested, and desire more of the precious light of truth. Pray for the interested souls here.

PAGE SHEPARD,  
J. W. MANNS.

### Mexico

SALINA CRUZ.—In September, 1907, one of our colporteurs passed through the village of Salina Cruz, which is at the southern end of the Tehuantepec Railroad, on the Pacific Ocean. This colporteur took a subscription for our Spanish paper from a young Spaniard working on the government works in that port. He also sold him a few tracts. The man read them; became convinced,

It seems that the time has come for the work to go on in Mexico. Some of the seeds of truth that have been sown are springing up. We thank the Lord and take courage, and are determined to press forward in the work. Remember at the throne of grace the work and workers in this difficult field.

G. W. CAVINESS.

### Field Notes

THREE persons have accepted the truth recently at Milwaukee, Wis.

TWO persons were added to the church at Newton, Kan., Sabbath, January 2, on profession of faith.

ELDER JACOB RIFFEL has recently held a three-weeks' meeting at Lincoln, Kan., at the close of which he baptized four.

FOUR members were added to the church at Nunn, Colo., recently; two by letter, and two others on confession of faith.

A REPORT from Earlsboro, Okla., states that three families have recently begun to keep the Sabbath, and four others are seemingly at the point of decision.

THREE persons were baptized at Rockport, Tex., on a recent Sunday. Several others have begun to keep the Sabbath at that place as a result of the tent effort.

FIVE adults are keeping the Sabbath at Port Huron, Mich., as a result of the labors of Brother and Sister H. A. Weaver. Their Sabbath-school now numbers fourteen.

BROTHER T. W. FIELD reports the organization of a church of nineteen members at Oplin, Tex. Seven of this number had never been connected with any of our churches.

SABBATH afternoon, February 6, thirteen candidates, all but two of whom were students of Union College, were baptized by President Lewis in the baptistery of the College View church.

As a result of a series of meetings at Muscatine, Iowa, six presented themselves for membership, and were admitted to the church subject to baptism. Many others are deeply interested.

BROTHER G. A. LAGRONE reports that as a result of the meetings he is holding at Brysonville, Tex., two families have already taken their stand for the truth, and that others are much interested.

THE following report of the work at Williston, N. D., comes from Brother C. J. Kunkel: "Here they organized a Russian church of fourteen members. Three or four young men are awaiting baptism, and one family is ready to unite with the church."

As a result of an effort put forth at Neodesha, Kan., a church was organized with a membership of fifteen adults. Seven had letters from other churches, and the remainder were received on profession of faith. Three others are keeping the Sabbath.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Chairman  
Secretary

### A New Sanitarium in Japan

A NEW sanitarium for the Japanese has just been opened in Kobe. It has long been felt that a sanitarium for the Japanese was more important than one for the foreigners. So about three years ago Dr. Kiku Noma, who was at that time working with Dr. S. A. Lockwood in the foreign sanitarium, decided to step out by faith and start sanitarium work for the natives. With a few dollars, and a small salary guaranteed by the Mission Board for a few months, she hired a native house, and with a pail and some fomentation cloths started the work. This little institution they called the Eisei-in (Hygienic Institute).

At first the Japanese were very adverse to water treatments, as their physicians use drugs almost entirely; but gradually our methods won favor. The small building originally occupied soon proved inadequate, and the workers rented all the buildings in the small block in which the work first started. Although these buildings were connected, and somewhat modified for sanitarium purposes, they proved unsatisfactory, and the rooms were not suitable for the better class of patients.

The blessing of the Lord attended the work which was carried forward under these difficult conditions; and the patronage continued to increase, until they were compelled to rent another small building a block away. Through the efforts of the workers in this institution, many have been brought into the truth, and the Kobe church has been strengthened. For a long time these faithful workers hoped and prayed for a new institution in which they could prosecute their work under more favorable conditions. The Mission Board at home was not able to help, because of lack of funds. However, through the providence of God, the way was opened.

The daughter of a rich Japanese gentleman came to the Eisei-in for treatment. She had been brought up in a Roman Catholic convent, and was a devout Catholic. While at this institution, she regained her health, and accepted present truth. She speaks English and French fluently, besides her native tongue, and has proved to be a valuable worker. She and Miss Young are now conducting a school for Japanese children; and as they teach, they endeavor to inculcate true Bible principles. The father of this sister, being very grateful for the physical help his daughter received, advanced the money to build a new sanitarium, notwithstanding the fact that it is now hard times here, and money is very scarce. The building, equipment, and land cost about twenty thousand dollars in American money.

The building is constructed in a modified Japanese style. Instead of low Japanese ceilings, the rooms have high ceilings and large windows, thus insuring good air and sunlight. As the building overlooks the sea, there is almost

always a refreshing breeze, even during the hot summer months. The old institution was on lower ground, and so shut in by houses that the summer weather seemed very oppressive. The new building was erected in three or four months, which is very quick work for Japanese. As soon as the building was finished, it was filled with patients, and I have no doubt that under the improved conditions the institution will enjoy a far larger patronage than ever before. The institution is independent financially; but Dr. Noma and the nurses being earnest Christians, I believe that the institution will be conducted solely in the interests of this third angel's message.

