



Vol. 87

Takoma Park Station, Washington, D. C., February 3, 1910

No. 5

### *Winter Woods*

Gray, naked boughs that dumbly reach  
Wan, bloodless hands up to a sky  
All dark and stern and pitiless  
Wherein no signs of promise lie.

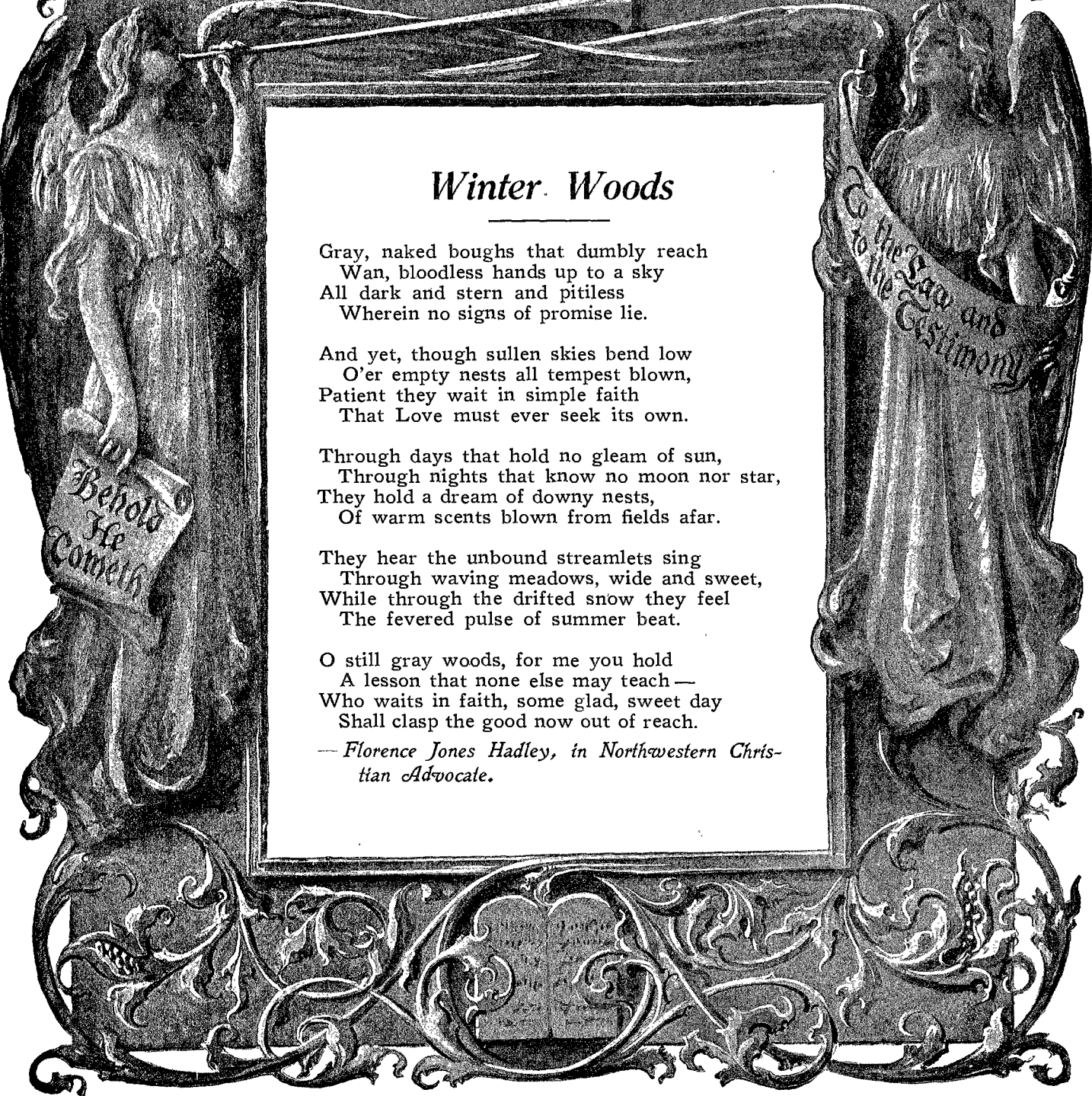
And yet, though sullen skies bend low  
O'er empty nests all tempest blown,  
Patient they wait in simple faith  
That Love must ever seek its own.

Through days that hold no gleam of sun,  
Through nights that know no moon nor star,  
They hold a dream of downy nests,  
Of warm scents blown from fields afar.

They hear the unbound streamlets sing  
Through waving meadows, wide and sweet,  
While through the drifted snow they feel  
The fevered pulse of summer beat.

O still gray woods, for me you hold  
A lesson that none else may teach —  
Who waits in faith, some glad, sweet day  
Shall clasp the good now out of reach.

— Florence Jones Hadley, in *Northwestern Christian Advocate*.



## THE WORK — AND — THE WORKERS

SHOW it to others, as this brother did: "After having ordered your magazine as per your special offer, I showed the September number sent as a sample copy, to two fellow workers in my office, and they both have asked me to order one each for them as subscribers for one year. Enclosed find \$2 to cover the subscriptions."

WRITES W. H. Covell: "I have read the last number of the *Protestant Magazine* quite carefully, and have received some excellent help from it in relation to other work I have in hand. I have an inward conviction that the *Protestant Magazine* will give new life to the message we all represent, and we earnestly wish you Heaven's choicest blessings, and a circulation of a million copies at no distant day."

MANY people in all parts of the country are beginning to realize the practical value of *Life and Health*. The following quotation illustrates the way many are expressing themselves in regard to this health journal: "I have been reading your magazine for several months, and appreciate it very much, and think it worthy of high praise. Your directions are very helpful; and, altogether, I would miss a great deal of sunshine without it."

AN isolated member, Mrs. I. T. Reynolds, who has recently learned of some of the many benefits of circulating *Life and Health*, writes as follows: "I wish all isolated members would order a few copies of *Life and Health* each month. They could use them in their immediate neighborhoods, and would find joy in the service associated with their circulation, and would also assist in spreading the good tidings to those about them. I can leave my home for only a little while, and then must hurry back to my 'shut-in.' But I find that *Life and Health* is a great introduction, which admits me into the most exclusive homes of this old Southern city, and very often I sell other and larger publications in the same families afterward. It is a good work, and I trust all who can do so will soon have a part in it."

"ENCLOSED you will please find money-order for \$6, in payment for 150 magazines. I sold them all in eight hours. I wish I might devote more time to selling this valuable paper, but I have the whole care of three small grandchildren, which takes nearly all my time." Besides doing the very best kind of missionary work, and receiving herself a rich blessing, this sister cleared \$1.12½ an hour while selling the 150 copies of *Life and Health*. Eight hours is the standard for a day's work in ordinary vocations. The usual wages for the eight-hours' service range from \$1.50 to \$2.50. Note the fact that this sister, who is old enough to be a grandmother, and has the complete charge of three small grandchildren, cleared \$9 a day in her work with *Life and Health*. Let all mothers and grandmothers consider this effective and remunerative missionary work.

ONE of our regular *Life and Health* workers, in ordering more copies of the journal, favors us with the following statement: "Yesterday afternoon, between one and two o'clock, I went out and sold 35 copies of *Life and Health* alone." This worker cleared \$2.45 in one hour's time.

ALL our people who have children should profit by the following testimonial: "I am 66 years old, and have been married 50 years. We celebrated our golden wedding the second of August. I have taken the REVIEW since 1882, and the *Signs of the Times* since 1881. I have seven children grown. One is a minister, one a doctor, two are trained nurses, one a canvassing agent, two are farmers, and all but one are in the truth, for which I thank the Lord; and I believe the papers have had a great deal to do with keeping the children in the truth. I can not afford to do without the REVIEW."

At least 10,000 of our people ought to follow the example of Elder Watson Zeigler, who writes as follows: "A few days ago I saw a copy of the *Protestant Magazine* for the first time. It surely fills a long-felt want so far as Romanism is concerned. To my mind it ought to be helpful to us as a people in pointing others to God and his Word, rather than ecclesiastical effort. I realize that we are all doing all together too little to enlighten the people concerning this all-important theme. I herewith send you \$1.50 for 10 copies of this magazine, which please send to my address. I believe I can place that many copies where they will do good."

SAYS A. E. Everett: "*Christian Education* fills a long-felt want in the homes of our people, as well as in our schools. The true methods of Christian education are plainly set forth in such a manner as to be of the greatest value to our faithful mothers who feel burdened that their children shall receive a Christian education, yet do not know how to give the necessary instruction. The teachers in our schools can not afford to be without this educational journal. In make-up, the appearance of *Christian Education* will compare favorably with any educational journal printed. The type is large and clear, and altogether the journal makes a pleasing impression. We recommend it to our teachers and people in general."

WE are constantly impressed with the results obtained by the aged in work with *Life and Health*. Those having good success are in every instance constant readers of the REVIEW. They seem to gather their inspiration from our leading church paper. Note the following: "Enclosed find post-office order for \$9, for which please send *Life and Health* to the following 15 addresses. I also wish to renew my subscription for the REVIEW. I am a widow nearly 70 years of age, with little to do with; but I feel that I can not afford to do without the dear old REVIEW, which I have been taking over 40 years." When a sister 70 years of age can turn in an order for 15 subscriptions, with the cash, it is about time for those in the prime of life to be considering their personal responsibility in connection with the circulation of our message-filled literature.

MANY of our workers are finding people outside of the denomination who are much interested in the "good old REVIEW." We have just received a subscription sent in by one for a professor in a prominent business college. This worker was soliciting for donations for missions, and the professor became interested in the paper itself, as well as in the missions, and gave the worker one dollar to apply on his subscription.

ONE of our *Life and Health* workers who has taught his family the science of soliciting for our magazines, writes as follows: "My children alone have made as high as \$10 in one day, and never fall below \$5 or \$6 a day. They work only about half the time when the weather is so warm. Their mother has made as high as \$18 in a day and a half. My little boy is 13 years old, and my little girl is 11."

NEVER too old to sell *Life and Health*. When an aged person, bright and spry, presents *Life and Health*, it gives one the impression that doubtless the agent has something that has helped him to live so long and so well, and one buys whatever he offers, through confidence in the worker. The following is the testimonial from one of our aged successful workers: "Please find \$1.50 as the renewal price of my paper. I have sold *Life and Health* for the past two years. I am 81 years old, and well. I put in all the time I can canvassing for our periodicals."

THE following letter has just been received: "I picked up a copy of your magazine in the road, read it, liked it very much, and herewith enclose 25 cents, for which please send me the *Protestant Magazine* for one year, and oblige." This is still another proof that the *Protestant Magazine* recommends itself. In the first place, its name is sufficient to arrest the attention of either Protestant or Catholic, and its contents being the plain third angel's message, and that message being sent of God for this special time, all the powers and hindrances of earth can not keep it from sincere, truth-loving people. Let not our people, through the cares of life or the lack of a keen conception, fail to discharge their obligations in so plain a duty as generously circulating the *Protestant Magazine*.

IN the Saviour's command to cast your bread upon the waters that it may be gathered after many days, is given the promise of fulfillment. Oftentimes our circulators of literature become discouraged because they do not see immediate results of their labor. For the benefit of such, we quote the following, which comes as the result of the sale of the *Youth's Instructor*: "Please find enclosed \$1. I wish a half-year's subscription for your *Youth's Instructor*, beginning with the December number, and I desire you to send our Sunday-school superintendent as many copies of the Temperance number as you can for the other 50 cents. That is the only copy of the paper I have seen, and I think it will do much good in our neighborhood. I have read it with great interest, every word of it, and with decided approval; hence, my subscription."

# 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

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## Editorial

**Modern Spiritualism.**—Following the coming of the judgment hour in heaven, in 1844, the advent movement was fully developed, and began to carry to the world the last threefold message of Revelation 14. But of the last-day opposition to the truth, Paul had said: "Now as Jannes and Jambres [the Egyptian magicians] withstood Moses, so do these also resist the truth." And as though definitely timed to meet the development of the final phase of the work of God, Satan very soon after 1844 began the manifestations of modern Spiritualism, his final deception.

**Under the Search-Light.**—Our early pioneers at once noted the development. They had the "sure word of prophecy,"—that "light that shineth in a dark place,"—and the testimony of the spirit of prophecy, to guide them. And when all the world scoffed at those first spiritualistic manifestations, beginning in 1848, the clear witness was borne that there was a deep and sinister meaning to these things. In the first article Mrs. E. G. White ever contributed to our papers (in the *Present Truth*, August, 1849) was this testimony:—

I saw that the mysterious knocking in New York and other places was the power of Satan; and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost.

And in the ADVENT REVIEW *Extra*, September, 1850, a writer—evidently Hiram Edson—called attention to the prophecy of the rise of a miracle-working agency in connection with the development of the two-horned beast of Revelation, and referring to the Rochester rappings, said:—

Through these agencies Satan will work "with all power and signs and lying wonders." . . . Here we see that Isa. 8:19 is being fulfilled [seeking unto wizards, and to the dead for knowledge], just at this point of time when the law of God is being sealed "among my disciples" under the third angel's message.

**Fulfilling to the End.**—In those days little was in evidence. But true to the witness borne by the spirit of prophecy and the early pioneers, that delusion has increased more and more, until the newspapers and journals of the world are filled with its teachings, and society and the popular churches are leavened with it. And it has knocked for entrance at the door of our own church, professing to bring us a wider, clearer view of the message, and carried off some souls into mysticism and darkness as it was turned back by the sure defense of the "sure word."  
W. A. S.

### "Our Friend . . . Sleepeth"

THERE is hardly a family without its absent member. There are few homes in which the roll can be called and all answer "Here." In our family circles there are voices and faces which live only in the memory. We still have a vivid recollection of the closed eyes, the folded hands, the hush in the household, the solemn service, and the last journey to the quiet resting-place. "Earth to earth, dust to dust," said the minister, as the handful of earth was thrown into the open grave, and then in subdued tones the notes of the hymn were heard:—

"Asleep in Jesus! blessed sleep  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."

"Asleep." Yes, that is the word. And then we recall the words of the Master, "Our friend Lazarus sleepeth." And again, "Weep not; she is not dead, but sleepeth." And linked with these statements come the helpful words, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Ah, there is hope

for us; not simply a longing desire, but a well-grounded hope. We shall meet them again. It will be only a little while. And so, looking up into the sunlight of our Father's face, we see in our very tears a miniature representation of the rainbow round about the throne, "the appearance of the likeness of the glory of the Lord," and we are comforted.

When we face death, we learn the quality of our Christianity. Faith in the work of Jesus for us robs death of its dread. Our Saviour has delivered us who, otherwise, through fear of death would all our lifetime have been subject to bondage. He has conquered him that had the power of death. He has "abolished death, and brought life and immortality to light through the gospel." He has the keys of death and of hades. He who believes this has the victory over death. He can not be holden of it. He falls asleep himself, or he lays away loved ones, with the full confidence that "the dead shall hear the voice of the Son of God; and they that hear shall live." And this hope lights up the valley of the shadow of death.

By his work in our behalf Jesus has changed death into a sleep. Both the living and the sleeping are in his care. The homes of the living and the resting-places of the sleeping are known to him. And so "whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of both the dead and the living." In his death and resurrection is our hope, whether we wake, or whether we sleep; for the power that can keep us from sin while we live can bring us forth from the land of the enemy. "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To the heart of every mourner we would speak words of comfort. Our Father knows all about our sorrow. Jesus has wept with us. "His grief at the death of Lazarus was not alone because of the scene before him. The weight of the grief of ages was upon his soul, and, looking down the years that were to come, he saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy on

his soul, and the fountain of his tears was broken up, as he longed to relieve all their distress." Bereaved mother, Jesus wept with you. Sorrowing husband, Jesus wept with you. Lonely widow, Jesus wept with you. Ah, the divine Sufferer suffers with us in all our suffering. This is divine sympathy.

How cheering is the thought of the great reunion which is now so near at hand!

"When the weary ones we love  
To the silent land remove,  
Though the earth seems poor and  
waste,  
All our life-joy overcast,—  
Hush! be every murmur dumb;  
It is only 'Till he come."

This is the Christian's hope. And the time is so short that we may wait with courage. To-day we are parted, but we shall meet again when Jesus comes. Take heart, O troubled one! "Soon will the Master come." W. W. P.

### The Form Without the Power

THE Scriptures indicate that the last days would be marked with great spiritual declension. Moral degeneracy would be seen, not alone in the great world where it might naturally be expected, but even the professed church of God itself would have so failed in its divine mission and lost its holy character, as to have a name to live, and yet be dead. In the third chapter of 2 Timothy the apostle Paul enumerates a long list of sins which would characterize the last generation of men. He states in verse five that these would be found among those "having a form of godliness, but denying the power thereof."

In the seventeenth chapter of Revelation there is brought to view the great system of apostate Christianity in the last days, under the symbol of Babylon. Separating from her rightful lord, Christ Jesus, rejecting his counsels and admonitions, but still retaining his name, the church would join affinity with worldly powers, and seek to the arm of flesh for her support and influence. That these conditions are fast meeting fulfillment, is most apparent.

Denominations once humble in spirit and yielding to the simplicity of the Christian life, have become rich and popular, and careless and indifferent. They are lovers of pleasure more than lovers of God, and are reaching out to secure through popular and worldly methods the power with man which they have lost through departure from God. Truly Babylon has fallen and is fast becoming the hold of every evil doctrine and unholy delusion.

And Babylon will never be reformed. The great church institutions to-day will never again as churches regain their former gospel power. A new movement is at this time due, a message that shall

call from Babylon those who, while still within her folds, recognize her condition and are longing and praying for light and power. God will not lead Babylon out of her present condition, but God will lead many honest men and women out of Babylon, and reveal to them his saving gospel for this day and generation.

The following sad lament by Francis Wayland, in the *Western Recorder* (Baptist) of Nov. 4, 1909, expresses the longing cry from many burdened hearts throughout the world to-day:—

On us devolved the momentous duty of exemplifying this doctrine in all its moral beauty, to the whole Christian world. Had we been true to our Master and to our own principles, what blessings might we not have conferred upon the church of Christ! The wave of worldliness that has been rising so fearfully, would have beat harmlessly at our feet, and our example might have strengthened our brethren of other denominations to check its destructive progress. Is it yet too late? May we not yet arise from the dust, and put on our beautiful garments? Is it too much to hope that God will yet honor us as the harbingers of an era of more elevated piety in the history of the church? Good men of all denominations are becoming greatly alarmed at the present tendencies. The vast discrepancy between Christianity as it now appears, and the Christianity taught and exemplified by Christ and his apostles, is mournfully apparent. Poets, satirists, and journalists scoff at it, and jeer at it, and hold it up to stinging and universal ridicule. Merchants declare that they consider an account against a professor of religion worth no more than that against any other man. Ought not every denomination of Christians, then, to awake out of sleep, and does it not become us to be the first to set them the example?

This statement presents a pathetic but striking picture of conditions which we see, not alone in any one denomination, but in Christendom as a whole. It furnishes no occasion for rejoicing, but rather for sorrow. We should sense continually more and more deeply, the work committed to us, and the position to which we are called. This movement, embracing the doctrine of Christ's soon coming, together with allied truths, is to go, not alone to the heathen world, but to the world of Christian profession as well. The Lord through the prophet Joel gives to his people this commission: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." The sound of the trumpet must first be heard in Zion, in the holy mountain, and from there it goes out to all the world.

The position of those engaged in this movement is a unique one. As Israel of old stood alone among the nations, so this church and this people must stand alone in the midst of all the

churches, and all the last-day denominations, because to it God has committed a message for all the others. This is not because, as men and women, those engaged in this movement are better than those to whom they carry the message. God's people to-day, those who make up the number that shall stand on Mount Zion at the coming of the Son of man, are largely within the communion of the various churches of the world. God counts them as his people, and because they love the truth and are longing for the light, and grow sick at heart at the travesty of religion which they see around them, the Lord sends to them the message, "Come out of her, my people." We are no better than they. As individuals, their Christian experience may be even in advance of ours, and to us the grace of God has been given, as it were by accident, perhaps in his providence, a little in advance of its revelation to them, and so we are to reach out to them the hand of a brother, calling their attention in love to the blessed light which God has permitted to shine upon our pathway.

In every church communion, Protestant and Catholic alike, are humble followers of the Lord Jesus to-day, who are living up to all the light they possess, and following on to know the Lord. May our relationship to them and our efforts for them be actuated by such a spirit of humility and Christian courtesy as shall reveal to them a knowledge of the Lord's soon coming, and lead them to rejoice in the great system of truth which has brought into being this people and this movement.

F. M. W.

### "The Crusade Invisible"

SOME time ago there was published in the REVIEW AND HERALD a series of articles dealing with the conditions in American colleges and universities as brought out by Mr. Harold Bolce in the *Cosmopolitan Magazine*. Those conditions were a remarkable revelation to the majority of the people of this country. It would seem from them that the great educational system of America was being used to an end not designed by the founders of our educational system, and that that end or object was the elimination of the idea of God from the minds of the educated young people of the country as that idea had hitherto been understood by the generality of Christendom.

It was shown by Mr. Bolce that an attack was being made upon the foundations of Christian belief and gospel work. The universality of these conditions in the higher institutions of learning in the land indicates a concerted movement in that direction, whether such a movement was planned by human beings or



not. Mr. Bolce called it "Blasting at the Rock of Ages."

There was generally very little said in reply by educators, so far as the public prints show, but unimpeded, the process continued, of training the educated young men of the country to disbelief in vital religion, to skepticism toward everything authoritative in the realm of morals, and to a disbelief in the God of the Bible and the Book which he has committed to mankind.

The seriousness of this situation began to dawn upon the really Christian portion of the country when they realized that these educated young men go out into every corner of the nation spreading abroad the ideas imbibed in these institutions of higher learning, bringing them into school work wherever these college graduates are put in charge of common schools, high schools, and academies. They realized that for the entire educational system of the nation to be turned against the Bible and the gospel is a matter of the most vital importance.

In the February issue of the *Cosmopolitan* Mr. Bolce begins another series of articles entitled "The Crusade Invisible," in which he takes up the instruction now being given in the various women's colleges throughout the country. These colleges are giving the same courses of instruction as those given in the colleges considered in Mr. Bolce's previous series of articles. More than seventy thousand women students annually go through these women's colleges, and the effect of such instruction upon them is a matter of the deepest concern. Says the editor of the *Cosmopolitan*: "It will shock the conservative to learn that these educated young women are repudiating ancient and even sacred authority," and he declares that this "means the overthrow of both sacred and secular tradition, and the reconstruction of society." A perusal of the article will convince any one that in our higher institutions of learning at the present day, infidelity is in the saddle, and is riding roughshod over the most sacred beliefs, the most substantial hopes, and the most satisfying faith of the Christian age. This education, says Mr. Bolce, is "a gospel that sweeps aside nearly everything cherished by the Christian centuries," and is "the most remarkable intellectual and spiritual movement in either ancient or modern times."

As a result of this instruction it is declared that "if the girl comes to college with belief in any special religion, she is soon reduced to the doubting stage. One of the main causes of this, I think, is the tendency to belittle all authority, whether divine or human." One of the young women being educated in such a college declares that they are given "a

psychology without soul; a science which excludes the necessity of a creator; and an ethics which is based on the unstable will and inclination of the multitude."

A comparison of this with the instruction given in the men's colleges shows a direct connection between the two, and that the purpose is the same in both, — to unsettle the faith of the student in any authority outside the human. For instance, Boston University, which is largely attended by women, "enjoins its students to cast off the authority of the past." "Unmistakably," says Mr. Bolce, "the colleges that teach women, as the colleges that teach men, are arrayed as an academic army against the orthodox church and orthodox interpretations of Holy Writ. There is no hesitancy on the part of these educators in declaring against the Bible. The most advanced positions taken by the Higher Critics in their destructive criticism of the Word are taken by these college professors." Says one educator: "It is absurd for humanity to stake its hope of salvation" on much of what the Christian world has accepted as inspired writings. These students are taught to reject any plan of salvation that can not be accepted by the reason; and then efforts are made to make the plan of salvation as outlined in the Word of God, unacceptable to the reason of these students.

At the Michigan University it is taught that we have "no real knowledge of Moses, who was not a man, but an idealized epitome, thrown back by the later age upon a supposititious past." Inasmuch as this university teaches that Moses was a myth, it follows that all reference to him must be correspondingly groundless. This, of course, casts discredit upon Christ and his teaching, because of his frequent reference to Moses; so in discrediting Moses, they discredit Christ as well. But this is not left to mere inference, for at both the Chicago and the California University it is taught that "to the scientific mind there is no 'historic certainty that Jesus ever lived.'"

The University of Michigan repudiates the account of the exodus of the children of Israel from Egypt, and declares that the idea of a revelation of God to man "has no foundation in fact, and the accounts of creation are written down as myths." Passing from the Old Testament to the New, the university professors seek to break down, if possible, "the validity of the Gospels, and the later books of the new dispensation." With no other warrant than their own ignorance of the true meaning of the gospel and the mission of Christ, they declare that "the four Gospels were probably substituted for one Gospel under suspicious circumstances," and

that "the Gospels have been worked over."

Through the manner in which this crusade has been planned, it is made practically impossible for a person to pass through any of the higher institutions of learning in the land without passing through this crucible of doubt and militant infidelity. The effect of these conditions upon the proclamation of the third angel's message will be considered in another article. C. M. S.

### The Peace-and-Safety Cry

NOTWITHSTANDING the gigantic preparations for war being made by every nation under heaven, there still are those who hug the delusive hope of world-wide peace. In its New-year's issue, the Denver (Colo.) *Post* presents an expression of opinion from some of the world's diplomats at Washington, D. C., regarding the present situation. These, with one voice, proclaim peace for the future, expatiate upon its blessings, and decry the horrors of war. The Italian ambassador, Baron des Planches, voices the sentiments of the others in the following words:—

Prosperity and happiness — like peace, whether individual or national — are achieved by a determination on the part of ourselves to have them. Once upon a time men and women were taught war and strife, even in their cradle days; later this doctrine was followed by one half of the world, thus worrying the peaceful remainder. Now, instead, peace is in our hearts, and we are determined to have it. For this reason we shall have it, and with it, all that goes with it. As an American general said, to paraphrase him, "War is not heaven." Let talk of war alone. There will be no war within our time, and during that period we shall be able to adjust circumstances to prevent a possible conflict. Jingoism will always be rampant, no matter how well situated humanity may be.

Of course, these are mere platitudes. Every statesman and diplomat quoted by the *Post* knows in his own soul that the world's peace in the future is far from assured. Every man knows that his own nation is vying with every other nation in increasing her armaments both on land and on sea, and preparing with feverish excitement for the great struggle for political control which lies in the near future.

This peace-and-safety cry which is echoed from pulpit and platform, together with the conditions witnessed among the nations of earth, are both striking fulfillments of prophecies. The prophet Joel tells us that in the last days the nations would prepare for war, that the implements of peace would be turned into implements of bloodshed, and that the nations would assemble together for the last great and terrible conflict of Armageddon. This we see literally ful-

filling before our eyes. The armed camps of Europe, the feverish haste with which the nations are preparing great fighting-machines for use on land and sea, the intense interest manifested in the invention of war balloons, the millions of dollars of appropriations for general war purposes,—all these things show that Joel's prophecy is meeting a striking fulfilment in our own day.

But right at this time, as brought to view in the second chapter of Isaiah and the fifth chapter of 1 Thessalonians, there would be those who would predict a time of peace and safety. Flattering themselves in their own security, they see no danger for alarm. Drunken with their own dreams of peace, they pass over the sights before their own eyes, discount the ominous signs to be seen on every side, and seek to lull to sleep every awakened conscience with the vain promise of coming peace. But the Lord declares that when this cry of peace and safety shall have reached its climax, then sudden destruction shall come upon the world. May we heed the warning of God, and not be deceived by the siren song of security with which Satan is endeavoring to lull the world into the sleep of indifference and insensibility.

F. M. W.

### Reforming Worldly Amusements

WE notice that much is being said to-day about reforming some of the worldly amusements of the times. It is argued that the theaters should be brought up to a higher plane, and that the popular dance should be so revolutionized as to furnish a valuable contribution to the social life of the human family.

Of course, there may be grades of theaters and dances and other popular amusements, but according to the standard of the Christian, none of these amusements could be classified as good and bad. To the Christian all amusements of this character are bad and only demoralizing in their influence. They can not be reformed and rejuvenated and Christianized, any more than sin can be Christianized. They may be brought into the church parlors, their patrons and patronesses may consist of church people, but the fact still remains that their influence is away from God.

While to-day we see some professed Christians recommending attendance upon theatrical plays, at the same time we see men and women who have gone the deepest into these maelstroms of gaiety and dissipation, on their acceptance of Christianity, forsake these associations as positive hindrances to the Christian life. No child of God can afford to spend time and money in the pursuit of such pleasures. God calls him to higher service.

F. M. W.

## Note and Comment

### No Mission Without Christ

SPEAKING of the effects of so-called Higher Criticism upon the theological training of young men, and the fact that some who have imbibed these ideas have found their way into the foreign mission field, Henry H. Jessup, D. D., for fifty-three years a missionary in Syria under the Presbyterian Board, makes these excellent remarks in the *Bible Student and Teacher* for January, 1910:—

If a man does not believe in the divinity of Jesus Christ, what vocation has he among Moslems and Jews? If he does not believe in the atoning work of the Lord Jesus Christ, as portrayed in the fifty-third chapter of Isaiah and the repeated utterances of our Lord and his apostles, what message has he to carry to the unevangelized world? Why should he put the church at home to the expense of sending him to tell the Hindu, the Chinese, and the African that he really does not know what he believes? Our message is the evangel, the gospel of glad tidings that Jesus Christ is the Saviour, and the only Saviour, of the world. This gospel he commanded us to go forth and preach to the nations, and promised to be with us always.

It would be well for every missionary, and every clergyman in the so-called Christian lands as well, to sense the force of Dr. Jessup's pertinent remarks. The work of the gospel minister or missionary is to preach the gospel of the Lord Jesus Christ. When he leaves this divine calling and begins to proclaim the theories of so-called Higher Criticism, which constitute an attack upon the authenticity of God's Word and the foundations of the Christian religion, he has surely mistaken the order and character of his calling. The name "Christian" applied to such a one is a misnomer. Sad indeed it is to see so many posing as spiritual leaders of the people who are preaching another gospel than that which came by the revelation of Jesus Christ. Blind leaders they truly are.

### Seventh-Day Adventists Can Not Federate

DR. C. T. RUSSELL, pastor of the Brooklyn Tabernacle, has been delivering a series of sermons recently on church union. On Sunday, January 23, he spoke on "Church Federation and Teachings on Baptism," and took occasion to suggest the means whereby some of the denominations might drop their non-essential differences and unite in church federation. He believed that if the Baptists and others who held to immersion in baptism, realized the spiritual significance of this ordinance as they should do, they would not hold so tenaciously to this particular form of baptism as a cardinal Christian doctrine. He believed that Adventists in general were becoming more generous in their views, and saw no reason why they

should not be able to unite with the Christians of other churches; but in considering the Seventh-day Adventists, he felt that there was no common ground of federation between them and other denominations. Of this church he says:—

But for that portion of Adventists which considers the keeping of the seventh day of the week the all-important part of Christianity we see no ground for federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their seventh day into harmony with what others term the first day. Or, by counting the calendar in the opposite direction, they may still keep their seventh day and realize that others are keeping the same day, though calling it the first day.

If the calendar of the week were of man's devising, then Seventh-day Adventists might well adjust their reckoning to bring them in harmony with their brethren of other churches; but believing, as they do, that God has established the order of the days, and that the true seventh day of the week is the Sabbath, and falls upon what is commonly known as Saturday, and can not by any logical reasoning be made to fall upon another day, there is no recourse left them if they are to believe God and obey his Word, but to do as they are now doing. Dr. Russell speaks truly when he says that there is no basis of federation between Seventh-day Adventists and the great churches of the land. God has given to this people a special work to do, and a particular message to proclaim. In the very nature of the case, it admits of no federation, as this term is employed by Dr. Russell; for federation would mean compromise of its peculiar character. Seventh-day Adventists may unite with those of other churches in promoting every righteous reform, in standing for every right principle; but having done all this, they still have a peculiar and particular mission to the world, a proclamation of the message which no other church is proclaiming. As they did not receive their commission from man, they can not let man mold their system of belief, determine for them what is essential or non-essential in order that they may confederate with their fellows. They choose to stand for truth; and with truth, and with all the lovers of truth by whatever name they may be known. In this union the disciples of the Lord find a federation as strong as its divine author.

"SAY ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

# CONTRIBUTED ARTICLES

## The Accuser

A. WEEKS

"AND I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10.

Satan leads men to sin, then accuses them before God of that sin. His purpose is to discourage the sinful one, and to induce God to leave him to perish in his sins. But "God is love." His character is the opposite of that of Satan. His purpose is to save; Satan's to destroy.

"Do not think that I will accuse you to the Father," says our Saviour. John 5:45. That is not his work. He came to save, to help, and to encourage the trembling sinner to make an effort to overcome temptation, and to form a character that God can transplant into the eternal world of glory. The Saviour prays for the discouraged, struggling, sinful one. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

So abundant in mercy is our precious Saviour, that, when dying upon the cross, he prayed for his murderers, "Father, forgive them; for they know not what they do." How earnestly, then, and with what tender love, does he pray for the repentant, sinful soul, "Father, forgive for my sake; I have paid the debt!" No accusation there. That is left for Satan.

When doing his work for man, his mercy was so marked that the scribes and Pharisees, thinking to find an accusation against him because of this, bring before him a clear case of guilt, a woman taken in adultery. In a quiet manner Jesus brings their sins to light; then he says, "He that is without sin among you, let him first cast a stone at her." No stones are cast. The accusers are convicted by their own conscience. The Saviour inquires, "Hath no man condemned thee?" "No man, Lord," the woman replies. "Neither do I condemn thee: go, and sin no more," are the gracious words which fall upon her ears.

But Satan will not let the repentant sinner go free. He seeks to hamper with continual accusations. He said, concerning that perfect and upright man, Job, "Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy

face." The accusation is that Job is not at heart upright. Our Lord sees fit to try Job for his own good, as well as for the benefit of all beholders. He is placed in the power of the one that has accused him. Satan finds help among Job's "friends," and the struggle is on.

Many a struggling soul can see in Job's experience an illustration of his own. We are encouraged to endure, for Job was benefited by the suffering. The latter part of Job's life was better than the beginning. He was brought into a nearness to God that he had not known before. He says, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." He learned humility of heart.

In the case of the noble Joseph, Satan exerts his cunning to lead him to sin against God. Failing in this, he uses the same human agent as an accuser. The accusation is received by man, and Joseph is cast into prison. But God knows his servant is innocent, and has a tender care for him. He comes forth from the furnace of affliction bright as purified gold.

Thus the accuser does his work. But whether the accusation be true or false, the child of God can be benefited thereby by placing himself in the hands of God by faith. In humility and repentance let him draw near to God, and learn the needed lesson in the bitter experience. Our Lord will reward the accuser according to his works. He will come to an inglorious end, and the human agents that have aided him in his desperate work will perish with him.

*Smith's Creek, Mich.*

## The History of the Hebrew Sanctuary—No. 2

J. O. CORLISS

### Its One Great Object

IN a former paper, which related to the earliest manifestations of altar worship, Abel, Noah, Abraham, and Jacob each offered sacrifices at the altars of their own rearing. No priest officiated at these services other than each builder of his own altar, and no written law regulated the time or method of the offering to be made. It is easy to conceive that under the circumstances no regular system was recognized, but that each did in the matter as inclination, convenience, or apparent necessity prompted.

It is true that in the days of Abraham one appears with the title of "priest of the Most High God." Nothing is said, however, of his connection with sacrificial offerings. So brief, indeed, is the notice of Melchizedek, notwithstanding his commanding title, that even his pedi-

gree is unknown. Heb. 7:3. Though called "king of Salem," it is not certain of what place he was king, whether of Jerusalem, or of the small town of Salem, situated in the valley of Shaveh, — the "king's dale,"—near where his memorable interview with Abraham took place. After a moment's appearance, he vanishes from sight, and thenceforward his personality is wrapped in mysterious obscurity. Abraham evidently paid tithes to his superior, but the record shows that the patriarch himself always attended to the offerings made upon the altars he erected in Shechem, Bethel, and Hebron, as well as in his Philistine home at Gerar.

It must be evident, however, that as the circle of God's people enlarged, and the mass of these became more or less deprived of direct communication with the Infinite, the order of national worship must be given to trusted agents, to be regulated under specific guidance. This was absolutely necessary in order to teach the sense of these services, and so unite all in the knowledge of God, and his eternal purpose through our Lord Jesus Christ. Otherwise religious devotion would fall away, and the purpose of God would be thwarted.

This necessity became more apparent after the "chosen" people had been enslaved in Egypt, and were educated in the forms of sun-worship. It was therefore in the land of "Mizraim," or "red mud," when the "house of Israel," driven by the lash of taskmasters, groaned under their burdens until their cries reached to heaven, that a deliverer was provided to lead the way before them to a better country, and to a knowledge of the Most High. A decree had gone forth from the king of Egypt that every male child of the hated Hebrew race should be destroyed at its birth. About this time there was born unto Amram and Jochebed, of the tribe of Levi, a goodly son. Josephus says that his birth and future greatness were foretold to Pharaoh by Egyptian magicians, and to Amram, the father, in a dream. These probable events, together with the beauty of the child (Acts 7:20), induced the mother to arrange some plan for its preservation. It was therefore hidden for three months in the home, then placed in a water-tight vessel, and deposited among the tall vegetation at the verge of the River Nile.