W. C. DUNSCOMBE, M. D.

### Southern California Medical Convention

THAT our churches in Southern California might be fully up to their opportunities in combining health and gospel lines in the most effectual ways, a medical missionary convention was called for, to be held in Los Angeles. Churches in close proximity were invited in, and the program was arranged for a two-days' meeting, February 13, 14.

The Sabbath morning was taken up by a consideration of the subject, "A Crisis in Medical Work," by Elders J. A. Burden and R. S. Owen. The thought made prominent was that the truths committed to us are a complete antidote for the sickness of soul and body, and are due the multitudes who are being deceived by mind cure, Christian Science, the Emmanuel Movement, etc.

So general was the interest, the church was again packed at the afternoon service. The subject, "God's Plan for the Medical Work in Southern California in the Year 1909," was spoken to by a dozen or more physicians who are connected with the work in this conference. The uppermost thought expressed was that God wants the medical work to be used as a means of gathering a rich harvest of souls, instead of simply a profession for getting a livelihood, as is often the case.

Sunday the entire day was filled with helpful papers and demonstrations on practical missionary methods in the home, in the church, in the church-school, and so on up. Other interesting subjects considered were, "What Is the Relation of the Physician to the Minister?" "How May the Self-supporting Nurse Co-operate with the Gospel Worker?" "What Shall Be the Relation of the Physician in Private Practice to the Organized Work?" Many helpful suggestions were offered by those who presented papers on these subjects, as well as by those who took part in the discussion.

At the evening service demonstrations on simple treatments were given for the benefit of those who desired instruction, and the interest manifested by all gave renewed evidence that in the health work we have ready access to the people. In order that the churches generally might be instructed on practical medical missionary work, the following resolutions were adopted:—

"Resolved, That all be encouraged to study the foundation principles as presented in *Life and Health*, in the 'Testimonies for the Church,' and in 'Ministry of Healing.'

"Resolved, That where practicable, arrangements be made for churches to receive instruction on common diseases and simple treatments, and in the preparation of food in harmony with the principles of right living."

The conference committee was requested to take under consideration the following plans for the future prosecution of the work:—

1. That, if possible, every tent company in the Southern California Conference be provided with at least one physician or nurse who shall give lectures and demonstrations upon health topics, visit and care for the sick, etc.

2. That during the summer months, health schools be established for the instruction of our church-school teachers.

3. That our conference provide work for our trained nurses along medical missionary lines.

4. That at every institute, convention, and camp-meeting in this conference, there be a full presentation of every branch of the third angel's message,—evangelical, educational, and medical.

5. That in each church classes be organized, and physicians, nurses, or the most competent worker available, give instruction in health principles and simple treatments.

6. That physicians and nurses visit different churches and meet to exchange ideas with workers, promoting unity of sentiment and action.

7. That conventions similar to the present one be held from time to time, that workers may relate experiences, so that methods may be improved by a comparison of notes.

J. R. LEADSWORTH,  
*Pacific Union Conf. Med. Sec.*

## 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*

### A Proposed Religious Amendment to the Constitution of the United States

ON Feb. 4, 1909, Senator Richardson, of Delaware, introduced in the Senate of the United States, by request, the following joint resolution proposing a religious amendment to the Constitution of the United States, which was twice read and referred to the Committee on Judiciary:—

#### "JOINT RESOLUTION

"Proposing an amendment to the Constitution acknowledging the Deity in this foundation document of the government.

"Whereas said acknowledging of the Deity is reasonably desired by many citizens of this country, and is in the interests of the highest vital truth, morality, and fitness; therefore be it,—

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two thirds of each House concurring therein), That the following prefix be proposed to the legislatures of the several States as an amendment to the Constitution of the United States, as part of the Constitution; namely,—

"The preamble to the Constitution shall begin with the words and sentence:—

"In the name of God."

The proposed amendment consists simply of the last five words, "In the name of God." And although apparently so trifling and insignificant, and though put in a phrase so familiar and friendly to the ear, in this proposed amendment contained in these five short, monosyllabic words, is couched all the evils of National Reformism,—the making of the image of the beast, the worship of the beast, and the enforcement of the mark of the beast. Add these words to the Constitution, and the whole document will be leavened with National Reformism. Add these, and National Reformers all over the land would hold mass-meetings and shout, "Glory halleluia!"

Did we not know the deep-seated and evil design behind this, the proposition to add so few, so simple, and otherwise such harmless words to the great charter of the land, would seem almost ludicrous. It would remind us of the man in Texas, who, being himself unable to write, asked an amanuensis to write a letter for him to his lady friend. He said he did not know just what to say, but there was one word he desired in the letter, and he was not particular, he said, where it was inserted, whether at the beginning, in the middle, or at the close of the letter; and that was the word "nevertheless." That, he said, was such a beautiful word he wished it in the letter.

So the National Reformers think of this phrase, "In the name of God." It is such a beautiful phrase they want it in the Constitution, and they are not very particular where it goes in, at the beginning, the middle, or at the close, just so it goes in. And their request might be granted without protest were it not for the evil that would go along with it. But once let them succeed in this, and everything would be made of it, and a new impetus would be given to the movement to establish religion and enforce religious observances, particularly Sunday observance, by law in this country. For this reason we are opposed to the proposed amendment.