To this point came the king's daughter to bathe, when she discovered the vessel, and drew it out of the water. Upon opening it, the sight of the weeping child moved her to compassion, and she adopted it as her own, giving it the name of Moses, which signifies in the Egyptian original, "Saved from the water." Having grown to manhood, plots were contrived to destroy him, and Moses fled to Arabia, where his mission to the monarch of Egypt and to the Hebrew captives was revealed to him. Immediately human infirmity was pleaded as an excuse: "How shall Pharaoh hear me who am stammering and hesitating?" (as the Septuagint expresses it). But human

pleading proved unavailable. "Is not Aaron the Levite thy brother? I know that he can speak well. . . . He shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth." Ex. 4: 10-16.

The brothers, one an executive, and the other a divine mouthpiece, go in before Pharaoh, and demand the release of God's heritage. The refusal and the plagues follow. The Israelites are driven forth. The king repents his loss, and follows with his army. Deliverance is wrought at the Red Sea, and the Israelite fugitives commence their wearisome journey across the desert of Arabia.

But being semiheathen, they had only a very indistinct knowledge of the true God. In order that they might learn the difference between the impotent gods which they had known in Egypt, and Jehovah, the Creator of heaven and earth, they were brought to the base of Sinai, where God revealed his power in their presence. Amid clouds and thick darkness, and the droppings of the heavens, from "the secret place of thunder" (Ps. 81: 7), the voice of "the Highest" (Ps. 18: 13) declared his holy law. These ten words were then graven on stony tablets, to be laid up for the guidance of the liberated captives.

But a law thus removed from the spring of human action could not gender reverence for the Unseen. Considering their early education, the Israelites, like the heathen of all ages, would not have been able, at that stage of their experience, to appreciate what might appear to be a "religion without a God." A visible divinity was to them a necessity, as was demonstrated when they demanded, in Moses's absence, that Aaron make gods to go before them in the way. Ex. 32: 23. It was not enough to behold even occasionally the glory that shone from Moses's face immediately following his secret communion with God, because that soon faded out, and left them ignorant of its origin.

True, Moses attempted to prevent the suggestion of it being produced by magic, a practise so familiar to Eastern minds, when he put a veil over his face, after he talked with the people, that they might not see the glory gradually disappear. Referring to this, the apostle says that Moses "put a veil over his face, that the children of Israel could not steadfastly [steadily, or continuously] look to the end of that which is abolished." 2 Cor. 3: 13. He evidently intended to convey the thought of the Septuagint, as he usually did, that Moses veiled his face, *not to hide* the glory, but the *vanishing away* of the glory. The literal Hebrew of Ex. 34: 33-35 also agrees with this rendering.

But Moses, the greatest of all prophets,—because he was more than a prophet, being permitted to talk with God "mouth to mouth" and "face to face, as a man speaketh unto his friend" (Num. 12: 7; Ex. 33: 11),—was not always to continue to be the bearer of God's splendor to Israel's hosts. The

experience on Mt. Nebo was just before him. Provision must be made for the symbol of God's presence, the light of his glory, to remain with the people, when he in whose face it was then permitted to shine, should drop from sight.

In view of the general need of a visible proof of Divinity among the people, and because of God's willingness to meet this elementary condition, he gave Moses minute instruction regarding the building of a portable tabernacle, for his indwelling, and before which the "pillar" of his presence might direct the wanderings of the people, night and day, throughout their wilderness journeys. Ex. 25: 8; 13: 21.

*Mountain View, Cal.*

## A Reform Needed

A. CARTER

IN the *Signs of the Times* last summer was a plea for less expensive burials. This is a reform urgently needed both for the sake of the individuals immediately concerned and also for God's cause.

There were five hundred forty-eight deaths recorded in the REVIEW AND HERALD last year. Reckoning one hundred fifty dollars (a low estimate) for each burial, this amounts to sixty-eight thousand five hundred dollars. I am informed by one who knows, that in Switzerland twenty-five dollars will cover the cost of a burial. If it were the same in America, the expense last year would have been only thirteen thousand seven hundred dollars, a saving of at least fifty-four thousand eight hundred dollars. The suggestion in the *Signs* is deserving of consideration. Surely we should do something to control the excessive and needless expenditure.

The REVIEW not long since contained a very timely article on the necessity of greater simplicity in living. If there is any time when this should be more conspicuous than at any other, it is at the last solemn scene, when sorrowing ones gather around an open grave.

The Jews and Quakers set us an example in this respect worthy of imitation. One writer, Rev. John Snyder, commenting on what he designates as "our barbarous funeral customs," has this to say of the Jews:—

"The orthodox Hebrews have a noble and simple method of disposing of their dead. The body is decently wrapped in linen and put in the earth in a plain unornamented coffin. They endeavor to express their conviction that death levels all distinction of rank or wealth. But we often withhold the body from the grave till it has become a menace to health. Then we enclose it in a casket, the price of which would support a poor man's family for a year."

In reference to the simplicity of the Quakers another writer remarks:—

"The most impressive funeral service probably ever seen was held in a Quaker city over the remains of a good old Quaker. Not a word was spoken at the

house or by the grave side, and the solemn silence and inarticulate respect paid the dead was almost unbearable in its impressiveness."

But instead of Quaker-like silence at the grave, we think a prayer and the reading of a portion of Scripture the most appropriate expression of thought at such a time.

*Sanitarium, Cal.*

## Christian Business Principles

JAMES MONTGOMERY

So much is being said in these days of commercial activity about business and business methods that it may not be amiss to attempt to set forth briefly some of the underlying principles of the business relation from the standpoint of Scripture.

The worldly maxim, "business is business," is frequently quoted to justify present-day methods. Too often it is intended merely to excuse some lack of Christian forbearance in dealing with our fellow men. It may, at times, even be made to justify some shady transaction. And it is therefore apparent that the Christian business man can not make use either of questionable principles or of this expression that justifies them.

The foundation principles of true business relationship are but few and easily understood. They embrace first of all the matter of common honesty, which, I may say, is the foundation-stone of all right Christian business principles. This principle is greatly prized by all worldly business enterprises,—to the extent that it constrains employees to respect the property of the employer. Whether these same enterprising firms value honesty as an asset in their dealings with other firms, remains an open question. That such should be the case goes without question, for upon this rock of common honesty of man between man rests all safe business relations. And when once established upon this foundation, the matter of details in business affairs will quickly adjust itself. There can be no hesitancy in knowing what to do in any transaction when one is determined to be strictly honest.

What is honesty? Is it not identical with the golden rule? The admonition, "As ye would that men should do to you, do ye also to them likewise" (Luke 6: 31), is not different in intent, so far as I am able to see, from this expression of the apostle, "Provide things honest in the sight of all men." Rom. 12: 17.

On the other hand, I would not urge that one practise honesty and upright dealing for the same reason some business men claim to use it; that is, because "honesty is the best policy," for "a business man is not necessarily a scheming, policy man."—"Testimonies for the Church," Vol. VII, page 248. In doing anything from policy it is not done because it is right, but because it appears better before those whom we wish to please. It is merely schem-



ing, as intimated by the above quotation. The demoralizing influence of such motives is seen in the business world of to-day. It is to appear honest before the customer, but it is an open secret that the claims made for both goods and prices are to be taken with considerable allowance. The extravagant claims of the average advertisement do not lead one to think that the average merchant of our day is at all particular about strict honesty in all his dealings. There can be no reason for extravagance in advertising claims unless it be to deceive the public into believing that this one or that one offers more goods at the same price, or better goods at the same price, or else the same goods at a smaller price, than his competitors. Of course this, in the main, is not true. Hence any merchant that does this is not practising true honesty nor following the principles of Christian business methods. This applies to religious institutions as well as to business concerns, perhaps in a larger sense, for certainly those who have been converted from the old ways and principles need to put into practise the new.

In a certain scripture we have the right principle set forth, as follows: "If thou sell aught unto thy neighbor, or buy of thy neighbor's hand, ye shall not wrong one another." Lev. 25:14, A. R. V. After all, "business transactions" are merely the act of buying and selling. Be the deal large or small, it is either buying or selling. The exchange of money for goods or goods for money, and the trading back and forth of goods for goods, are various forms of buying and selling, and the transactions are freely covered by the text quoted. We are to do no wrong to one another whether we buy or whether we sell. It makes no difference whether it be a deal in which railroads change hands or merely the exchange of a five-cent piece for a bag of nuts, the principle involved is the same—"Ye shall not wrong one another." This leaves no place at all for driving sharp bargains, or for taking advantage of a brother's necessity. The opportunity comes sometimes when a man is hard pressed for money and is obliged to sell some of his possessions at a great sacrifice, but we are not to take advantage of his necessity to defraud him out of his possessions at a price below their actual value, or at least what they are worth to the buyer. "According to the number of the years of the crops he shall sell unto thee;" "thou shalt increase the price thereof, and according to the fewness of the years [of the crops] thou shalt diminish the price of it." See Lev. 25:15-17. *We are not by any means to take advantage of another's necessity.* It is better that we suffer ourselves to be defrauded than that we defraud another. These principles are infinitely superior to the principles of the business world. The one is that of unselfishness, the other is that of self, pure and simple. The one is of the world, worldly; the other is from the Lord of heaven. And it is this fact

that we are permitted to make known to those with whom we deal. "By his grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world."—"Testimonies for the Church," Vol. VII, page 142. As we faithfully manifest these principles in all our business deals, great and small, we commend to the world that One whose principles we follow. "Sharp dealing, the effort to drive sharp bargains with one another, is a wrong that he will not tolerate."—*Id.*, Vol. VII, page 174.

"We are to be 'not slothful in business; fervent in spirit; serving the Lord.' We are to be active in our work, but another element is to mingle with this energy,—a living zeal in the service of God. . . . If you carry on your business without this, you make the greatest mistake of your lives; you commit robbery toward God, while professing to serve him."—*Id.*, Vol. VII, page 196.

Thus we are greatly in the wrong if we do not find the true principles of all business dealing and follow them. There can be no loss in doing the right, even if Satan is busy trying to persuade many that Bible principles can not be applied to present-day transactions.

Newark, Ohio.

### Are You Honest?

A. T. ROBINSON

I AM a member in good standing in the Seventh-day Adventist Church.

But are you honest?

That is a strange question to ask a good Seventh-day Adventist?

But are you honest?

I pay every man his due, nor do I owe any man in the world a dollar. You had better explain what you mean by repeating this question.

What would you say of one who appropriates for his own use that which belongs to another?

I would say he is dishonest, a thief, a robber.

How much of all that comes into your possession does God say "is mine;" "it is holy unto the Lord"?

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

Have you been appropriating for your own use the whole or any part of that which the Lord says is his? Are you honest?

I pay some tithe occasionally; so my conscience does not trouble me much on that point.

But are you honest? Are you bringing all the tithes into the storehouse?

No, to be truthful, I have not been particular in this matter. In fact, I have not felt that I could afford to pay a full and honest tenth of all I receive.

Then are you honest? What does God say about this matter?

"Will a man rob God? Yet ye have robbed me . . . in tithes and offerings."

My brother, my sister, are you honest? Are you honest with God?

If not, you would better repent of this robbery against God, before you are called upon to render an account of your stewardship.

"Moreover it is required in stewards, that a man be found faithful."

College View, Neb.

### More for Missions

E. K. SLADE

IN a recent speech made by Rev. Principal Gandier, of Knox College, in London, expression was given to the following words:—

"Britain could keep two hundred twenty thousand men in South Africa at a cost of one million dollars a day, to look after a little corner of the empire, but all that Protestant Christendom can muster in the mission field is twenty thousand men to-day. Britain spent more money and sacrificed more lives in three years to conquer a little handful of Dutchmen in South Africa than the whole of Protestant Christendom has given or sacrificed in the past one hundred years to missions for the whole heathen world."

Such startling comparisons should arouse serious thoughts. The nations of the earth seem to feel justified in spending vast sums of money for the accomplishment of ends that may seem of slight importance. A million dollars a day to maintain a national prestige may be politically justified. A million dollars a day and many thousands of souls is a tremendous price to pay, and yet that nation feels the investment was a good one.

In connection with the closing gospel work which is to take place in the last generation of the greatest epoch of all the ages, an entire world is to be warned and made acquainted with the saving truth for this time. Is it unreasonable to expect that a work of such magnitude should call for large supplies for this warfare, in the shape of men and means? The magnitude of the work to be finished in this generation has not been properly estimated. To proclaim an unpopular truth to one billion five hundred million souls in the face of seemingly unsurmountable obstacles is a task that calls for serious and earnest consideration on the part of those to whom such a work is committed. The nations of the earth can not be expected to enter into the sacrifices largely, but those who have come to know and love this cause, and who have enlisted in God's service, will manifest a loyalty and show a willingness to sacrifice that should compare favorably with the practises of those engaged in a less worthy cause.

As we enter upon the year 1910, our world-wide work calls anew and more emphatically for more men and more means for missions. Those who have a proper grasp of the situation will confidently expect large developments in the missionary operations in connection with this closing work in the year to come, and they will faithfully work to that end.

Holly, Mich.



## The First Years of Childhood

MRS. LUELLA B. PRIDDY

I ONCE read in an old book an apt figure comparing the life of an infant to a tiny rivulet, which was so narrow that a hand across its path could turn it out of its course. As the rivulet trickled down the hillside, it gathered other rivulets to itself, until it became a brook. The brook gathered other brooks, until it became a river. The river received the waters of other rivers, until it became so mighty a stream that it could not be turned out of its course without disastrous results.

The author of the foregoing illustration also said that so small a matter as the feeding of the baby at regular intervals, or, on the other hand, the giving of food whenever the child cried for it, might determine the course the life would take. This is a strong statement, but it implies that the other rivulets flowing in all trend in the same direction.

I have often wondered why the author placed so much stress upon two such simple habits. It is just this: The child fed at regular intervals early learns the habit of self-control. He learns to wait patiently for the regular meal hour. The babe who is fed whenever he cries for food learns to watch his own feelings, and he makes them his guide. He learns to depend upon putting something into his mouth as a remedy for almost any kind of unpleasant sensation, either physical or mental. Aside from the harmful physical effects of such indulgence, it tends toward gluttony, intemperance, and immorality. It is possible to break up those evil habits, but the prospect of doing so diminishes greatly with increasing years.

In the first years of life the foundation of physical, mental, and moral health should be laid broad and deep. The baby is not merely a beautiful plaything, existing for the amusement of relatives and friends. His habits should be considered in the light of what they might become if allowed to develop. He should learn from the first that crying does not bring favors that are not good for him. When he grows older, it will not be so pleasant to have him confirmed in the habit of making people uncomfortable whenever he can not have his way. The Christian needs fortitude to endure the numerous ills of life, and the child will be far happier if he learns the lesson early.

Many a promising human bud has been blasted before it reached the blossom stage. I once stepped into a store to buy some goods. I met the little four-year-old son of the merchant, and by way of being sociable, I said, "Well, Freddie,

are you a good boy this morning?" "No, I ain't," was the prompt reply, and with an air of deliberate finality, he continued, "I can't be good; I'm going to be a bad boy." Why had this sharp-eyed, wizen-faced lad come to so unhappy a conclusion? There was reason enough: he had been allowed to have his own way. When he was not behind the counter helping himself to candy or other eatables, he was quite apt to be engaged in some other kind of mischief. Instead of keeping him in wholesome restraint, he had been teased and hectorated that people might hear his pert remarks, until he had become quite troublesome. Then he was frequently told what a bad boy he was. The poor little child did not know how to be good, and he was too discouraged to try.

When a little older, what can hinder this child from smoking cigarettes, and becoming one of the rough boys of the town?—Nothing, except an early and entire change of his home life. He is not learning to restrain his natural impulses, and it will be easy for him to yield to any temptation. All men have inherited sinful natures, but inherited traits are often less difficult to overcome than are those which result from wrong training.

Both parents should be united in the plans they pursue in the management of the child, and they should never say anything in his presence that would weaken the authority of either. A young mother was about to punish the baby for some fault, but the father pleaded, "She is too little to be punished; she doesn't know any better."

At another time he saw the baby down the garden path picking the tops off his seed-onions. With rapid steps he sped after her to prevent further mischief in that direction. Something in his quick movements alarmed the child. She feared consequences. "Don't know any better," was the appealing argument she used. He saw at least that it was not wise to discredit the mother's methods in the presence of the child.

It is nice work to deal with human minds, and the all-wise Father has promised wisdom to those who seek him in faith.

Ellesmere, Ontario.

## Denying a Child Wisely

CHILDHOOD is appealing—when the innocent eyes are upraised to ours in beseeching look, and the little hands extended for the expected gift, it is hard to refuse the request. It is always pleasant to gratify a child, and there is a real enjoyment in giving what he asks for when we can do it prudently.

But wise withholding is quite as important as generous giving—the unkindest treatment of a child is giving him everything he asks for. Love may become folly, and it is possible so to gratify a child's whims as to hinder rather than to help him. Many a promising youth has had his career blasted by well-meaning parents, who in misguided love denied the child nothing he asked which they had in their power to give.

A child ought to be denied many things that are harmless. We often see children at the table pampered with delicacies, giving the child the slice it craves, the pie it wants, and the cake that tastes sweetest, with never a thought of digestion and health. The child who has never a legitimate desire denied is poorly fitted for the duties and trials of everyday life. It is to a parent's discredit when the child can say: "I was never denied any pleasure which it was in father's or mother's power to give."

Lately, an elaborately dressed American baby, six years old, walked untended into the huge dining-room in one of our great hotels, seated herself at a table, and said to the waiter: "Bring me some deviled crabs and pink ice-cream." The child ate the medley while the smiling guests looked on. What's ahead of that child?—Digestion ruined, vanity increased, independence forced before time, and the whole sensibility blunted.

Overindulged children generally grow up selfish and exacting, overbearing, and tyrannical, and, if they can not get their whims gratified, will resort to any measure, however base, to satisfy themselves.

Many children hardly know what self-denial is—fulness falls upon them; it is hard to surprise them with an unexpected pleasure. They grow up selfish and exacting, and lack that enjoyment which comes of the occasional gratification of their desire, which has been long felt without the expectation of its being speedily met.

Even an only child need not be spoiled. Some of the best-trained children of the world have been only children. Few people can have everything they want, and can get along without many things others have. Overindulgent parents are very often those who were denied many things when children, and they do not now realize that it was all for their good that thus they were taught to deny themselves, and that they enjoyed the little that they did have, in spite of the lack of a great deal which they would like to have had.

Men to-day who were children of the rich very often find themselves disadvantaged in comparison to those who have risen from poverty. Their parents' wealth, so freely at their disposal, increased the number of wants which they now think must be gratified, and their pampering in childhood so enervated them for the struggles which are a necessity in business that they frequently find themselves distanced by those who in early life were disciplined through enforced self-denial and made strong by enduring hardships and by finding contentment with a little.

The rigid discipline of constant self-denial was characteristic of the child training of the old Spartans. The best primitive peoples everywhere have recognized the importance of teaching the child self-denial, and its neglect has come only with the growth in luxury among peoples whose civilization, however high, has not yet gotten beyond the material.—*Dr. Madison C. Peters, in Washington Post.*

### God's Time-Table

GRIEF has come into her life, grief almost too heavy to bear, but long ago she learned to trust Him and to allow him to share her burdens. Her hair is gray and her step slow, but her confidence in him is now brighter than ever. It was only two short years ago that husband and father were carried to the humble home dead, killed by the fall of rock in the coal shaft. Then a second tragedy: her eldest son stricken in the same "workings," and in a few moments breathed his last. These two great sorrows within a few months of each other, and her faith wavers not.

Again the shadowy form of sorrow creeps into her home, and the two remaining breadwinners, son and daughter, are cut down within a few days of each other—the son to be taken to the hospital to languish with a wasting fever, and the daughter to be confined to the home for many weeks. The resources of the home are almost exhausted, yet her faith is clear, and she cries: "God doeth all things well."

She is slowly making her way up the long walk that leads to the hospital, there to lay down her remaining few dollars for her son's care. She had been, to God in prayer, asking him for "some things," as she said. She knew not how these "some things" were to be given, but she trusted. Near the hospital she came face to face with a man she had known years ago, a retired physician. He greeted her kindly, and soon learned of her recent sorrows. "Your son is now in this hospital, you say? Have you paid anything for his care? Well, you shall pay nothing more, and your son may stay as long as he desires, and he shall have the best of care. I will so order." And thus it is that she believes God answers prayer, and her faith is strengthened in the Lord. Can any one doubt that God made it possible for the burden-laden widow who had reached man's extremity and the prosperous friend of other days to meet at that particular moment? God's "time-table" is never in error.—*Rev. H. H. Barr, in Pittsburg Christian Advocate.*

"REAL, honest, hard work is like one of those 'kicking' guns that recoil effectually on the man who fires the charge. Never a bit of work was done with a right good will but made the doer happier or better. The thing accomplished may be well worth while, but the doer is also blessed in his deed, and not to be left out of the accounting."

### The Fields Beyond

How many still in darkness lie,  
Who know thee not, O Lord,  
Who have not heard the blessed sound  
Of thy sweet gospel word!  
Who bow before some idol shrine  
To offer incense vain;  
Who know thee not, the Lamb of God,  
For wretched sinners slain.

Where rolls the Ganges' mighty flood,  
They vainly stoop and pray,  
And teeming millions call for help  
From Nippon and Cathay.  
From distant isles that lie serene  
Upon the surging sea,  
They lift their fainting hands in death  
And seek, O Lord, for thee.

From Afric forests dark and damp,  
Deep-stained with sin and crime,  
The soul's deep yearning cry is heard,  
With those from every clime.  
They pray and plead for light divine  
To guide them on the way;  
O, that that blessed time may be!  
Speed thou, O Lord, the day.

Yea, thou hast taught us how to pray,  
"Thy kingdom come, O Lord;"  
That we must teach their dying souls  
To feast upon thy word,  
How we should give for thy sweet sake  
The silver and the gold,  
That those who still in darkness dwell  
May come into thy fold.

—*Rev. A. C. Wuchter, in the Lutheran Witness.*

### Back to Brazil Again

F. W. SPIES

ON Nov. 5, 1909, at 7 P. M., our steamer dropped its anchor in the beautiful Rio de Janeiro Bay, and we felt that we had returned home. The voyage had required four weeks, and had been, for the most part, rough. We were heartily greeted by the brethren here the following day, it being Sabbath.

During our absence the good work had not stood still. On that first Sabbath after our return, we found in the meeting several new faces that we had not seen there previous to our leaving, and we were informed that in the meanwhile several had begun the observance of the Lord's commandments, and some had also been added to the church. Aside from this, the way had been opened to preach the truth in Nictheroy. In that place reside several brethren. There were some persons there who were interested in the truths we advocate. These together began contributing toward the furnishing of a small meeting-hall, and when, upon my return, I visited them, I found a nicely arranged and neat little place of worship right in the center of Nictheroy.

While we were glad to see this evident interest and growth, it only in-

creased the difficult problem of who shall labor in this new place. Even before these services in Nictheroy (which lies just across the bay from Rio de Janeiro) began, the only worker in Rio de Janeiro, a native brother, who holds a missionary license, was as busy as he could be with his duties, and could not answer all calls. Now, there are three meetings a week more being held in Nictheroy, and our laboring force is the same. I would not leave unmentioned the fact that the elder of the Rio de Janeiro church does all he can, but, being a man with a large family to provide for, through his business as tailor, he can not spend so much of his time in evangelical effort outside of his church duties as he would like.

As we look through the city of Rio de Janeiro, we find that all sorts of things are being introduced to take the attention of the people. And those who are not fascinated by the world's pleasures and entertainments probably belong to that other class whose hearts are charged with the "cares of this life."

When we think back to the time when we arrived here thirteen years ago, and compare that time with the present, we feel that we have indeed lost much time in getting to work in the large cities of this country. And even to-day we are doing a little in only two of Brazil's large cities. We very much need more help for the capital, and our daily prayer is that the Lord may send it.

I am now on my way to the general meeting in Espirito Santo, which will soon be held. We ask an earnest interest in your prayers; and may they be answered by the Lord's placing upon some one a burden to come here and help us find the precious souls, which the Master tells us he has scattered around in the large cities.

*Rio de Janeiro.*

### Annual Meeting at Canton

E. H. WILBUR

WE held our annual workers' meeting at Canton, China, October 1-10. From 6:30 to 7:30 A. M. we met for prayer and social service. From 10:30 to 12, and from 2:30 P. M. to 4, Bible studies were conducted. The evening hour was occupied in preaching. Our Canton schools took a week's vacation, thus enabling the teachers and pupils to attend the sessions.

Elder W. C. Hankins, superintendent of the South China Mission field, was present, and gave several Bible studies. His counsel also was much appreciated. We were glad to have with us Sisters Hankins and Anderson, and Elder N. P. Keh, of Amoy. Brother Hung (Ang), of Chao Chou Fu, near Swatow, was

present, and assisted. Brother J. P. Anderson, Dr. Law Keen, and the writer, as well as each of our Chinese evangelists, had a part in the program.

On each of the two Sabbaths, about one hundred fifty persons were present at the Sabbath-school and the midday preaching service. On the second Sabbath afternoon, October 9, about forty brethren and sisters participated in the ordinance of humility, and in the Lord's supper. The next morning Elder Keh preached on the subject of baptism, after which fourteen new members — seven men and seven women — were received into the Canton church. One of these was received on her former baptism. The others were baptized that same afternoon, in the presence of a large company of brethren and sisters and friends. This is the largest number we have ever baptized at one time in this province, and indicates that this field is ripe for the message. One encouraging feature of this baptism was that eleven of the candidates were rescued direct from heathenism. Two are pupils in the boys' school, and six from the Bethel girls' school. Of the fourteen new members admitted, four are teachers of several years' experience. We feel to praise the Lord for the many tokens of his goodness and mercy manifested to us.

Canton.

### Korea

RILEY RUSSELL, M. D.

LAST week, while I was explaining to a new company of believers what was included in the "all things" which God commanded, a very intelligent man, who is deacon in another church, became intensely interested, and said he believed that what we were teaching was true, and that he was going to study very hard for a little while, and if God's Word taught as we said, he wanted to be one with us who were preparing to meet Jesus. Our native people are very persistent for Bible authority for everything. Most of the people in this part of the country have been warned against reading any literature from Soonan, which only makes them the more anxious to read, for puny man can not stop God's work. We have only a small hand-press, but printed about ten thousand tracts the past summer, and reports are coming in showing good results. We all go laden with tracts, and often when I am calling on a patient in some village, from twenty-five to one hundred fifty persons will gather about the door, which gives us a good opportunity to scatter the pages which point out the way of life.

A few days ago a man to whom I had given a leaflet on "The True God and His Sabbath," asked me to what mission I belonged. When I told him, he said, "Well, what does that mean?" After a careful explanation of our name and why we are different, he said, "If you believe that way, yours must be a very happy and peaceful life." I felt like praising God that even a heathen could see that the third angel's message would make a man happy and peaceful. I thank

God every day for the clear-cut third angel's message, which will not come promising out men in this land who are forsaking their devil-worship, with David I would say, Lord, send us help from the sanctuary, and strengthen us out of Zion.

Soonan.

### In the Hungarian Field

GUY DAIL

ELDER H. F. SCHUBERTH and the writer are waiting for the through train for Vienna after the good four-days' session of the Hungarian Conference held here in Kronstadt (or Brasso) November 18-21. This city, so picturesquely situated at the base of the Transylvania Alps, is said to have been founded by the Teutonic knights in the thirteenth century. It now contains thirty-seven thousand people.— Hungarians, Rumanians, and Saxons (who are the

descendants of the Germans brought in to repeople and cultivate the desolated territories of King Geisa II, 1141-1161). It is chiefly of interest to us because it was the home of Johannes Honterus (or John Gross), the "apostle of Transylvania," under whose leadership the Reformation was established in this country. In front of the "Black Church" there is a monument erected to his honor, bearing a German inscription.

Rumanian, Servian, and Slovakian brethren who had assembled to enjoy a feast of good things were allowed, unmolested, to attend the business sessions, the Bible studies, the health talks, and the evening lectures. The outside interest was good. That all might understand, there was constant translation from German into Hungarian, Rumanian, and Servian. This confusion of tongues causes one to long for the time when we all shall use the language of the heavenly Canaan, for, interesting though it may be to the stranger to hear such a lot of translation for a while, yet it becomes very tiresome



PREACHER LE PONG SEUNG AND FAMILY, SUNDUL, KOREA

to the congregation if continued any length of time.

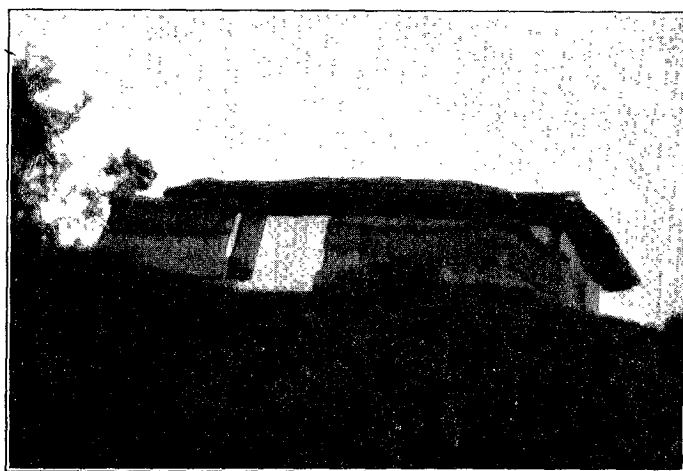
There was a call for earnest instruction with reference to the blessing of faithfulness in rendering to the Lord his own, for some of our brethren have been a little careless in keeping their account with the bank of heaven balanced.

An advance move is contemplated by the purchase of a tent for our work in the large cities. We have not yet tried

holding tent-meetings in this empire, but we trust that the experiment will prove successful. As the work thus far has been done chiefly among the rural population, all hope that the efforts to be made for the large cities will be crowned with success, though the task is not an easy one, and the workers should be remembered before the throne of grace.

This afternoon

was a very solemn occasion, as the ordination of Brethren Todor Peter and Hermann Meyer took place. Brother Todor Peter is the first worker we have ordained for the Servians, among whom his labors have been richly blessed. Brother Meyer, formerly of Switzerland, will labor especially for the Germans. Elder J. Seefried will confine



THE CHURCH AT SUNDUL. ONE OF OUR STRONGEST CHURCHES IN KOREA

which, translated, reads: "He beat a new path for the light of heaven. His spear and shield was the printed Word. 1498-1549."

At first it almost seemed as if we were not going to receive government permission for our meeting at all, but the Lord overruled in our favor, so that the one hundred fifty of our German, Hungarian,



himself quite largely to the Rumanians. We are expecting efficient help for the Slovaks from America. Most of the workers give considerable time to the Hungarian nationality.

The circulation of our Hungarian, Rumanian, and Servian literature received attention. The request made in our report of the Balkan Mission should be remembered in this connection—to circulate our literature among these foreign nationalities wherever they may be found. The Hungarian paper has a monthly circulation of about one thousand.

Elder J. F. Huenergardt was unanimously re-elected president of the Hungarian Conference. Elders H. F. Schuberth and J. H. Schilling and Dr. E. Meyer assisted the native workers in carrying the burden of the meeting. The report of the past year shows that ninety-one new members have been received, bringing the membership up from four hundred ninety-one, Oct. 1, 1908, to five hundred seventy, twelve months later. The tithe amounted to \$2,865. We bespeak for this conference, with its eighteen million inhabitants, and for its president and his fifteen associates, an interest in the sympathy and prayers of God's people all over the world.

*Kronstadt, Hungary.*

## Harvest Ingathering for Missions

"Thy people offer themselves willingly in the day of thy power, in holy array." Ps. 110:3, A. R. V.

### Harvest Ingathering for Foreign Missions

SINCE Brother A. J. S. Bourdeau left our general office for a two-months' trip through the West, I have had the privilege of receiving the letters pertaining to the Harvest Ingathering work. These letters have been a daily inspiration. Some of them have already been published in the REVIEW. The following are a few brief paragraphs, which give a wonderful view of the earnest work done by old and young in this interesting campaign for missions:—

"I have been encouraged by the reports from our local churches on the Harvest Ingathering work. On visiting a church last Sabbath, I was indeed surprised when a little boy, not quite seven years of age, brought in two dollars as the result of his work with six copies of the Missions REVIEW. Certainly when our little children can do that much, it should be an incentive to older ones to make an earnest effort in this good plan for raising funds for our foreign missions.

"S. W. NELLIS, Seattle, Wash."

"I thought I would not do any work on the Harvest Ingathering campaign, as I am seventy years old, and also an invalid; but when the ten extra copies of the REVIEW came, I said, 'The Lord knows best,' and went to work. I sent

six copies through the mail, and received five dollars. I am glad I can still be of use in the work.

"MRS. WM. FORD, Dana, Ind."

"I have disposed of the ten extra copies of the Missions REVIEW, besides the thirty-five copies obtained from the church, and in all have collected \$6.25 for missions. I praise the Lord that I can have a part in his cause.

"E. MEDAURY, Denver, Colo."

"We have been doing all we can to get the special number of the REVIEW out, and we believe the results from this effort will far exceed those of last year. Yes, we are confident that they will more than double. I believe that all our churches in East Michigan are entering heartily into this work, and we expect to see good results, not only for the mission funds, but a new life in the churches themselves.

"A. R. SANDBORN, Holly, Mich."

"Sister Fannie Shutre, of Traverse City, Mich., is an invalid, confined to her home. She desired to have a part in the Harvest Ingathering work, but how to do so was perplexing. She finally decided to mail the papers to her friends. The first letter explained the plan, and contained her solicitor's card. As soon as the card was returned with the donation, she at once mailed the card, with a letter and paper, to another friend. Twenty letters were sent out in this way, and only one was returned without a donation. In this way she has gathered \$25.50 for missions.

"M. C. GUILD, Traverse City, Mich."

"We are of good courage in the Lord. He has wonderfully helped us to dispose of thirty-one copies of the Missions number of the REVIEW here in this little place, where we are the only ones to hold up the light. I was only about eight hours in gathering the six dollars which I am sending to the Western Oregon Missionary Society. I wish we could have done more, but as we are both nearly seventy-nine years old, and not very strong, we are thankful that we are able to have a little part in it all, and hope others will do so much better than we that the sum will run high into the thousands, and that another large number of consecrated men and women can be sent to the foreign fields and supported. May the dear REVIEW do a good work among the people, is the prayer of your sister.

"MRS. J. B. NEAL."

"An isolated sister sent us seven dollars last week, the amount she had received for missions from distributing twenty copies of the REVIEW. This is an average of thirty-five cents a paper. Very good, it seems to me. Four students of Beechwood Academy spent three days in this city. Rain very much interfered with their work, but notwithstanding the inclement weather, they disposed of four hundred four copies of the Harvest Ingathering number of the RE-

VIEW, for which they received \$51.71. Beechwood Academy had previously collected \$64.29 from seven hundred nine papers. The total for the academy thus far is eleven hundred thirteen papers, one hundred sixteen dollars. We here in Indiana think this is a fine record, especially when compared with last year, when three hundred papers were used by the academy, and nine dollars collected.

"R. C. SPOHR, Indianapolis, Ind."

Sister C. L. Daniels, of Ohio, sends a check for three dollars, the amount of donations received through the distribution of the ten copies of the Missions number of the REVIEW recently sent her. She writes: "I feel like the man with the one talent, but hope to do better another time." If every copy of the Missions REVIEW sent out during the campaign yielded as much money as those distributed by this sister, our foreign missions would be benefited to the amount of over two hundred ten thousand dollars.

Mrs. S. Thompson, of Missouri, sends two dollars, the amount she collected from her neighbors and friends through the circulation of the ten copies of the Missions number of the REVIEW recently sent her. She writes: "I am an isolated Sabbath-keeper, and am glad I can do a little." Some of the brightest lamps of truth are the consecrated lives and missionary efforts which are held and lived by those isolated from others of like precious faith.

"The Missions number of the REVIEW is so good it seems as if people could not help giving something to missions when they have read the paper. We gave away part of our papers. We are new members of the faith, and it seemed as if we had not the courage to go out soliciting. I hope the courage will come in time. We felt that we must help the mission work along in some way, so we decided to give what butter one cow would make and half the money received for eggs during the two months of the campaign. But the cows were not giving much milk, and the hens were not laying many eggs. We had hoped they would do better. God provided a way, however, for us to do more than that. One day a wolf killed one of my pet lambs. It was done so near the house that he dared not stay by daylight to eat it. I felt so bad that I promised the Lord half the bounty if he would help me catch that wolf. So I took great pains to clean and grease the traps, and my husband set them by the little dead sheep, and we caught the culprit. The bounty was \$12.50. After deducting the tithe, there was \$5.63 to add to our mite for missions. We enclose money-order for what we have gathered, \$9.15. I hope we may grow in courage, so that another year we may do better. Our earnest prayers are with all the workers in all parts of the world.