W. A. C.

### From North Carolina

WORD has just been received from Elder T. H. Jeys, the president of the North Carolina Conference, that the Sunday bill which was before the North Carolina Legislature has been reported unfavorably by the House Committee, and that it is not likely to go any further. He adds that our people in that conference sprang to the work nobly; for within three days after he sent out his circular calling for petitions, they began to roll in. We are glad, indeed, to note this victory for the cause of religious freedom.

K. C. R.

### Petitions Presented During the Sixtieth Congress

As reported in the last number of the REVIEW, in the concluding report of the recent hearing on the Johnston District Sunday bill before the House District committee, some might get a wrong idea of the number of petitions against Sunday legislation that have been sent in during the Sixtieth Congress. The pe-

titions presented at the hearing were those simply which we had collected, or which had been sent to our Office, and did not include those which had previously been sent in by us, or which had been sent directly to Congress from the country at large.

In presenting the petitions before the committee at the hearing, we said: "The same section in the Constitution which prohibits Congress passing a law respecting an establishment of religion, or prohibiting the free exercise thereof, grants the right of petition. In addition to the numerous petitions, containing many thousands and tens of thousands of signatures, which have been sent to Congress directly from the people all over the United States, we herewith present petitions as follows," and then gave the different items in the list, totaling 345 petitions and 22,797 signatures.

Two days after the hearing we had the privilege of counting the petitions which had previously been sent to the House during the Sixtieth Congress, and referred to the committee on the District of Columbia. These we found to contain about thirty thousand signatures. Adding all together, we find the total to be 1,331 petitions and 52,097 signatures.

W. A. C.

### Important to the New York Conferences

THERE is to be another hearing held in the New York Legislature at Albany, N. Y., Wednesday, March 17, at which time no less than eleven Sunday bills will be considered. Now is the time for every Seventh-day Adventist in New York State to secure signatures to petitions, and write courteous but strong and earnest letters of protest against this proposed legislation which is for the purpose of securing the enforcement of Sunday as a day of rest. Do not delay writing to your representatives; but get others also who are not Seventh-day Adventists to write letters of protest against the passage of Assembly bills Nos. 204, 219, 367, 448, and 521.

The officers of the Religious Liberty Bureau in Washington hope to be in attendance at this hearing. Pray that the Lord may bless in not only defeating these measures, but in enlightening those who may listen to the arguments.

K. C. R.

A VERY vigorous religious liberty campaign has been conducted in Lincoln, Neb., during the past two weeks, the opportunity for such work being offered by the introduction into the Nebraska Legislature of a bill to repeal the law which makes Sunday baseball a crime. Two large mass-meetings have been held, the first one attended by about fifteen hundred, and the second with an attendance of about two thousand, including members of the legislature and other men in prominent positions. Addresses were made by Elder E. T. Russell, president of the Central Union Conference, Elder John S. Wightman, field director of the Central States Religious Liberty Association, and Mrs. Lulu Wightman. Excellent music was furnished on each occasion by special soloists and the orchestra of Union College. A discussion of the principles involved has been carried on in the daily papers, and great public interest has been aroused.

## Current Mention

—The wireless telegraph station at Los Angeles, Cal., has succeeded in establishing wireless communication with the Hawaiian station, 2,200 miles distant.

—An effort is now being made to arrange a conference between anthracite coal-miners and coal-mine operators, with a view to forestalling a threatened strike of the miners.

—Another attempt was made on March 3 in the California Legislature to enact anti-Japanese legislation, by which all Asiatics were to be excluded from the public schools of that State. The measure was voted down.

—Within the last two years three ship-subsidy bills have been defeated in Congress. The last bill to receive this treatment was the Senate ship-subsidy bill that has claimed much of the attention of Congress during the present session. It was defeated in the House on March 2 by the narrow margin of three votes.

—One of the last speeches delivered in Congress was by Representative Tawney, chairman of the committee on appropriations. His speech consisted of a warning against the extravagant expenditures of the government. He stated that the appropriations made at this session amounted to \$1,044,014,298.33, and even this was over fifty-nine millions less than the estimated expenditures. It stands, however, more than thirty-five millions above the appropriations of the last session. The present appropriations are an increase of sixty-three per cent over those of 1902.

—On March 4 William Howard Taft, in the Senate room of the national Capitol, took the oath of office as President of the United States, the second of the twenty-seven presidents to be inaugurated in that room. Extensive and elaborate arrangements had been made for conducting the ceremony in the open. The whole east front of the Capitol building from wing to wing had been formed into an immense amphitheater in which a small portion of the great throng was to be seated during the ceremonies. This and other portions of the day's program was completely disarranged by one of the worst storms which Washington has ever experienced. During that and the following day Washington was almost completely cut off from the rest of the world so far as telegraphic communication was concerned. After the conclusion of the inaugural ceremonies, the retiring President took a train for his New York home, and the incoming President and Vice-President, with their wives, led an imposing procession from the Capitol to the White House. The procession included the governors of fourteen States, with troops or escorts; West Point cadets; soldiers of the regular army; State militia; sailors from the fleet, which had recently completed its voyage around the world; and the members of civic bodies and clubs, liberally interspersed with bands. The President reviewed the entire parade at the entrance to the White House grounds. The inaugural program was concluded in the evening with an extensive display of fireworks, and a brilliant ball in the Pension Building Hall.