"MRS. BERTHA HUDDLESON, St. Hilaire, Minn." E. R. PALMER.

# THE FIELD WORK

## Special Session of the Vermont Conference

At the recent session of the Atlantic Union Conference at South Lancaster, Mass., a resolution was passed by the conference asking the Central New England Conference to release from its territory the State of New Hampshire, and recommending that it unite with Vermont in conference relations.

Later this request was granted by Central New England, and indorsed by the churches in New Hampshire, and the special session of the Vermont Conference already referred to was called to complete and carry into effect the action of the union conference.

This gathering met at White River Junction, Vt., January 15, 16, with about thirty delegates present from Vermont and New Hampshire.

Elder W. H. Holden, president of the Vermont Conference, presided at the conference, and the laborers present from outside of Vermont were Elders H. C. Hartwell of Central New England and O. Montgomery of Maine, and the writer.

After the conference was duly opened, and the delegates were seated, the churches of New Hampshire were admitted by vote to the Vermont Conference, with one hundred fourteen members, making a conference of about five hundred fifty members.

After the churches were united in one conference, it was thought best to change the name of the Vermont Conference to Northern New England Conference, which was done by unanimous vote.

The by-laws of both the conference and the legal corporation were changed to conform with this new arrangement, and new record books will now be opened by the secretary and treasurer, beginning Jan. 1, 1910.

A resolution was passed favoring the \$300,000 Fund, and accepting the responsibility of raising its quota. About three hundred fifty dollars was raised in pledges to start this work, and another resolution was passed, favoring the campaign with the "Ministry of Healing," which will be launched in early spring.

The session was one of harmony and union, and the new conference starts out with bright prospects for the future.

W. B. WHITE,  
Pres. Atlantic Union Conf.

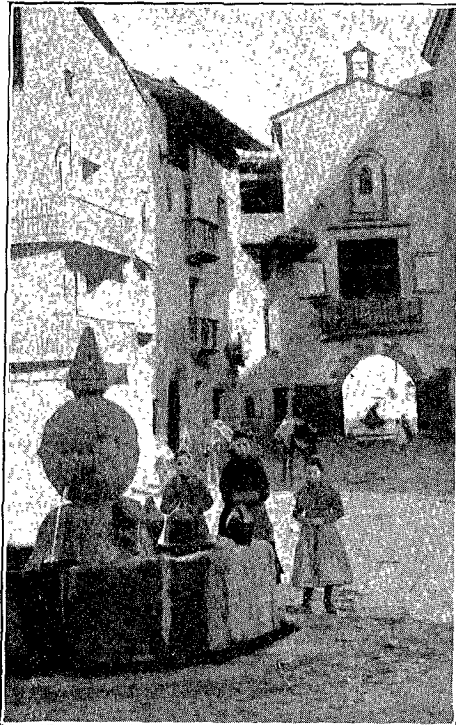
## Spain

PATERNA.—The laborers in Spain have been much encouraged by the visit of Elder N. Z. Town. Being unable to secure passage for Buenos Aires as early as he had expected, he was compelled to stop over in Spain about two weeks. And we believe this was providential. Upon learning that he must spend some time here, we determined to call our laborers together in Barcelona, and hold a short canvassers' institute. This we did, spending about one week together. Three hours each day were devoted to the institute. Most of this

time was spent in studying the canvass for "Coming King," and in general instruction by Elder Town.

The outlook for book work in this country is quite encouraging. What we lack now is a general field agent to devote all his time to this line of work. There is plenty of territory for a hundred canvassers.

On Wednesday of last week, my brother and I went to Rubielos de Mora, in the ancient kingdom of Aragon. It was in this town, with my wife and little boy, I spent some weeks last winter, conducting a series of meetings. It was there that the enemy endeavored so



A WATER FOUNTAIN, RUBIELOS, SPAIN

hard to frighten us, even resorting to stoning the house of the brother with whom we were stopping. But the Lord has a special care over his children. I am glad to tell you that our efforts in that town have not been in vain. Some of the seed sown has fallen upon what seems to be excellent ground. Last May, while visiting there a few days, I had the privilege of baptizing a promising young man, and last Sabbath it was my privilege to bury with our Lord in baptism three men who seem to have taken a firm stand in favor of this message. One is an elderly brother, while the others are young men, who are anxious to have a part in proclaiming the truth to this dark land. Another brother also united with our people. He came to us from the Baptist Church. There are about a half dozen others in Rubielos who are keeping the Sabbath, and I believe these will also soon unite with us. This coming Sabbath a sister of Valencia expects to go forward in baptism.

So you will see that the Lord, by his Spirit, is calling out the honest ones of the land of "her invincible Inquisition,"

to be obedient to his truth. We are thankful for a part in heralding this last gospel message to the dark places of earth.

FRANK S. BOND.

## Organization of a New Church

ON the first day of the new year it was my privilege to meet with a company of workers at the Hillcrest school, near Nashville, for the purpose of organizing a church of twenty members.

Two years ago last October Brother O. R. Staines, Prof. P. T. Magan, and myself took an option on a tract of land on White's Creek Pike, north of Nashville, and on that tract of land this training-school for colored workers was located. It is very evident that the Lord has blessed the efforts of the men and women who are responsible for this work.

Prof. Floyd Bralliar, for some time connected with the Stuart (Iowa) Academy, joined Brother Staines in the work at Hillcrest about eighteen months ago. The school to-day has a company of fifteen students, all bright, active colored people, some of whom expect to be ready soon to start mission schools on farms of their own, where they will be largely self-supporting. The plan of the Hillcrest school is much the same as that of the Nashville Agricultural and Normal Institute.

Brother Bralliar was chosen elder of the new church, and Brother Staines church treasurer. The first business of the new church was to order its quota of the book "Ministry of Healing," to be sold for the benefit of the Nashville Sanitarium. Each church-member in the Southern Union Conference is expected to sell two of these books, and the entire proceeds goes to the Nashville Sanitarium. We were glad to find that this company of workers, who have had no salary since coming to this field, could feel it a privilege to leave their own work long enough to assist the sanitarium to the amount of sixty dollars.

There are bright prospects ahead of the Hillcrest school and church. The students are enthusiastic over self-supporting mission schools for the colored people. When the work for which this school stands is fully established, our people will be in a position to carry the third angel's message to millions.

The Hillcrest church is the fourth one organized in the South as a result of the establishment of the Nashville Agricultural and Normal Institute. Two other companies in connection with the highland schools are awaiting organization. In these six churches are to be found over one hundred fifty active missionary workers for the Southern field.

When the Nashville Agricultural and Normal Institute was founded, it was the hope of those who started the work that they might be instrumental in bringing people into the truth. Some have questioned whether this would be the result of the self-supporting rural school. Not long ago a brother in the North asked that question, and was answered in the following language by our conference president:—

"I have visited these schools and watched with interest the work they are doing. The Madison (Tenn.) church, the church at Fountain Head, and the one at Goodlettsville have been built up by workers from the Nashville Agricul-

tural and Normal Institute, without even one dollar of expense to our conference.

"We received from the Madison church this last conference year nearly five hundred dollars in tithe. These churches are in the best of standing in our conference, and I wish for more help like them. It is a pleasure to see boys and girls who have had little opportunity for an education given the chance these schools offer. They go to school, and are taught without price.

"It does not seem to me that any one but those who have the last message of God to the world could make such a sacrifice as these men and women are making. I for one am glad that they are with us, and will take all such that I can get. This is the way I view the work of these self-supporting workers."

E. A. SUTHERLAND.

### An Incident

IN the REVIEW of a few months ago we noticed a call for our workers to collect canceled postage-stamps, to be sent to America and sold for the benefit of mission work. Acting upon this, we began to save what we could, and also asked several others to help in the collection, but they grew in numbers slowly, and more slowly in value, as all were recent issues.

Last week after paying for a book ordered, a woman said: "I want to ask you a question! We have a box of used postage-stamps that we have been collecting for years for mission work, and now if you can use them, we will give them to help in your mission work." As I had never mentioned stamps to her, tears of joy filled my eyes when I realized, and told her, that God by his Spirit had prompted her to offer them for that purpose. I told her my story about collecting them, and we praised God together.

When she brought the stamps, I saw there were from eight to ten thousand of them. Only a few have been classified, but they are of considerable value as a whole, and all to advance the truth. Praise the Lord!

But this was not all. She asked for addresses, so that she might send what money they could spare for mission work. To my knowledge she does not know that I am a Seventh-day Adventist, yet said she wanted to help in the mission work with which I am connected.

After a good talk we arranged a Bible study for the next Sunday. At this study of nearly three hours, her husband — of a similar character to his wife — and their two children were present. They were much interested as "Christ's second coming" and the "millennium" were studied. They are familiar with Scripture, and grasp truth readily. Every word was accepted, even though some truths were contrary to previous ideas.

Tuesday night they came to us, and we studied Daniel 2, 7, and 8, omitting

the subject of the Papacy. We had another blessed time, and were invited to go to their place the following Sunday and give another study.

God's blessing and Spirit has humbled us, and we are seeking for wisdom and power to witness for him. May the seed sown here bear an hundredfold in the Master's kingdom.

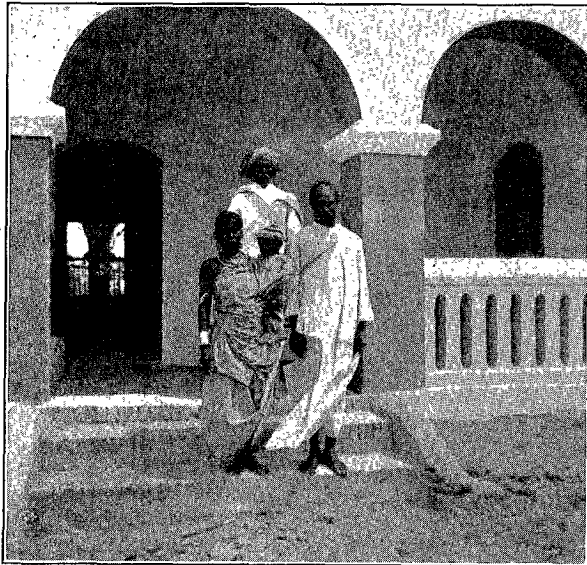
As to the canvassing work here, God has blessed in the delivery. Considering the hours spent in canvassing, we praise the Lord for results. "Go ye also into the vineyard, and whatsoever is right I will give you," has been more than verified in our experience here.

H. C. OLMSTEAD.

### South India

I AM very happy and contented. The sick people keep me busy, and how I love to minister to them!

Last week we were all three called to a village twelve miles from here. We had to ride in a bullock "bandy," sitting native style, and you may be sure our legs were cramped some before we reached our destination. The bullocks were small, and we were heavy, and the road very, very sandy, so they would



A NATIVE PATIENT ON BACK PORCH OF NEW BUNGALOW

take a notion to stop once in a while. The driver would pull and twist their tails, and finally succeed in getting them started. Once while crossing a river they stopped right in the middle of it, and the water came to the sides of the bullocks, and almost into the bandy. We could hardly get them started again, but finally did so. When we reached the village, we found a very sick woman. We worked that night, and the next day until 1:30 P. M.

The woman in the picture is a patient of ours. Notice the ears. She has the lobe drawn down, and filled with jewels. Her husband and father and baby are with her. They are standing on our back veranda, which we use as a dining-room.

BELLE SHRYOCK.

### Columbia Union Conference

THE Columbia Union Conference met for the first time as a union conference in the city of Baltimore, Md., Dec. 2-9, 1909. It had first been arranged to hold the meeting December 2-12; but owing

to the week of prayer just coming on, and the desire of the delegates to return as soon as possible to their respective fields, it was voted to close the conference session Thursday noon, December 9, which cut the meeting short by three days and a half.

Nevertheless there was an earnest spirit of work present, and all matters were thoroughly attended to before the conference closed. Fifty-seven delegates were present, representing eight conferences and two institutions. In addition to the delegates, we had present with us at times the members of the Baltimore church, so that, altogether, the conference was well attended.

Two years ago the Columbia Union Conference was first formed. It was cut off from the Atlantic Union Conference, and was made up of the conferences of Ohio, Eastern Pennsylvania, West Pennsylvania, New Jersey, Chesapeake, Virginia, and West Virginia. Since that time the District of Columbia Conference has been organized, and at this recent union meeting was admitted into the union.

The history of the Columbia Union Conference since its formation has in one respect been a little unfortunate. It has had, during the past two years, four different presidents, none of whom has presided over the conference much longer than seven months at a time. Thus it can be seen that many important questions in the union had been postponed by each successive executive, who knew that his stay with the union was only temporary. So that this union meeting found itself face to face with unusually large and important measures which demanded earnest and careful consideration.

No resolutions were introduced which reaffirmed any accepted principles of policy. Only those resolutions were brought before the conference which strictly pertained to the pressing business before it. The \$300,000 Fund was indorsed, and the quota allotted to the Columbia Union Conference was heartily accepted. It was unanimously agreed on the part of all the delegates present vigorously to push the raising of the quota, so that the portion of each conference should be in the treasury at the end of the time allotted. A resolution indorsing the plan of campaign with the "Ministry of Healing," for the relief of our medical work, also was heartily accepted. A special afternoon was set aside for the discussion of work in our large cities. It would be difficult to find in America a union conference territory where there were more large and important cities than in the Columbia Union Conference. Here we have Philadelphia, Baltimore, Washington, Richmond, Pittsburg, Cincinnati, Cleveland, Toledo, Columbus, Wheeling, and the large cities of New Jersey. It was the determination of this union conference to push the work in these large cities more than ever in the past.

The officers elected for the ensuing biennial term were as follows:—

President, B. G. Wilkinson; secretary and treasurer, E. R. Brown; field missionary agent, E. R. Numbers; medical secretary, H. N. Sisco, M. D.; educational secretary, Prof. S. M. Butler; religious liberty secretary, W. A. Hennig. There were very few personal changes within the territory of the union con-

ference. Brother I. D. Richardson responded to the call to take up work in India. Brother E. R. Numbers was transferred from Ohio to the union conference to take charge of the book work.

The two institutions located within the territory of the Columbia Union Conference came in for considerable attention and discussion. Though the Philadelphia Sanitarium is not a union conference institution, nevertheless the serious condition of this institution demanded considerable study. Both Mount Vernon College and the Philadelphia Sanitarium are struggling under a heavy load of debt. A plan of relief for the Philadelphia Sanitarium was fully considered, but was referred to the General Conference Committee for further counsel and help. In February, 1909, a plan to help Mount Vernon College had already been devised. The object of this plan was to request every member of the Columbia Union Conference to pay for one year the equivalent of one cent a day. However, little had been done on the plan up to the present time. It was therefore voted at this session to vigorously prosecute the plan until the equivalent of \$3.65 for each church-member in the Columbia Union Conference had been raised. There is no doubt but that if this measure is carried out, it will decidedly mean the relief of Mount Vernon College.

Owing to the proximity of Baltimore to Washington, we were greatly favored with General Conference help. Elders G. A. Irwin, A. G. Daniells, and W. W. Prescott were with us practically all the time. The Bible studies by Professor Prescott were especially interesting and helpful. Many people came out from the city at the hour of the study to participate in the good instruction given. We were also favored with sermons from Elders W. A. Spicer, I. H. Evans, G. B. Thompson, and Prof. H. R. Salisbury. At different times members of the different departments of the General Conference came down to Baltimore to participate in the excellent programs which were prepared and executed to forward the work of the different departments.

Altogether, the Columbia Union conference was one of great interest and help. It was felt by all that this meeting will open a new era in the future for the work in the Columbia Union Conference.

B. G. WILKINSON, *President*,  
E. R. Brown, *Secretary*.

### *The Work in New Jersey<sup>1</sup>*

DURING 1908 and 1909 fourteen tent and eight hall efforts have been conducted, one general and one local camp-meeting held, and nine other general meetings in various parts of New Jersey. One hundred fourteen persons have received baptism, and four new churches have been organized. God has gone before the workers in remarkable ways, and we desire to give him all the glory.

The outlook for our future evangelical work seems good. Only a small part of the field has been touched by our ministers. Thirty cities of over five thousand inhabitants each have never had a series of meetings conducted by a Seventh-day Adventist minister, and a hun-

dred more of over one thousand each have never had an opportunity to hear this message preached. Then there are the rich agricultural districts, which are practically untouched, except by the canvasser. We have often been compelled to gaze with awe on the wonder-working power of God as we have seen him open the way before us. It is not necessary to go to the foreign field to find "open doors," as they stare at us from every side.

No other part of our field appeals so pitifully for help as the great cities in which are crowded a large part of our population. Jersey City and Newark form, with their suburbs, cities of five hundred thousand each. Paterson, Trenton, Camden, Elizabeth, and Atlantic City are also important centers. The command of the Lord and the pleadings of perishing souls say that something must be done to establish and strengthen the work in these great centers of travel and commerce.

In the first ten months of 1909, 4,332 subscription books, at a value of \$6,142.41, have gone into homes as silent messengers of truth. During this year special attention has been paid to the periodical work, which has opened up a wide field for successful labor, especially in the great cities. During the ten months just closed, more than 26,000 copies of our ten-cent magazines were sold in New Jersey. We have thus again in a remarkable manner seen the fulfilment of the prediction of the spirit of prophecy that the message would return with power to the East.

During the Thanksgiving Ingathering of 1908, the members of our churches took hold of the work with earnestness, and the Lord greatly blessed the effort. In this State 9,148 copies of the special REVIEW were taken, and a total of \$1,256.42 was secured in donations. After deducting the cost of the papers, there was left a balance of \$1,073.46, or \$1.77 for each member of the conference, which was turned into the Mission Board treasury, the highest average reported by any conference. This year over ten thousand copies have been ordered, but it is still too early to give results, though some very encouraging reports have come in.

One of the most needy parts of our field is the foreign department. Of the 2,144,134 inhabitants of the State according to the last census, nearly 800,000, or thirty-seven per cent, are foreigners. Of this number, 476,276, or twenty-two per cent of the whole population, can not speak English. This makes the demand for workers who can speak these languages imperative. We now have four foreign workers—German, Danish, and Holland—who can speak the languages used by one half of these. That leaves nearly 400,000 people in the State, mostly Italians, Poles, Russians, Hungarians, and Slovaks, who speak languages not understood by our workers. The Lord is opening the doors for work among some of these people. A church has already been organized among the Bohemians and Slavs at Newark, and the members are trying to do all they can to reach their neighbors. But they must have help. There is also a demand for work among the Swedes, and the work must be opened up among other nationalities.

We believe that if we bring our all, even if it is but a few loaves and small

fishes, God will in some way multiply it, so that the multitudes of hungry souls may be fed. Our hearts are full of courage as we see the hosts of Antichrist closing in for the final struggle, for we know that the Captain of the Lord's host leads his people.

B. F. KNEELAND.

### *Field Notes*

FROM Ketchum, Okla., comes the report that six persons have joined the church there.

BROTHER NYMAN reports five new Sabbath-keepers at Marion, Mich., since camp-meeting.

A CHURCH has been organized at Martensdale, Cal., with a charter membership of thirty-two.

SIX persons have taken their stand for the truth, and will unite with the church at Mt. Pleasant, Mich.

BROTHER ISAAC P. DILLON reports that one Sabbath, Jan. 1, 1910, three were baptized at Douglas, Ariz.

ONE person has accepted the truth at Stillwater, Minn., through the faithful efforts of one of our brethren there.

FIVE adults were baptized by Elder R. E. Harter at the North Philadelphia (Pa.) church, on Sabbath, December 25.

AT Port Huron, Mich., a church of twelve members was recently organized by Elders E. K. Slade and E. R. Lauda.

AS the result of Bible work done by Sisters Armitage and Post, four faithful souls were recently baptized at Milwaukee, Wis.

A CHURCH has recently been organized at 4338 State St., Chicago, Ill., with a membership of twenty-two persons. One of these has been recently baptized, and two are awaiting baptism.

AS a result of a series of meetings held lately at Kokomo, Ind., two have taken their stand for the Sabbath truth. Also three were baptized at this place, and two have connected with the church.

MEETINGS held with the Washington Court House (Ohio) church, for a period of eight days, encouraged one woman to take her stand for the truth, and resulted in interesting several other persons.

AT Oxford, Maine, a Sabbath-school of eighteen members has been organized. Five persons are awaiting baptism, which will make a company of thirteen ready to be organized into a church. A good interest exists at this place.

BROTHER SYDNEY SCOTT reports that as a visible result of camp-meetings held in four of the Southern States one hundred twenty-five souls have accepted the truth, of which seventy-five have been baptized. Five churches have also been organized. Brother Scott is working for our colored brethren.

<sup>1</sup> Abstract of report presented to the New Jersey Conference by its president.



## Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

### Do Something

If you're sick with something chronic,  
And you think you need a tonic,  
Do something.

There is life and health in doing,  
There is pleasure in pursuing:  
Doing, then, is health accruing;  
Do something.

If you are fidgety and nervous,  
Think you need a doctor's service,  
Do something.

Doing something will relieve you.  
Of the symptoms that deceive you;  
Therefore, if these troubles grieve you,  
Do something.

— Selected.

### The Relief Campaign in the Southeastern Union Conference

To judge from the manner in which the resolutions on the campaign were received at the recent session of the Southeastern Union Conference the work will go right forward in this union conference. They were first presented on Friday forenoon, and the hour was devoted to their consideration, they being spoken to by Elder A. G. Daniels and the writer. The meeting adjourned without adopting them, so that further discussion might be given.

Sunday was "medical day," and the forenoon program was considerably disarranged because the interest in the discussion of the relief work was such as to take the time. Dr. W. A. Ruble presented in general the benefits to be derived from the campaign, to institutions, our own people, and to the public. Financial benefit would result, not only from the proceeds of the sale of the publications, but from the added patronage that would be worked up through the interest aroused in sanitarium work. A blessing would come to the individuals engaged in the campaign, and great good to those purchasing "Ministry of Healing" and *Life and Health*. It proved so to our school work through the sale of "Christ's Object Lessons."

Elder G. B. Thompson presented the urgency of our leaders assuming the burden. Union conferences and conference presidents and the executive committees must do their own share, and interest the people to do theirs. This is a part of the work, and falls upon those who have the work to look after. They can not do their duty and neglect this.

The writer called attention to the fact that there is another phase of sanitarium work than that of indebtedness, that our sanitariums are doing a large amount of evangelical work which does not appear in conference reports, and for which no bills are rendered. Over twenty-five thousand persons spend, on an average, five weeks a year in our sanitariums. To reach this number of people by tent effort or other means would involve a considerable sum.

Many of them are very influential persons, and work for this class is usually carried on at some expense. Yet this number of persons are in our sanitariums as guests, and will note the lives of our workers and hear the spiritual lessons given at worship hour, as well as receive the personal attentions of physician and nurse. Our institutions are proving the worth of the instruction given us about the health work being an entering wedge, and so forth. The importance of this branch is still what it has ever been presented to be.

Elder T. H. Jeys stated that in the South Carolina Conference they would do their part. Taking lesson from some things that occurred in our "Object Lessons" campaign, they would not order books indiscriminately, to be laid up on shelves, payment for same to come into dispute. They would labor to see that the books were sold as ordered; some would not be able to sell their share, but others would sell more, to make up.

Elder R. W. Parmele knew that as far as Florida was concerned, she could be counted on to do her part. He called attention to the fact that what appears in the financial report of a sanitarium as loss need not be necessarily so considered if we take into account the work that is done through missionary effort, that such items on a conference report, showing an apparent loss for salaries paid without compensating gains, are not really loss.

Elder C. B. Stephenson, of Georgia, gave assurance that in his conference the campaign would be carried forward. He felt that the sanitarium work was one to merit our earnest attention. It has its important place in the giving of the message, and it has shown its value.

Elder G. W. Wells, president of the North Carolina Conference, said that his conference could be relied upon to do its part. And they would not stop at two copies a member. In fact, he thought that we ought not to have it understood that persons are to sell only two copies a year, but to sell more than that.

Elder P. G. Stanley, the new president of the Cumberland Conference, said he believed the move was one in which all should join heartily. He knew there would be a blessing in it to every one engaging in it. Movements of this kind call upon the whole force of our people. He assured them of his cooperation.

Dr. C. F. Curtis felt "fire in his bones" when it came to discussing the advancement of the health work; he had seen such favorable results of it in his work in Atlanta. Prominent men had been benefited by treatment, and had become friends of our work as a result. He believed that with proper interest and effort on the part of our people, patronage could be worked up for our sanitariums that would make them self-supporting.

V. O. Cole, general field agent, expressed his purpose to work in the interest of the campaign. He believed that the canvassers could do much in its behalf. They could interest our people in the work as they meet with them, could assist them by giving pointers on canvassing, and could themselves do their own share of selling the relief publications.

Elder I. M. Martin, of the Asheville mission field, felt enthusiastic over the good that could be accomplished through the health work. He cited cases of special interest on the part of persons who knew of our sanitarium work and wished to assist in an enterprise of the kind at Asheville should one ever be projected.

Elder Charles Thompson, the union conference president, said there was some disadvantage in being chairman of the meeting,—it did not give him a chance to talk as much as he might otherwise. He wished to speak to the proposition. He was interested in it, and proposed to do all he could. He thought he could do his personal share by putting two books into his satchel when going on a trip, selling them, and then doing the same on his next trip, and the next, and so on. He would also do his part as president. He realized that the responsibility was his, and meant to discharge it properly. As for the book, "Ministry of Healing," he could certainly commend it to all. He said he would not take one dollar and fifty cents for the single chapter on Prayer and Healing. He thought that chapter to be most helpful to one who is asked to pray for the sick and needs instruction as to what is proper. He considered the rest of the book was equally valuable. He was in favor of every laborer in the field shouldering his responsibility of the campaign.

The resolutions were adopted unanimously. It was certainly gratifying to see the project taken hold of with such manifest appreciation and zeal rather than with a sense of burden and regret. We look for good results in this union.

L. A. HANSEN.

## The Missionary and Publishing Work

Notes, Plans, Reports, Statistics, and Other Information Regarding Missionary Endeavor and the Circulation of Gospel Literature.

Conducted by the Missionary and Publishing Department of the General Conference.

E. R. PALMER - - - - - Secretary  
N. Z. TOWN - - - - - Assistant Secretary  
A. J. S. BOURDEAU - - - - - Missionary Secretary

### Notes From Mexico

ABOUT six months ago we learned that a minister of the Baptist church was preaching the threefold message in Mexico without having met any of our people. We sought him out, and were well pleased to learn that he was in perfect harmony with us in all points of doctrine, as far as he had investigated. On our invitation he connected with our organized work, and is now actively engaged in preaching the truth. It is stated by prominent Protestants in Mexico who are well acquainted with him that he is the most able and eloquent native Mexican who has accepted Protestantism. He has a good general knowledge of the Bible and church history, and also of the ancient languages, — Hebrew, Greek, and Latin. He accepted the truth through reading our missionary paper, *El Mensajero de la Verdad*.

I believe that the year 1910 will be the record year in the canvassing work in this field. Our workers will doubt-

less more than double the record this year, which will run up beyond the ten-thousand-dollar mark, United States currency. In some instances people see the canvassers for "Home and Health" on the street, and run after them to place their orders for the book. Of course, such persons have seen the book, and recognize the agent. Brother Yarnell went yesterday to deliver an eight-peso (four-dollar) book, and the purchaser took two books of the ten-peso value each.

Immediately after our council meetings, which will close on the thirty-first instant, Brethren Green and Yarnell will give all their time to canvassing for a few months. The former will join Brother Brown and go to Yucatan, which is as good territory as we have in the republic. While there, they will work all of that part of the "hot lands" during the next three months, which are the most favorable months in the year for health in the low-lying, tropical districts. Brother Yarnell will continue to canvass until autumn, when we hope to open a school. Brother Robinson has a brother who we hope will yoke up with him and engage in canvassing until school opens next September.

G. W. REASER.

### Fallen at His Post

It is with sorrow that we report the death of another of our pioneer canvassers in Mexico. Brother John Bowers was one of the first to go to Mexico as a self-supporting canvasser. With much sacrifice and hard labor, he persevered in the work until he saw it enter the present new era of increased prosperity. Elder G. W. Reaser, superintendent of the field, writes the following particulars concerning Brother Bowers's death:—

"We are compelled to record another sad experience in connection with our work in Mexico. Brother John Bowers died here at our treatment-rooms at ten minutes past four this morning. He came here by train from Torreon, arriving Thursday at 6:30 p. m. We met him at the station, and took him in a coach direct to the treatment-rooms, and in a few minutes had him comfortably settled in a good bed, and administered to his needs in the way of food, treatment, and care the best we could. Last night he said his bed seemed to be the best he had ever had, but that he felt extremely tired. Although we did not think there was any immediate danger, we provided him with a night nurse. At a little past four in the morning he rang the little bell at his side to call the attention of the nurse, but before she could call the doctor, who was just across the street, he was gone.

"He had been sick about two weeks at Torreon before he came to Guadalajara, and had been here only about thirty-four hours when death ended his suffering. The disease which robbed him of life was a very aggravated form of eczema. He expressed great satisfaction at being among friends and brethren who took an interest in his welfare, and praised the Lord that he had brought him safely to Guadalajara.

"He was certainly a very consecrated man. We know practically nothing of his antecedents. He once told the writer that when he accepted the threefold message, he was working

in a convent, and that he accidentally found a discarded copy of 'Daniel and the Revelation' in some rubbish that he was told to burn. From this book he learned the message, and then, naturally, they did not retain him long at the convent. However, the mother superior treated him kindly as long as he was retained in the employ of the institution. He was about fifty years of age. Brother Bowers was one of our most faithful colporteurs. Without doubt he sleeps in Jesus. 'How long shall death, the tyrant, reign and triumph o'er the just?'" E. R. P.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary  
W. A. COLCORD Corresponding Secretary

### Religious Liberty Notes

SISTER ELLEN POWELSON, of Batavia, Iowa, has been one of the enthusiastic and reliable workers with petitions. A note just received from her indicates that the present campaign has enlisted her efforts no less than former ones. She has had a very encouraging note from her congressman, speaking of interest in the subject thus brought to his attention, and promising to give the matter his "most serious consideration."

In Norristown, Pa., we learn from the *Columbia Union Visitor*, the school board some time ago required the discontinuance of religious exercises in the schools, and forthwith the scholars not liking the order went on a strike. They organized a procession and carried a banner through the streets, inscribed, "No Bible no school." The striking young folks had the support of their parents, it is said, and there was talk of taking the matter to the governor.

In an article in the last number of the *Indiana Reporter* Elder Morris Lukens, president of the conference, calls the attention of the Sabbath-keepers of the State to the fact that the new mayor of Indianapolis is an ultrareformer who evidently intends to "make good" to his reform constituents by a rigid enforcement of State Sunday statutes and city ordinances. This, Elder Lukens thinks, should remind every lover of religious liberty of his duty for Sabbath, February 5—Religious Liberty Sabbath. It is a timely alarm-call.

In his answer to the Pharisees, Christ clearly enunciated the distinction which should be made between civil and religious matters. He says: "And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's.

Then said he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He recognized in his reply that there are certain things which belong to the jurisdiction of Cæsar. These are the questions of civil life, of the civil relationship existing between men; but over and above every other consideration is the duty which man owes to his God. This has the prior claim. Into the personal relationship existing between man and his Maker the State has no right to intrude. When it does this, it usurps divine prerogatives, and steps upon holy ground.

### Religious Liberty in the Capital of the Nutmeg State

HARTFORD, the staid and quiet capital of Connecticut, has just passed through an interesting Sunday-closing campaign.

The occasion of the agitation seems to have been furnished by the moving-picture shows. These were fast multiplying, and many of the people were attending them on Sunday nights instead of going to their churches. This caused the beginning of the agitation for Sunday closing, and pressure was brought to bear upon the prosecuting attorney to persuade him to enforce the State statutes against labor that was not of necessity and mercy. The starting of this prosecution caused considerable agitation, which resulted in much being said on both sides, for and against the question. One signing himself "Justice," pays his respects to the federation of churches in the following suggestive language:—

"If the ministerial members of the federation want people to attend church on Sunday, instead of the moving pictures, let them make their sermons more attractive, so that thinking men and women will be drawn to church. Give them food for thought after they get home, the same as the earlier preachers did. . . . Preach the plain gospel and its requirements, even if it does hit the wealthy member of the congregation who 'gives liberally.' Your Master did not spare even him. Don't dish up a lot of glittering generalities that they will forget before they get out of the church. Such sermons may be fine specimens of oratory and grammar, but they don't reach the heart of the masses. Then you would not have to preach to empty pews or discuss at your weekly meetings why more people do not attend church, especially men."

### The Sunday-Law Agitation in Washington

TWICE recently since the Senate District Committee reported favorably upon the Johnston District Sunday bill, action upon the measure has been delayed by different senators requesting that it "go over," whereas in the Sixtieth Congress (May 15, 1908), it passed the Senate without opposition, word, or comment. This no doubt has been somewhat of a disappointment to the friends and promoters of the bill.

In the two Washington morning papers, the *Washington Post* and the *Washington Herald*, of Monday, January 24, there appeared the following communication from Dr. Wallace Rad-

cliffe, pastor of the New York Avenue Presbyterian church of the city, and chairman of the Interdenominational Committee on Sunday Rest in the District of Columbia:—

*"Sunday Rest Bill"*

*"Editor the Washington Herald:—*

"I wish to call attention to Senate bill No. 404, which seeks to secure Sunday as a day of rest for the District of Columbia. It is the same bill which was passed by the United States Senate last winter, but did not get past the House District Committee. Its regulations are substantially as follows: It forbids labor on the first day of the week, except household work, and other works of necessity and charity, and excepts newspaper publishers and public service corporations and their employees.

"It forbids circus, show, or theatrical performances, but excepts sacred concerts. It distinctly states that its provisions shall not be construed against the opening of hotels or restaurants, nor the delivery of food before ten o'clock in the morning between June and October, nor the sale of milk, fruit, confectionery, etc., soda, mineral waters, newspapers, periodicals, cigars, drugs, medicines, or surgical appliances, nor livery stable business, nor the handling and operation of the United States mail.

"The mere announcement of these details is a complete answer to any charge of narrowness or severity. It is far below the Christian ideal. It is distinctly a civil and not a religious measure. It enjoins no religious duty and imposes no restraint upon the religious liberty of any citizen of the District. It has, in fact, a separate provision which exempts from its penalties any member of a religious society who observes as a sabbath any other day in the week than Sunday. It is eminently fair. It is supremely an effort to secure to the working man his legitimate day of rest. One of the most significant elements in this movement is the fact that it has the eager and enthusiastic support of the labor organizations of the District, claiming more than twenty-eight thousand of our people.

"It endeavors to secure to the District the same privileges enjoyed by the citizens of the States of the Union. The seat of the national government is, perhaps, the only territory within its jurisdiction in America where such protection is not given to the citizen. It is a reproach that the District of Columbia has no law to assure or protect a day of rest. Any one can recognize how quickly in recent days, seriously and how, the rights of the laboring man and woman are being encroached upon. He has an inalienable right to his day of rest, and it is the business of the government to see that he is not defrauded. If things continue as at present, there will be only one result, and the workman knows it—seven days' work for six days' wages. Their cause should appeal to the humanity of every good citizen.

"This bill has behind it the great mass of our law-abiding and humane citizenship. The systematic and persistent opposition is almost entirely limited to the Seventh-day Adventists, whose members in the District, including men, women, and children, are almost three hundred, in a population of

more than three hundred thousand. Their coreligionists throughout the country are aiding them by bombarding senators and representatives with telegraphic and other protests on the preposterous idea that the bill is a movement toward union of church and state! This bill, except to a perverted or prejudiced mind, does not attempt in the remotest way to establish any religion or prevent the free exercise thereof by any one. This question has been often raised on similar statutes, and we have yet to find a single decision sustaining it.

WALLACE RADCLIFFE."  
In response to this, the following reply was prepared for publication in the same papers:—

*"Is the Sunday-Rest Bill Religious?"*

*"Editor the Washington Herald:—*

"A communication in your Monday's issue, I notice, denies that the Johnston District Sunday bill, Senate bill No. 404, is religious. A few facts as to the origin of some of these Sunday-law bills now before Congress and the character of the movement demanding their passage may throw light upon this question.

"At a mass-meeting held Feb. 26, 1908, in the New York Avenue Presbyterian church, in the interests of this proposed legislation, the pastor, giving a brief history of the origin of the movement in the District, stated that it originated about a year previously with the ministers of the various denominations in the city forming themselves into an 'Interdenominational Committee on Sunday Observance.' To arouse public sentiment in the movement, he said, this committee had prepared and distributed throughout the city twenty thousand copies of a publication entitled 'A Christian Appeal in Behalf of Sunday Observance.' This appeal was addressed, 'To the People of Washington,' and among other things said:—

"The custom of setting apart one day in seven from secular work for worship and communion with God antedates the ten commandments."

"No one can deny that the reason for setting apart one day in seven from secular work, is religious. The reason is plainly stated. It is 'for worship and communion with God.'"

"The publication further says:—

"To keep the Lord's day holy, Christians must conscientiously make it a day of rest from all secular work."

"The prevailing idea throughout the entire publication is that secular work should cease on Sunday in order that the day may be devoted to worship,—that cessation from secular labor is a prerequisite to proper Sunday observance. But this is precisely what the Johnston Sunday bill calls for,—cessation, as far as possible, from all secular work and amusement on Sunday.