—A report from Belgrade, Servia, states that in spite of all denials, the mobilization of Servian troops continues.

—A representative of the merchants of Manila, P. I., is now in Washington, D. C., on a special mission to induce the government of the United States to grant relief to the Philippines in the matter of free trade with the United States.

—The 1907 census of Cuba, an abstract of which is now published, shows a gain of thirty per cent in population since the close of the war. The population is now 2,048,980. A large proportion of the children are in the schools, and illiteracy is rapidly declining.

—The Commercial Cable Company has made arrangements for a new Atlantic cable from Europe to Newfoundland and thence to New York. This means the laying of 1,700 miles of new cable, and the abandonment of 900 miles of cable now in use, which will be picked up and put in service in some other part of the world. It is claimed that this arrangement will increase the speed of the service about thirty-five per cent.

—The joint commission on immigration appointed by Congress on Feb. 20, 1907, has issued a preliminary report of its findings. In this preliminary report it is declared that the present immigration laws, though severe in theory, are lax in application, and that great numbers of the undesirable class from foreign lands are annually brought into this country. The commission asks for a further appropriation of \$250,000 to enable the immigration officials to deal adequately with the situation.

—The storm which ushered in President Taft's inauguration caused great damage throughout the Central Atlantic States to public service corporations, such as telephone, telegraph, electric light and power, and railway companies. Some telephone and telegraph lines of large capacity have to be entirely reconstructed. Baltimore alone suffered in this respect to the extent of about one million dollars; and both Baltimore and Washington were practically isolated from the rest of the world for several days, save for wireless communication. The Postal and Western Union Telegraph companies each estimate their losses at a million dollars, and railroads in the storm-stricken area, up to March 7, were running without the use of the telegraph.

—The Interstate Commerce Commission has had before it for a year and a half the suit instituted by the city of Spokane, Wash., against the Great Northern and the Union Pacific railroads, and has finally rendered its decision in the matter. Spokane complained of unjust discrimination in freight rates, the rates to points much farther west being considerably less. The commission decided that it was not unlawful for the companies to charge a higher rate to an interior destination than to a seaport destination at a greater distance; but held also that the rate charged to Spokane was unreasonably high. What applies to Spokane applies also to other interior cities. It is, therefore, believed that this decision will have a marked effect in reducing freight rates between Eastern cities and cities of the West that are not situated on the coast.

## The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

### The Church Clerk

THE office of church clerk is one vitally related to the prosperity of the church. This office should, with all others, be filled by a spiritually minded person. In brief, the duties of the clerk might be classified under three heads: (1) Keeping the church records; (2) reporting statistics to the conference secretary; (3) corresponding with absent members.

1. KEEPING THE RECORDS.—Every church should procure, upon its organization, a "Church Record Book." This is kept in stock at our publishing houses, and can be procured through any State tract society office. A place will be found in this book for recording the names of those making up the church-membership. On the page used for these names, and on the one opposite, are columns with printed headings for recording when the members were received into the church, and how,—whether by baptism or by letter,—also when removed, and how,—whether by death, transfer by letter, or dismissed because of apostasy from the truth. The clerk should be accurate in making a complete record of these details in connection with every name, so that at a glance at these pages the preceding items may be known of each member, by any one not familiar with the record of the church. This book is for the information of the other church officers, visiting ministers, or any one who is interested in the work of the church. Much confusion results if the information is not accurate and reliable.

On blank pages further over in the book, record of the quarterly meetings, as well as of yearly business meetings of the church, should be kept. A brief account of the meeting, the number of members present, and number reporting by letter at quarterly meeting, the election of officers (giving names), etc., can be recorded.

Filling out church letters, and sending to the clerks of churches where members wish to be transferred, also the prompt returning of letters to the clerks of churches from which members have been received into the church by vote, form part of the clerk's work of keeping the records, and should be attended to faithfully and promptly.

2. REPORTING STATISTICS TO THE CONFERENCE SECRETARY.—The furnishing of statistics which go to make up the denominational records devolves upon clerks, treasurers, etc. As soon as the yearly election of officers takes place, the clerk should promptly forward to the conference secretary the information asked for on the blank furnished him by the conference secretary for this purpose. This blank calls for the membership (as it stood at the close of the year just passed), also names and addresses of newly elected officers. If the records have been kept up during the year, it will be but the work of a few moments to fill in the items called for. The clerk should obtain from the church treasurer and Sabbath-school secretary the items of information called for on the blank pertaining to their departments of the

church work, and when all is filled in, he should forward the report immediately to the State office. Promptness of the clerk at this point is a virtue greatly to be commended.