"In the published 'Report of the Interdenominational Committee,' dated Oct. 1, 1907, appeared the following:—

"The main and necessary feature of such a movement should be the enlistment of all good citizenship for the procuring of efficient Lord's day legislation for the District."

"Note the expression, 'Lord's day legislation.' This itself shows that it is religious legislation that is wanted.

"This Interdenominational Committee has gone so far as to itself draft a Sunday bill. Senate bill No. 6535, introduced in the last Congress by Senator

Johnston, and House bill 19965, introduced by Mr. Hay, are very similar, and this last is word for word the bill as prepared by the Interdenominational Committee and sent to the District Commissioners March 26, 1908, for their approval, with an accompanying communication stating that 'arrangements are being made to have this bill introduced in both the House and Senate to-morrow.'

"It is useless, therefore, to deny that the movement is religious. But if the movement is religious, so also are the bills called for by it; and if the bills are religious, to enact them, or any one of them, into law, plainly would be religious legislation, and hence unconstitutional.

"Senate bill 404 contains an exemption for observers of another day. But the terms of this exemption themselves prove the measure religious. Those exempt must be members of a 'religious society,' and must 'observe as a sabbath' one day in each seven 'as herein provided.' Nothing could more clearly show the religious character of the bill than this. It provides for 'Sabbath observance,' and makes the observance of one sabbath or another compulsory.

"Pre-eminently, therefore, this is a religious bill. Labor organizations may have been induced to join in the movement, but no man, either in the District or elsewhere in this country, is compelled to labor on Sunday in any legal sense of that term. He can refuse to work, and go to church or spend the day as he likes. In some cases he might lose his position and be obliged to find other employment, but a religion or a religious institution for which we are not prepared to sacrifice is scarcely worth profession or defense; and a religion that seeks the aid of the civil power at once confesses its spiritual weakness.

"To appeal to numbers in matters of conscience is unworthy any one, particularly a Christian, who professes regard for the rights of conscience. Eighty years ago, in a report on this very subject of Sunday legislation, Congress said: 'The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.'

"Gideon's army numbered but three hundred, but it was on the side of right and final victory. One of the first and noblest declarations of Protestantism (1529) was, 'In matters of conscience the majority has no power.' As a matter of fact, however, the church membership of the District of Columbia Conference of Seventh-day Adventists, the people inveighed against for their opposition to the bill, is more than twice three hundred, representing a population approximately of one thousand.

"Is it not well that even a few see the dangers in the first step toward a union of church and state? and should they not be commended rather than stigmatized for their foresight and their adherence to American principles? Well did Madison say: 'The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle.'"

W. A. C.

### The Johnston Sunday Bill in the United States Senate

THE Johnston Sunday bill, with whose provisions our readers are more or less familiar, occupied the attention of the United States Senate for over an hour on Wednesday, January 26. When the bill was called up on that day for the third time, the request was made to let it "go over;" but Senator Johnston, who was in charge of the bill, objected, and on his motion the Senate proceeded to consider the bill. The discussion took quite a wide range, and was participated in by several senators. The quotations which follow are taken from the official report in the *Congressional Record*.

In answer to an inquiry, it was stated both by Senator Johnston and Senator Gallinger, chairman of the Committee on the District of Columbia, that there is no Sunday law in the District. Senator Paynter of Kentucky stated that "the employees of barber shops desired that the shops should be closed on Sunday because they did not want to work on that day; they wanted it as a day of rest. If the law required that the shops should be closed on Sunday, then the proprietors could not ask them to work on that day." In reply to this Senator Bailey of Texas took this ground: "I am not disposed to allow any class of people to come to legislative assemblies of the country to settle controversies between them and their employees. I certainly would not insist that a barber ought to work if he does not want to work. . . . So far as I am concerned, I am not disposed to allow any class to come and ask for a law that interferes with some man who wants to pursue his calling, simply because some other man does not want to pursue it." If this sound principle enunciated by Senator Bailey should be followed, it would prevent the enactment of many of the Sunday laws now demanded by the representatives of different trade-unions.

In the early part of the discussion, Senator Heyburn of Idaho said:—

"I believe in the observance of the Sabbath day, but I object to the proviso in this bill. I object to legislative discrimination between the moral code of different men. If this is a day of rest, a Christian of the standard type or a Seventh-day Adventist can agree upon the day that shall be observed as a day of rest, but when you inject into a bill, in the proviso, the religious principle, then I say it is not a proper subject for legislation at all. . . .

"I do not want the pill sugar-coated. If we are going to vote upon religious discrimination, I want it stated fairly and candidly that that is the basis of our judgment and our vote. If it is merely that the world may stand at rest for a day, regardless of religious principle, well and good. Let us do it.

"I try to observe the Sabbath in a proper manner; I would not see the wheels of industry move every day in the year. I believe in a day of rest, but on principle. I am not a Seventh-day Adventist on principle. I do not believe in recognizing this class of legislation as being a legitimate consideration for Congress. . . .

"If men are to act upon their conscience in the performance of the deeds of good citizenship, let it rest in their conscience. If we want a universal day of rest, let us eliminate all attempt to

recognize the difference between religious creeds and say that the seventh day of the week shall be a day of rest, and let everybody conform to it."

Following him, Senator Dixon of Montana, spoke at some length:—

"I certainly am in favor of keeping one day of the week as a day of rest and recreation and for the purpose of religious worship, if the individual so desires. But what is the real purpose behind this bill? Is it to apply a religious test in the District of Columbia? If that is the purpose of the bill, then the trimmings permitting the sale of fruit, newspapers, confectionery, cigars, and other things ought to be cut out of it. If there is going to be a religious test applied in the capital of the United States, then the bill should so specify, and cut out many of the exemptions that are in it. If it is not a religious test, then there is no occasion for the passage of this kind of a law in the capital of this great republic.

"I think, in a republican form of government, one of the most dangerous programs that legislatures can enter upon is anything looking toward the establishment of a religious test through a court of law.

"I think there is an exemption in this bill in favor, possibly, of Seventh-day Adventists and Jews, but in some way or other the bill provides that those persons whose conscience impels them to keep another day than Sunday in order to keep within the provisions of the bill must be members of a religious body. Suppose they are converts to one of these different kinds of religion and believe Saturday is the legitimate Sunday, as usually interpreted, are they to be convicted under this bill because they have not affiliated and joined some other religious society? . . .

"I do think, Mr. President, before this bill is put on its final passage that it should be better considered than apparently it has been up to this time. I know that the great cry in this country among certain classes of citizens is for Sunday observance. If this bill is to provide a day of recreation and rest, then it is legitimate; but if it is to apply a religious test in this great republic, it is a very dangerous proceeding, and, notwithstanding the popularity that will attend the support of this bill as it now stands, I think the Senate of the United States ought to pause and well consider the proposition."

Senator Bailey of Texas, while favoring the bill, made a significant statement concerning its origin. Referring to those who were demanding the legislation, he said: "All they ask—and they do not ask it as religionists, although many of them probably would never have thought about the matter except in that way—but as good citizens, all they ask is a sensible police regulation." It is worthy of note in this connection that the ministers of the various denominations in the city of Washington who are earnestly urging the passage of this legislation do not appear to be at all concerned about any other "police regulation," and it is impossible to avoid the conviction that their interest in this particular case is really in behalf of the Sunday institution, and not merely in behalf of the peace and dignity of the state.

The following interesting dialogue is quoted *verbatim* from the *Record*:—

"Mr. Heyburn.—The State of Idaho

has a Sunday-observance law. I thoroughly approve of a law for the observance of a day of rest, and I select the Sabbath as that day.

"Mr. Bailey.—Because most people observe it?

"Mr. Heyburn.—Yes. I attend and participate in religious exercises on that day, but if we select that day for one, let us select it for all. This bill excepts the Jews.

"Mr. Bailey.—And so it ought.

"Mr. Heyburn.—And the Seventh-day Adventists.

"Mr. Bailey.—That is also right.

"Mr. Heyburn.—They are excepted on what ground? On the ground of religious conscience?

"Mr. Bailey.—Upon the ground that their conscience instructs them to observe another day, and if they observe that day as a day of rest, they need not observe this day. If the law made no such exception as that, it would simply mean that the Jew, who observes Saturday and closes his place of business, must then follow it with the observance of Sunday and close his place of business for a second day of the week instead of for a single day, as men of our faith do. . . .

"Mr. Heyburn.—I would not like to be put in a position where it might be even inferred that I had expressed myself in favor of discrimination against either the Seventh-day Adventists or the Jews. If you put it on a religious basis, that would be true, and, putting it on a religious basis, I would not vote for the measure; but putting it on the basis of a day of rest and a police measure, as the senator has suggested, then there is no discrimination against anybody.

"Mr. Bailey.—And the very fact that the bill allows men compelled by religious conviction to observe one day rather than another is a plain effort to avoid religious discrimination. It simply allows a man to rest that day which his conscience selects. But the law still says he must rest one day in seven.

"Mr. Heyburn.—Yes.

"Mr. Bailey.—I think it is a very sensible police regulation.

"Mr. Dixon.—Will the senator allow me to ask him a question?

"Mr. Bailey.—Certainly.

"Mr. Dixon.—As the bill now stands, the only way the Jew, or the Seventh-day Adventist, and other people who believe in observing another day in the week than Sunday for rest and religious enjoyment can take advantage of it is to prove their membership in some such religious body.

"Mr. Bailey.—I think the senator's suggestion is a very sensible one. The senator from Kentucky [Mr. Paynter] has already expressed to me an opinion that the bill could be worded in that respect more in consonance with the views which I assume all senators entertain. I think a man whose conscience requires him to observe one day rather than another ought to be protected, though he may not be a member of any religious organization or society; and I imagine from what the senator from Kentucky has already said to me that he intends to propose an amendment of that kind."

Senator Money of Mississippi, the leader of the minority, then took up the discussion. He said in part:—

"Mr. President, this is a Christian nation, and not a Christian government.



That is forbidden by the Constitution. Jew or Gentile, Mohammedan or Brahman, has a right to his own religious convictions. There is nothing in this bill about religious observance. It is an effort to secure a day of rest; and there can not be a half dozen days of rest by law. If we respect Saturday as the Sabbath of the Jews and the Seventh-day Adventists, we must respect Friday as the day of the Mussulman; and I do not know how many African tribes have Thursday or Wednesday or Monday for their only day. This is simply an effort to secure one day out of seven for rest, and if anybody considers Saturday as the Sabbath—and undoubtedly it is the Sabbath, and not Sunday—he of course can rest that day, if he chooses.

“But it will not do, in my opinion, to complicate the difficulties of the execution of this proposed law by permitting a man who does observe Saturday on his motion to violate Sunday on his own motion because he observes another day. We are securing a day of rest for all, and if he wants two days, he can take them. Certainly, I think, you will find difficulty in closing up one house of business and allowing another alongside to keep open because the first was closed the day before. It is the difficulty of executing the law.

“I wish to say further, while we are not authorized to legislate about religious observances of any sort or to make holy days of any sort, yet Congress can legislate in respect to the general public opinion. It ought to defer to the general public opinion, and the general public opinion in the United States is that Sunday is a day of rest, and in obedience to that general opinion we propose this legislation. Whether it is better for a people to rest one day or not, to rest one day is a question which is easily answered. If a man wants to prosecute his profession for a certain time on that day, as has been provided for by the senator from Alabama in his bill, he can do so.

“If his conscience dictates that he must not work, he can close his shop. Nobody can compel a man to work on Sunday. Neither can the law compel him to work any other day in the week, but it can say that on a certain day or on a certain part of a day no work shall be done. Why?—First because of the economic principle that every man ought to rest one day in the week, and probably two. Secondly, because there is a deference paid by the great body of the people to the sanctity of that day. . . .

“I am not in favor of the blue-laws of Connecticut or the old kirk of Scotland regulations, and the trouble about these reform movements is that they never stop at the point which was intended by the beginners. It is like the prohibition movement which swept over the country. The way to hell is paved with good intentions. When you get reforms in the hands of reformers, they are generally emotional people with small development of the rational faculty, and prompted by their repeated successes, they go from one reform to another, and it is proposed that one shall attend church on Sunday; then a particular church; then a constable is permitted to invade one's home, if he does not attend church, to see whether or not he is sick; then one can not kiss his wife on Sunday. The beginnings of these things are very innocent.

“I shall vote for this measure, but I do not want any sacred concert on Sunday, unless it is free, any more than any other concert. I might say that there should be no sermons unless they were free, but I will not say that, because Sunday is the preacher's day, the day on which he earns his salary. I have no objections to pew rents and all that sort of thing, but it does seem to me, if we are going to set aside a day of rest, it ought to be a day of rest for everybody, and we should not have the incongruity of having half the stores on F Street and Pennsylvania Avenue open on Sunday because our Jewish friends see fit to observe the preceding day.”

Senator Tillman of South Carolina desired to know whether the senators were going to punish themselves for holding a session of the Senate on Sunday. Senator Cummins of Iowa asked “whether, with all due regard to the difference of religious opinions with respect to the observance of one day in the week, we ought to permit a Jew to run a theater on Sunday if an American can not run a theater on Sunday, or whether a Seventh-day Adventist should be permitted to run a baseball game on Sunday, if a Presbyterian, as I am, can not run a baseball game on Sunday?” In reply Senator Clapp of Minnesota said that he did not think “either a Jew or a Seventh-day Adventist could conduct such amusements on Sunday.”

Various changes in the bill were suggested, and a desire was expressed to have the bill recommitted for further consideration, but both Senators Gallinger and Johnston objected to recommitment. The remainder of the discussion had no special bearing upon the merits of the proposed legislation, and after an ineffectual attempt to secure further time for the passage of the bill, it was allowed to lie over until the following day for action.

When the bill was taken up again on Thursday, Senator Johnston proposed an amendment which was agreed to, changing the exemption clause to read as follows:—

“That persons who observed as a Sabbath another day in the week than Sunday shall not be held to have violated the provisions of this section if they observe as a Sabbath one day in each week, as herein provided.”

Further amendments were offered by Senator Johnston and agreed to, permitting the sale of tobacco, and increasing the penalty to a fine of not more than \$30, or to imprisonment for not more than thirty days.

After some technical discussion relating to the provision for the use of private conveyances, Senator Smoot of Idaho proposed an amendment which was agreed to, to strike out the word “Sabbath” in the exemption clause and to insert in its place the words “day of rest” so that the clause would read as follows:—

“That persons who observed as a day of rest another day in the week than Sunday, shall not be held to have violated the provisions of this section if they observe as a day of rest one day in each week, as herein provided.”

After this amendment was agreed to, Senator Dixon of Montana spoke as follows:—

“Mr. President, the bill as now perfected provides that it shall be unlawful for any person on the first day of the

week to labor at any of the trades or callings therein specified, provided, however, that if on any other day of the week, he takes one day of rest he shall not be liable for the penalties. In other words, if a man works all the week and lays off on Sunday—a barber or a plumber or a carpenter—and then on Sunday chooses to work, in order to avoid the penalty of the bill as it now stands all he has to do in a court of justice is to prove to the court that on Tuesday he lays off from his work and rests. In all seriousness, I want to ask the senator from Alabama [Mr. Johnston] and the chairman of the Committee on the District of Columbia [Mr. Gallinger] whether the provisions of the bill which we are now about to pass must not be construed in this way?”

To this inquiry Senator Gallinger made the following reply:—

“Mr. President, for myself I would say that I think the senator's point is well taken. Had I been in charge of the bill I would not have accepted the amendment offered by the senator from Utah, Mr. Smoot, because I think the word ‘Sabbath’ ought to remain in the bill.”

The bill was then passed, many senators in the meantime having left the chamber, and the vote upon the bill being merely formal.

In their report of the passage of the bill, the Washington papers expressed the belief that the amendment made by Senator Smoot had so changed the intent of the promoters of the bill, that as it now stands, it is far from satisfactory, in that it does not really require the observance of Sunday by any one. It remains to be seen whether the claim that there was no religion in this bill, and that it was merely to secure a day of rest for working men was sincere, or whether further effort will be made to induce the Senate to pass what has been so long desired—a law requiring the observance of Sunday in the District of Columbia.

The Johnston bill as passed by the Senate will now go to the House for consideration, where it will doubtless encounter serious opposition, even in its present form. W. W. P.

### Passed in Thirteen Minutes

AFTER the rather rough hour-and-a-half's handling which the Johnston Sunday bill received in the Senate on January 26, only thirteen minutes were occupied in its consideration and passage the following day, the vote being taken at 2:22 P. M. When the vote was called, only one audible “aye” was heard in its favor, and no “noes,” whereupon the president of the Senate declared, “The ayes have it.” W. A. COLCORD.

THE reports coming from the California points where religious liberty institutes have been held are uniformly encouraging. The last one so far, that at Armona, tells of good attendance in spite of bad-road conditions; of deep interest and the eager catching up of all the literature that could be furnished, which was only fifteen thousand leaflets—about half of what the attendants would have liked. This shows what might be done in the distribution of our religious liberty literature everywhere.

## NOTICES AND APPOINTMENTS

### Northern Union Conference Association

THE Northern Union Conference Association of Seventh-day Adventists will convene in the city of Des Moines, Iowa, at the Seventh-day Adventist church, on the corner of West Eighth and Washington streets, Feb. 24, 1910, at 11:15 A. M., for the election of seven trustees and the transaction of such other business as may come before its members.

R. A. UNDERWOOD,  
Pres. Board of Trustees.

### Western Canadian Union Conference

THE first biennial session of the Western Canadian Union Conference of Seventh-day Adventists is appointed to convene at Lacombe, Alberta, March 4-13, 1910, for the election of conference officers for the succeeding biennial term, and the consideration of any business which may come before the conference, relating to the interests and advancement of the Lord's work.

The territory of the Western Canadian Union Conference comprises the provinces of Alberta, British Columbia, Manitoba, and Saskatchewan. Beginning with section 2, article 4 of the Constitution reads as follows:—

"The voters of this conference shall be the duly accredited delegates from the local conferences, members of the executive committee of this conference, such representatives of the General Conference as may be present, and other laborers who shall receive credentials from the executive committee.

"Each local conference shall be entitled, aside from its president, to one delegate for every fifty church-members in its conference. Each delegate shall be elected by the local conference or appointed by its executive committee.

"Each organized mission field shall, aside from its superintendent, be entitled to one delegate in the sessions of this conference, who shall be appointed by the executive committee of the union conference."

Each conference in the union is requested to appoint its delegates as early as possible, and forward their credentials to the union office, Box 244, Regina, Saskatchewan.

H. S. SHAW, President.

### Northern Union Conference

THE fourth biennial session of the Northern Union Conference of Seventh-day Adventists will be held Feb. 22 to March 3, 1910, in the Seventh-day Adventist church located on the corner of West Eighth and Washington streets, Des Moines, Iowa.