3. CORRESPONDING WITH ABSENT MEMBERS.—Here is a service that the live, spiritual clerk can do that will bring much strength to the church. Often members live at a distance, and can meet with the church but seldom, if at all. Such should be made to feel that they are not forgotten. Good, friendly letters from the church clerk, breathing the love of Christ, will be a source of much encouragement to these members who are thus deprived of the association and help of their brethren and sisters. They have their struggles with the enemy, and often feel their isolation keenly. Let the church keep in touch with them. Where the list of isolated ones is quite large, the clerk can invite other members to assist him in writing to them. The answers received from these absent ones will often help greatly in making the quarterly meeting one of interest. These letters should be read by the clerk as the names of the absent members are reached when the roll is called on the Sabbath of the quarterly meeting. If the names are not called by the clerk (which is certainly a good old custom of the church) on the Sabbath of the quarterly meeting, then he should be given opportunity at this time to read the letters received from the absent ones, so that the church may understand their spiritual condition. As the church clerk will be to some expense if he faithfully corresponds with absent ones, it would be a very courteous act for the church to at least offer to cover the expense of postage.

In brief, this covers the duties devolving upon the church clerk. His work is important, and honor is due those who faithfully, as unto the Lord, perform the duties pertaining to this office.

T. E. BOWEN.

### Church Officers and Finance

EVERY set of church officers ought immediately to lay definite plans for bringing their church-members to see the importance of giving systematically for the advancement of this message in the world. You say, How would you bring it about? I believe that the mission offering ought to be mentioned before the offering is taken up. First, see that every individual has an envelope, then perhaps give a little talk on the needs of the mission fields, and the importance of giving regularly and systematically for the carrying on of this work, and then take up the offering. In a few weeks you can have the whole church working as one man. It is purely a matter of unceasing perseverance. Never forget to mention it; always have the envelopes distributed, always pass them to every individual. The money should always be placed in the envelope, the amount noted in its proper place, and the name of the giver signed. Then the church treasurer can keep proper records and give receipts. It is our duty to give this message to the world, and it is the duty of God's people to supply the necessary funds. It is your duty before God, as church officers, to gather in these funds faithfully.

But you say, I can not mention it; I

am ashamed to talk finance all the time. My dear friends, I believe that if you will talk it in the spirit of the Lord, it will be the best part of the meeting. Our people love to hear of the progress of this message in foreign lands, and it is our duty as church officers to tell them of its triumphs from week to week, and urge them to give more freely, that it may advance more rapidly. If you do not succeed in getting the required ten cents a week, talk more, work harder, pray more, and give more. A conference treasurer wrote me recently that he had been appointed to take charge of the ten-cent-a-week plan. He said: "I have always been giving twenty-five cents to the Sabbath-school collection each week; this means I must give fifty. I have, for the last few years, been giving forty cents a week for foreign missions; now I will have to give eighty." That means \$1.30 each week for foreign missions from him. I. H. EVANS.

## NOTICES AND APPOINTMENTS

### Canvassers' Institutes for 1909

COLUMBIA UNION CONFERENCE	
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 .....	March 22 to April 1
South Dakota .....	March 15-25
North Dakota .....	March 25 to April 5
LAKE UNION CONFERENCE	
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

### 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.

### 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 denomina-

tional 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.]

Chester P. Vincent, Box 801, Amarillo, Tex., *Signs, Liberty*, tracts.

A. V. Rhoads, Box 721, Minot, N. D., denominational papers and tracts.

Mrs. Bessie West, Ketchum, Mays Co., Okla., denominational papers and tracts.

Mrs. Lizzie Anderson, 15830 Loomis Ave., Harvey, Ill., denominational papers and tracts.

W. T. Dawson, 971 Joseph Place, Memphis, Tenn., *REVIEW, Liberty*, and *Life and Health*.

P. C. Shockey, Harlingen, Tex., denominational papers and tracts in English and Spanish.

Mrs. W. Malony, 2219 S. Elm St., Muncie, Ind., *Signs, Watchman, Liberty, Life and Health*, and tracts.

E. J. Harvey, Box 851, Winnipeg, Manitoba, denominational periodicals and tracts in English and foreign languages.

Mr. Sydney King, 211 Garza St., San Antonio, Tex., a continuous supply of *Signs*, *phs*, Tenn., *REVIEW, Liberty*, and *Life and Liberty*.

Mrs. Anna L. Gallion, Arapaho, Okla., desires to thank those who have mailed her literature, and requests that a continuous supply be sent.

Mrs. J. M. Williams, 630 Eleventh St., Bowling Green, Ky., a continuous supply of *Little Friend* and *Instructor* for use in a mission Sunday-school.

### 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.

### Address

The address of Elder H. F. Graf is 2325 East Eighty-seventh St., Cleveland, Ohio.

### For Free Distribution

THE management of the Paradise Valley Sanitarium has just issued an attractive booklet containing a number of colored views of scenery in Southern California. These will be sent free on request for Booklet No. 10. Address Paradise Valley Sanitarium, National City, Cal.

### 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.—On farm near Cleveland, where other Adventists are employed, farmer and working housekeeper in widower's family. Married couple preferred. Excellent place for right parties. State wages desired, and time you can report. Address W. S. Dunscomb, Twinsburg, Ohio.

**WANTED.**—Competent help to cook and do general housework in farm home. Address J. C. Kraushaar, R. F. D. 1, Alden, Minn.

**WANTED.**—Young man to work on farm in southwestern Nebraska. Will pay \$25 a month. Steady job to right person. Must be young and a Sabbath-keeper. Call on or address C. G. Coglizer, R. F. D. 1, McCook, Neb.

**FOR SALE.**—In Graysville, Tenn., two acres of orchard, with seven-room house, small barn, excellent well of soft water, good location near academy, church, business places. Terms easy. Address B. E. Nicola, R. F. D. 7, Battle Creek, Mich.

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

**A BARGAIN.**—On Pacific Coast; good climate; near station, Adventist church and school; eighty-five acres, with fences, house, wood-shed, barn, orchard, spring and creek, making good living for small family. \$600. Address J. E. Wilson, Chitwood, Ore.

**WANTED.**—Strong Seventh-day Adventist sister to learn all our sanitarium treatments by actual work under graduate nurses of ten years' experience. Wages for first year, \$90 and half received from outside nursing. Address Jared Sanitarium, Logansport, Ind.

**FOR SALE.**—Peanut Butter, 10 cents a pound. Write for special low prices on Coconut Oil, Olive Oil, Vegetable Cooking Oil, Cereal Coffee, and other health foods. All guaranteed absolutely pure. Low transportation rates. Address Vegetarian Meat Co., Washington, D. C.

**WANTED AT ONCE.**—Several bright, consecrated, Seventh-day Adventist young ladies, to take a nurse's training in the Tri-City Sanitarium Nurses' Training-school for Missionary Nurses. Telegraph or write at once for application blanks and requirements. Tri-City Sanitarium, Moline, Ill.

**FOR SALE.**—Fever Thermometers, the dollar kind, 50 cents each; half dozen, \$2.70; dozen, \$4.80, post-paid; guaranteed, one minute, magnifying lens, hard rubber or metal case with chain,—the kind we furnish our Nashville Sanitarium and nurses. Address Sanitarium Supply Co., Nashville, 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. Address Union College Poultry Yards, College View, Neb.

**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.

**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.

We are treating a general class of patients, but we are making a specialty of the care and treatment of the insane, and we are having most excellent success. We are also making a home for a limited number of elderly people and chronic invalids. We have an Adventist physician. Low rates. Address Otter Lake (Mich.) Medical and Surgical Sanitarium.

## Obituaries

**JAFFRAY.**—Died of general debility, Sister Loretta Jaffray, in the seventy-fifth year of her age. Nearly all her life had been spent in Belvidere, Ill., and she sleeps in its beautiful cemetery. She accepted the truth over thirty years ago, under the labors of Elders Andrews and Steward, and was a faithful member of the Seventh-day Adventist church in Belvidere. She was the mother of nine children, the most of whom are still living. Her children selected 2 Tim. 4:7, 8, for the sermon text.  
L. D. SANTEE.

**TURNBALL.**—Brother John Turnball died Feb. 4, 1909. He was born in Scotland in 1819, and came to Minnesota nearly forty years ago. Later he moved his family to the West, where he has since resided. He gave himself to the Lord in his youth, to serve and obey him. Twenty years ago he accepted present truth, and united with the Seventh-day Adventist church at Natchez, Wash. He was ready to lay down the cares of this life and rest in slumber until Jesus comes to receive the faithful unto himself.  
E. W. CATLIN.

**KUNS.**—Dr. Nathaniel Kuns was assassinated, Oct. 8, 1908. He was born Dec. 8, 1845, in Union County, Pennsylvania, and was married in the year 1868. Four children—one son and three daughters—were born to this union. Dr. Kuns was married again in 1901, to Sina Spears, and both he and his wife united with the Seventh-day Adventist Church in 1905, in the first series of tent-meetings held by Elder Wm. W. Simpson. Brother Kuns was loved and respected by all who knew him, for his earnest Christian life; and we expect to meet him when Jesus comes. The funeral service was conducted by the writer.  
C. E. FORD.

**GANIARD.**—Died at the home of his son, Wm. Ganiard, in Petersburg, Neb., Feb. 2, 1909, Jehiel Adoniram Ganiard, aged 84 years, 5 months, and 6 days. Father Ganiard accepted the truths taught by the Seventh-day Adventists about forty-one years ago in Waterloo, Wis., under the labors of Elder I. Sanborn. Our ministers and workers always found a welcome at his home, and he and his wife did all they could for them. His wife died in 1903, and he has been very lonely and feeble since, but through it all very patient. He always loved to talk and read about the truth, often repeating his favorite text, Rev. 3:10. No Adventist minister being near, the funeral services were conducted by the Congregationalist minister, from Rev. 14:13.  
LILLIE A. GANIARD.

**WHEELER.**—Died at the home of her parents, at Talent, Ore., Feb. 11, 1909, Sister Esther Wheeler, aged 20 years, 6 months, and 27 days. Esther was born in Coos County, Oregon, where she spent her early childhood. When nine years old, she moved with her parents to Salem, Ore. It was at a camp-meeting held at this place in May, 1898, that she gave herself to God, was baptized, and united with the Seventh-day Adventist Church. In 1903 she accompanied her parents to Vancouver, Wash., where she remained until a few months before her death. She was a faithful, earnest Christian, taking an active part in the Sabbath-school and in the young people's work. She always had a cheerful word for those in sorrow, and was an affectionate daughter and sister, loved by all who knew her. The funeral services were conducted by Elder W. L. Black, of the Western Oregon Conference.  
W. O. WHEELER.

**LAUGHLIN.**—Helen C. Laughlin, wife of Hugh L. Laughlin, died Jan. 31, 1909, at their home in Bainbridge, Ohio, aged fifty-nine years. Sister Laughlin was born in Ashtabula County, Ohio, and was a sister of Elder C. C. Webster. She accepted present truth twenty-eight years ago by reading, and has loved it ever since. She has rejoiced to see her husband and her three grown children in harmony with her. She has always had a missionary spirit, and distributed our literature wherever she lived. The family and relatives sorrow not as others which have no hope. Words of comfort were spoken from Ps. 50:5, by the writer.  
C. P. HASKELL.

**RICE.**—Mrs. Eliza Christopher Rice was born at Brookfield, Nova Scotia, in 1838. She was reared among the Baptists, and in 1877 saw the light of the third angel's message. She was a godly woman, a faithful mother, and a devoted member of the church. She died quite suddenly, Feb. 9, 1909, as the result of a fall, at New Bedford, Mass., living only forty-five minutes after she fell. She leaves a husband and five children to mourn their loss, but they mourn not as others who have no hope. Funeral services were conducted by the writer at Acushnet and Danvers, Mass., and we laid her to rest till the resurrection morning.  
F. C. GILBERT.

**REINKE.**—Died at Tacubaya, D. F., Mexico, Feb. 4, 1909, of typhoid fever, Brother Arthur A. Reinke, aged twenty-five years. Brother Reinke was born in Pennsylvania, where his parents still reside. After reaching mature life, he accepted present truth, and went to Healdsburg College to receive preparation for service in the cause of the Master. Having had a good experience as an evangelistic canvasser in California, he was invited to come to Mexico to engage in the same work. In company with three other young men he reached Mexico City last July, and began work. He had, we believe, fully consecrated his life to the winning of souls. We laid him to rest in Dolores Cemetery, awaiting the voice of the Life-giver. The funeral services were conducted in English and Spanish by Elder G. W. Caviness and the writer.  
G. W. REASER.

**CRANE.**—Died in Alameda, Cal., Feb. 12, 1909, Henrietta M. Crane, aged 48 years, 10 months, and 15 days. She was the mother of seven children,—five boys and two girls,—all of whom survive her, and were present at the funeral services. Her religious experience dates back to about thirteen years ago, when she was baptized in Oakland, by Elder W. N. Glenn, and joined the Seventh-day Adventist church in Alameda, Cal. Living a consistent Christian life, she was a great blessing to the church, and served as deaconess for several years. She was always full of courage and hope, and had a cheering word for everybody. The church has lost a most excellent member, the children a kind, affectionate mother. The funeral services, which were held in the Alameda church, were conducted by the writer, assisted by Prof. G. W. Rine.  
ANDREW BORSSEN.

**FOSTER.**—Mrs. Kate Foster, née Kitcher, was born in Hampshire, England, May 29, 1869. She gave herself to the Lord in her childhood, and became a member of the Episcopal Church. She was united in marriage to William Foster, April 9, 1903, and moved with her husband to California, where she resided till her decease. She, with her husband, embraced the Adventist faith about one and a half years ago, and later was baptized and united with the Seventh-day Adventist Church. Her sickness was brief, and Nov. 26, 1908, she quietly fell asleep, not having been conscious of much suffering. She leaves a husband and infant daughter, also a father and mother, two brothers, one sister in England, and many other relatives and friends to mourn her decease. Her Christian experience was especially bright, and she rejoiced in the light of present truth. Words of comfort were spoken by the writer.  
C. M. GARDNER.



WASHINGTON, D. C., MARCH 11, 1909

W. W. PRESCOTT Editor
C. M. SNOW
W. A. SPICER Associate Editors
F. M. WILCOX

CONTENTS

Editorial

The Emmanuel Movement - Kept in Evil Times - Cast Not Away Your Confidence - The Perversion of Baptism - The Truth About Russia - A Protest Against Darwinism - The United Societies' Threat - The Propaganda in France

General Articles

Thy Kingdom Come (poetry)
Notes of Travel, Mrs. E. G. White
Consequences of the Rejection of Light, George I. Butler
Baptismal Robes, Mrs. S. N. Haskell
Law a Laughing-Stock, F. D. Starr
Critics and Criticism, W. M. Healey
Faithful Service, H. A. Robinson

The World-Wide Field

In German East Africa, L. R. Conradi
Cuba, Mrs. Ida Fischer-Carnahan
China, W. C. Hankins
In Good Ground

The Field Work

Church Dedication at Asheville, N. C. - Alabama - Report of the California Conference - The South African Union Conference - Western Pennsylvania - Rarotonga - Grand Cayman - The British Columbia Conference - Argentina - Observations from St. Helena, Cal., to Nashville, Tenn. - South Caribbean Conference - Norway - Florida - Mexico

Medical Missionary Department

A New Sanitarium in Japan - Southern California Medical Convention

Christian Liberty

A Proposed Religious Amendment to the Constitution of the United States - From North Carolina - Petitions Presented During the Sixtieth Congress - Important to the New York Conferences

The Church

The Church Clerk - Church Officers and Finance

Miscellaneous

Miscellaneous items

As was intimated in our last issue, the Sixtieth Congress closed March 4 without passing any Sunday legislation. The Johnston Sunday bill, which was acted upon by the Senate, was not reported to the House by the Committee on the District of Columbia, and other bills introduced either in the House or the Senate were treated in a similar manner. Thus, through the good providence of God, the national legislature has not committed itself to a course of religious legislation, and still further opportunity is granted for the dissemination of right principles before men in responsible positions take an action fraught with such tremendous results to the American nation. We shall be guilty of the most serious neglect of duty if we do not use to the very best advantage the favorable opportunity thus granted.

SEVERAL who were associated with us in the work before the removal from Battle Creek have visited Washington during the past week. Among them are Brother Oscar Bauchel and wife, and Brother A. L. Bayley. Brother Bayley is now secretary and treasurer of the Eastern Pennsylvania Conference.

ANOTHER periodical has been established as a herald of the advent message. The purpose of this new paper, issued at St. John's, Newfoundland, and edited by Elder C. H. Keslake, is clearly stated in its name, The Advent Messenger. The first edition consists of five thousand copies. We hope it will be an efficient agency in spreading the truth in its field.

THE Mission Board reports a very encouraging increase in mission offerings in some of the States in the home land. One large conference not only reached the mark of ten cents a week for each member during 1908, but after adding over two hundred Sabbath-keepers, not members, an average of thirteen cents per capita was donated to missions. Another small conference in the South writes that more offerings to missions were received during January and February of this present year than during the whole of 1907. This is a most encouraging showing.

AN earnest advocate of temperance, and a compendium of most useful information upon the temperance question, is the Temperance number of the Youth's Instructor. This issue is illustrated from a practical and educative, as well as from a decorative, standpoint. It deals with intemperance, and its results along the three recognized lines of treatment - liquor drinking, tobacco using, and intemperate diet. The reader will find on every page important matter, either of a live statistical nature or a strong setting forth of the evils of the liquor traffic in its effect upon the lives of its immediate victims and upon those who suffer indirectly through the ruin of those upon whom they depend. No one can read this number of the Instructor and not be a stronger advocate of temperance, and better equipped to work for others who have suffered or may suffer through the curse of liquor. It is an excellent number to use in missionary work, and hundreds of thousands ought to be sold. The price of this number is ten cents where only single copies are ordered; 5 copies, at 5 cents each; 25 copies, at 4 cents each; 100 copies, at 3 3/4 cents each; 500 copies, at 3 1/2 cents each; and 1,000 copies, 3 cents each. Address The Youth's Instructor, Takoma Park, Washington, D. C.

THAT the effort of a sick man, in casting his legislative vote, killed the hopes of the race-track gamblers of New York State last June, was flashed by telegraph throughout the country the day the victory was won. Whether his effort would cost him his life was not known at the time. He recovered; but he has never before told his own story of that day, and of the stirring events that led up to it. The story is now published, for the first time, exclusively in The Sunday School Times of February 20, for which journal the heroic legislator, the Hon. Otto G. Foelker, has written it.

IN harmony with the arrangements already announced, Elder Morris Lukens has finished his work in the Review and Herald Office, and is now attending one of two canvassers' institutes in the field on his way to his work as president of the Indiana Conference. He is now at Clearfield, Pa., and will probably attend a portion of the institute at Mount Vernon, Ohio. After reaching Indiana, Brother Lukens will doubtless join the workers for a few days in the institute at Berrien Springs, Mich. We hope Brother Lukens will enjoy a large measure of blessing in taking up his new duties in the Indiana Conference.

AFTER being absent from Washington something over six months, during which time he has visited our mission work in Japan, Korea, and China, Elder I. H. Evans returned to his duties in the General Conference Office last week. He brings a very interesting report of his experiences during this extended trip, and his report abundantly justifies the wisdom of the action taken inviting him to spend this time in the far East. Last Sabbath morning, Brother Evans spoke to the Takoma Park church, giving such an account as the time would permit of his experiences in Japan, the present development of, and the outlook for, the work in that field.

THERE has been a very urgent call for competent teachers to take charge of the English school recently opened in Guatemala City, Guatemala, and to meet this demand the Mission Board invited Brother W. E. Hancock and wife to go to Guatemala at once. Brother Hancock has been in attendance at the Foreign Mission Seminary for the past two years, while Sister Hancock has been associated in the work of the Sabbath-school Department. These workers left Washington last week to take up their new duties at once. This experience illustrates again the value of the Foreign Mission Seminary as a recruiting station from which workers can be selected to fill important positions.