The opening meeting for the organization of the conference will convene at 10 A. M., Tuesday, February 22. All delegates and conference laborers should be present at the opening meeting.

Each conference in the union is entitled to one delegate for the organization and one additional delegate for every one hundred fifty church-members in the conference.

Elders A. G. Daniells, O. A. Olsen, W. T. Knox, and other general laborers will be present to conduct Bible studies and to unite with others in making the meeting a great blessing to all who attend.

In addition to the usual business of the conference, much important instruction and a great spiritual uplift are expected at this meeting.

At the union depot in Des Moines take a West Ninth street-car and get off at Washington Street. Then go one block east to the church. Or take a Sixth Avenue car, get off at West Eighth Street and go one block south to the church.

Monday, February 21, trains will be met by J. W. McComas, C. W. Hollingsworth, and Stemple White, who will wear badges indicating that they are members of the reception committee.

R. A. UNDERWOOD, President.

### Change of Address

THE address of Elder E. W. Webster is now Miami, Fla.

Elder F. G. Specht wishes to announce his change of address from Box L, Harvey, N. D., to R. F. D. 1, Lyons, Colo.

### Publications Wanted

THE following-named persons desire late, clean copies of our publications, post-paid:—

F. C. Webster, 20 Mary St., Amsterdam, N. Y., desires copies of *Signs of the Times*, *Liberty*, *Life and Health*, *Watchman*, and *Bible Training School*.

Mrs. Fannie Williams, 630 Eleventh St., Bowling Green, Ky., desires copies of the *Instructor* and *Little Friend* for use in a mission Sunday-school.

W. H. Brown, 212 McCoy St., Joplin, Mo., wishes to express his thanks to those who have already sent him papers, and would appreciate a limited number sent to his address continuously.

Mrs. C. L. Burlingame desires to thank those who have responded to her request for papers, and would solicit further supplies of all our papers, to be sent to her at Bridgeport, Neb.

Bert Heacock, Daytona, Fla., would like a continuous supply of *Signs*, *Review*, *Watchman*, *Protestant Magazine*, and other publications suitable for public reading-rack in the railroad depot.

LeRoy T. Crisler, 2817 Jefferson St., Tampa, Fla., desires clean copies of our papers suitable for missionary work; also German, Spanish, and Hebrew tracts and papers, sent post-paid to his address.

C. N. Moulton, "La Mana," Villa Quarte, Republica Dominica, desires copies of all our papers and tracts in English, Spanish, French, and Arabic, for use among the sailors who arrive at that port during the coming year.

### 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.—Brother James Brown (colored), 229 Wool Avenue, Portsmouth, Va., desires to find a location on a farm with some of our people.

WANTED.—Two good Seventh-day Adventist printers, with country experience; men who can do anything in printing-office. Power machines. Country wages. Address E. J. Hammer, Shirley, Ind.

HYGIENIC VEGETABLE COOKING OIL.—The oil used by our people. 5 gal., \$3.80; 10 gal., \$7.30. Cans crated. ½ bbl. (about 32 gal.), 68 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely; 5-gal. can, \$3.65; 10-gal. can, \$7.15; ½ bbl. (30 gal.), 69 cents a gal.; 1 bbl. (50 gal.), 68 cents a gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

WANTED.—A good reliable girl or woman thoroughly competent to take full charge of housework for a family of three adults; best of home to the right party; write at once; state wages expected. Mrs. C. B. Wilding, Takoma Park, D. C.

STRAWBERRY PLANTS.—Standard and new varieties. Send us the address of six parties who want plants, and we will give you a year's subscription to *Ranch and Range* (a \$1 farm paper). Catalogue free. Address Lake View Nursery, Box 10, Poy Sippi, Wis.

BAKER WANTED.—We want a first-class baker. One experienced in both the nut-foods and cereal-foods departments preferred. Give qualifications, experience, salary wanted, age, etc., in first letter. Good place for right man. Nashville Sanitarium Food Factory, Nashville, Tenn.

FOR SALE.—Two good farms in a rich section of the Northwest, adjoining the new Cedar Vale Academy, conducted under the auspices of the Upper Columbia Conference of the Seventh-day Adventists. Prices and terms reasonable. For further information, address J. W. Shields, Viola, Idaho.

FOR SALE.—Peanut Butter, 10c a pound; 100 pounds, freight paid, \$12. Write for special low prices on Vegetarian Meat; Coconut, Peanut, Olive, and Cooking Oils; Cereal Coffee, Whole-wheat Flour, etc. All guaranteed pure. Vegetarian Meat Co., Washington, D. C.

FOR SALE.—New, modern eighteen-room boarding- and rooming-house, across street from Union College main entrance. Two electric lines pass the door. A substantial income the year round for family desiring to educate children. Would consider California exchange. Address Hattie Dawson, College View, Neb.

SEND for "Our World Beauties." The holidays are over, but we sold more Mottoes last July than during any month of the holiday season. We want a wholesale house in every State. Over 440,000 sold in 1909. 100, \$6; 200, \$10. This includes our new Father and Mother Mottoes. The world is ripe for Bible Mottoes. Address Hampton Art Co., Hampton, Iowa.

FOR SALE.—Farm of 72 acres, 6-room cottage well finished, painted, and papered; good barn, and out-building painted same as house; orchard 2,500 trees, peaches, pears, figs; good water, well at house, spring in pasture; land will grow any kind of crop; 1½ miles to county seat; the nicest home in this country; healthful and fine climate. Will sell cheap; for terms and particulars write Paul Pernod, R. F. D. 3, Jefferson, Tex.

## Obituaries

MERRILL.—Fell asleep in Jesus at her home near Covert, Mich., Oct. 31, 1909, Sister Libbie Merrill, wife of Brother William Merrill, aged 32 years, 1 month, and 27 days. She was a great sufferer for some time before her death. She is now at rest, awaiting the resurrection of the just. Words of comfort were spoken by the writer at her home, to a large circle of mourning relatives and friends. She leaves to mourn their loss a kind and loving husband, one son, father, mother, four brothers, and two sisters. R. C. HORTON.

WILSON.—Mrs. Marian Wilson was born in Denmark in 1849, and died at Graham, a suburb of Los Angeles, Nov. 14, 1909, aged sixty years. Coming to San Francisco at the age of twenty-four, she soon embraced the Adventist faith, which was her constant joy for over thirty-six years. Uniting in marriage with Olof Wilson, five children were born to them—three sons and two daughters. Only the daughters are now living. After the funeral service, conducted by the writer, we laid her away in a quiet country cemetery, there to await the soon-coming Life-giver, who will discover the resting-place of all his sleeping saints. C. F. MARVIN.

WOODS.—Died at Redley, Cal., Jan. 14, 1910, Morton Chas. Woods, aged sixty-seven years. When eighteen years old, he joined the Baptist Church. The last thirty-five years of his life he was connected with the Seventh-day Adventists. We believe he fought a good fight. A short sermon was preached prior to interment, inviting all to look to the "God of all comfort" for the much-needed help to brighten the present hour. A companion, two sons, a daughter, and many friends are left to make preparations for the better world, where families now broken will again be united.  
C. L. TAGGART.

CROSS.—Died at his home in Enosburg, Vt., Nov. 18, 1909, Brother Amos A. Cross, aged 76 years, 9 months, and 26 days. He was born in Sutton, Quebec. About forty-seven years ago he attended meetings held in his native place by Elders A. S. Hutchins and D. T. Bourdeau, and he, with his parents, embraced present truth. His faith in the third angel's message and the soon coming of the Lord was strong and unwavering to the end. He leaves a wife and six children, all of whom were at the funeral. Funeral service was conducted by the writer; text, 1 Cor. 15: 26.  
T. H. PURDON.

PARKER.—George, son of William and Anna Parker, was born in Somersetshire, England, Aug. 4, 1837, and died near Anderson, Ind., Jan. 12, 1910, aged 72 years, 5 months, and 8 days. He was united in marriage, April 18, 1857, with Maria Hellier, to which union were born five children. He was a faithful, consistent Christian, and took an active interest in the progress of the message. A wife, two sons, and one daughter mourn their loss. A large congregation assembled in the Anderson church, of which he was elder at the time of his death, January 16, to listen to words of comfort from Rev. 14: 13, spoken by the writer.

MORRIS LUKENS.

BELLOWS.—Died at her home in Eaton County, Michigan, Dec. 17, 1909, Ervilla Bellows, aged 88 years, 2 months, and 4 days. Ervilla Allen was born in Cortland County, N. Y., Oct. 13, 1821, later moving to Niagara County. In 1839 she came to Michigan with her parents. Jan. 7, 1845, she was united in marriage to Jonas G. Bellows. In the early sixties, under the labors of Elder J. B. Frisbie, she was converted to the Adventist faith, and remained a firm believer to her death. She was the mother of five children, three of them living, one of whom is Elder R. J. Bellows, of North Michigan. Discourse by the writer, in the United Brethren church, near the home. Interment in the cemetery near by.  
S. D. HARTWELL.

COPELAND.—John T. Copeland was born in Tennessee, Dec. 27, 1837, and died Jan. 12, 1910, aged seventy-two years and fifteen days. He was married to Mrs. Nancy Moore in Illinois, Aug. 12, 1866. To them were born six children, five of whom are living to mourn their loss. He became a member of the Seventh-day Adventist church twenty-two years ago in the State of Iowa. Nineteen years ago he moved to Woodburn, Ore., where he served as elder of that church for many years. Brother Copeland departed this life, believing that he would have part in the first resurrection. Words of comfort were spoken by the writer from the twenty-third psalm.  
T. L. THUEMLER.

GRISWELL.—Died, at the Nichols Hospital, Battle Creek, Mich., Dr. W. H. Griswell. He was born in Battle Creek, Mich., Dec. 13, 1849. After finishing school he took the medical course, and began the practise of medicine in 1875, continuing in the practise for over twenty-eight years. The greater part of his life was spent in Michigan. He became a Seventh-day Adventist about fifteen years ago. He died Jan. 7, 1910, believing that he would sleep in Jesus to be awakened in the morning of the resurrection. He leaves a devoted wife, an aged mother, and other relatives and friends to mourn their loss. Services were held in the Grand Rapids Seventh-day Adventist church, by the writer, assisted by Elder W. R. Matthews.  
J. M. WILBUR.

BOHLMAN.—Died at Madison, Wis., of acute indigestion, Harold Wm., infant son of Otto and Jessie Bohلمان. The parents are in full hope of a reunion at the first resurrection. The words, "An enemy hath done this," and "the last enemy that shall be destroyed is death," afforded comfort as the little babe was laid to rest in the cemetery at Sun Prairie, Wis.  
W. W. STEBBINS.

WALL.—Virgil Wall was born Nov. 23, 1884, in Springville, Tenn., and died at Memphis, Tenn., June 28, 1909, aged 24 years, 7 months, and 5 days. He had been a Sabbath-keeper and a Christian for about ten years. For some time before his death he had lived in Memphis, Tenn., and we miss him much from our meetings, especially the meetings for the young people. His influence was good. He was very retiring and modest, but a conscientious and earnest Christian. Words of comfort were spoken by the writer.  
J. S. WASHBURN.

HOLLISTER.—Mary A. Hollister, my mother, was born in New York State in 1821, and fell asleep in Jesus, June 14, 1909, aged seventy-eight years and seven months. She accepted present truth at Santa Rosa, Cal., thirty-six years ago, under the ministry of Elder Wm. Healey. Though for many years an invalid, and not able to attend public worship, she kept in touch with the message by constantly reading our publications. Funeral service was conducted by Elder Luther Warren. We laid her to rest in the cemetery in Pomona, Cal., to await the coming of the Life-giver.  
GEO. E. HOLLISTER.

CHITWOOD.—Died at Chitwood, Ore., Dec. 28, 1909, aged about eighteen years, Rufus Chitwood, son of Dellman J. and Lena Chitwood, of that place. Rufus died very suddenly of Bright's disease. He gave his heart to the Lord several years before his death, and his life was such that he made a large circle of friends. The funeral service was conducted by the writer, with a large congregation of relatives and friends in attendance. The Christian's hope seemed very bright as words of consolation were drawn from 1 Thess. 4: 13-18.  
T. H. STARBUCK.

STEVENS.—Hamlet C. Stevens was born April 1, 1871, and died of pernicious anemia at Santa Barbara, Cal., Nov. 1, 1909. He accepted the third angel's message in the fall of 1897. Shortly after he connected with the sanitarium work at Battle Creek, Mich. Three years ago he connected with the work at Loma Linda, and afterward engaged in Bible work in San Bernardino, Redlands, and Santa Barbara. The last few weeks of his life he was a great sufferer, but bore it with patience. Words of comfort by Elder R. S. Owen, assisted by the writer, were spoken to a large company of friends and loved ones in the San Bernardino church, from which he was buried. He leaves a father, four sisters, two brothers, and his wife to mourn their loss, but they mourn not as those who have no hope.  
J. A. BURDEN.

ROBIE.—Alfred Robie was born at Kensington, N. H., Sept. 8, 1872. Although his parents were Adventists, he was not converted until the autumn of 1890, under the labors of Sister E. G. White, at South Lancaster, Mass. On June 21, 1898, he was united in marriage to Miss Carrie L. Sadler. They took the nurses' course at the Battle Creek Sanitarium, graduating with the class Nov. 1, 1901. They were sent by the conference to Australia, where they remained for four years. During the last two years they have resided at Newburgh, N. Y., where they built up a good practise in nursing, chiropody, and massage treatments. Brother Robie acted as nurse for Ira D. Sankey during his last illness. At the time of his death, he was the leader of the Adventist church of Newburgh. He was taken ill with typhoid fever Dec. 7, 1909, and died the twenty-eighth. He leaves a wife, daughter, mother, brother, and sister to mourn their loss. The Lord came especially near to him during his illness. The funeral services were conducted by the writer.  
L. H. PROCTOR.

CHAULKER.—Philip O. Chaulker died Oct. 25, 1909, in Shafsbury, Mich., at the age of 77 years, 3 months, and 24 days. His sincere, consistent, Christian life assures us that he sleeps in Jesus, and will respond to the call of the blessed Life-giver. The funeral service was conducted by Elder C. E. Van Dorn, the pastor of the Baptist church.  
MRS. M. D. WARFLE.

ABBEY.—Hattie Abbey died at her home in Delano, Cal., Nov. 26, 1909. She died with a bright hope of eternal life. At the camp-meeting held in Los Angeles, in August, she was converted, consecrating her life to God. "She never spoke cross to mother," was the enviable record of her life. Many friends gathered in the Methodist church at the funeral service. Words of comfort and admonition were spoken from John 11: 25.  
STEWART KIME.

JOHNSON.—Died at Kent, Wash., Jan. 14, 1910, Kenneth B. Johnson, aged fifteen months, youngest child of Brother and Sister Henry Johnson. He was a bright child, and though the parting seemed hard, they laid him away in the hope of the glad meeting on the resurrection morn. Words of comfort were spoken by the writer, from 1 Thess. 4: 13, to a number of friends and neighbors who assembled to attend the service.  
H. W. NELLIS.

LA LONE.—James Franklin La Lone was born near Ogden, N. Y., April 19, 1863. He left his native State at the age of sixteen, locating in Iowa. In 1884 he was married to Miss Eva Etta Pearson, to which union four sons were born, three of whom survive. He removed to Oklahoma in 1904, locating near Woodward, where he buried his companion June 16, 1905. On Aug. 10, 1906, he was married to Mrs. Belle Rosseau, who still survives. Brother La Lone had been a member of the Seventh-day Adventist church for about eighteen years, taking an active part in the local work until the day of his death. His death was caused by a fall. The funeral service was conducted by the writer, Sunday, Dec. 19, 1909, using the text, Prov. 27: 1. We laid him to rest to await the coming of the Life-giver.  
D. T. SURGEON.

WILLIAMS.—Mrs. Alfreda Williams (née Forbes) was born in Corydon, Pa., Sept. 26, 1848. She was married to I. N. Williams, July 9, 1865, and was converted, and united with the M. E. Church shortly after her marriage. In the year 1880 she and her companion first saw the light of the third angel's message, and joined the Seventh-day Adventist church of Corydon, Pa. She was a faithful, consistent member of that body until the day of her death. She died Jan. 11, 1910, aged 61 years, 3 months, and 16 days. The cause of her death was heart failure. She leaves to mourn their loss, a companion, Elder I. N. Williams, of Corydon, Pa., and three sons, two daughters, and two sisters. Words of comfort were spoken by the writer, from Rev. 14: 13, Elders F. D. Wagner and I. G. Bigelow assisting in the service.  
F. H. ROBBINS.

STAINES.—Susan Haysmer Staines was born in Kent County, England, Sept. 9, 1844, and died at her home near Fenwick, Mich., Jan. 11, 1910. When but ten years of age, she came to America with her parents, who made their home in the State of New York. She lived in that State until her marriage in July, 1864, to John Staines. They then came to Michigan, and soon settled on the farm which has since been their home. About thirty-six years ago she learned the truths of the third angel's message through reading, and united with the Bushnell church, remaining a consistent member until the time of her death. She leaves to mourn their loss her faithful companion, a daughter, a son, four sisters, three brothers, and many other relatives and friends. Words of comfort were spoken at the funeral by Rev. Owens (Baptist) from John 14: 1-6.  
FERN HAYSMER.



WASHINGTON, D. C., FEBRUARY 3, 1910

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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

## CONTENTS

### Editorial

"Our Friend . . . Sleepeth" — The Form Without the Power — The Crusade Invisible — The Peace-and-Safety Cry — Reforming Worldly Amusements 3-6

### Contributed Articles

The Accuser, <i>A. Weeks</i> . . . . .	7
The History of the Hebrew Sanctuary, No. 2, <i>J. O. Corliss</i> . . . . .	7
A Reform Needed, <i>A. Carier</i> . . . . .	8
Christian Business Principles, <i>James Montgomery</i> . . . . .	8
Are You Honest? <i>A. T. Robinson</i> . . . . .	9
More for Missions, <i>E. K. Slade</i> . . . . .	9
<b>Home and Health</b> . . . . .	10, 11
<b>The World-Wide Field</b> . . . . .	11, 13
<b>Harvest Ingathering for Missions</b> . . . . .	13
<b>The Field Work</b> . . . . .	14-16
<b>Medical Missionary Department</b> . . . . .	17
<b>Missionary and Publishing Work</b> . . . . .	17, 18
<b>Christian Liberty</b> . . . . .	18-21
<b>Miscellaneous</b> . . . . .	22, 23

We regret the break in the articles from the pen of Sister E. G. White. These will be resumed next week.

A YOUNG man in England, Percy C. Poley, selected for India to engage in the book work, writes that he will leave for his chosen field February 18.

OUR *Life and Health* workers will find few homes that can not be interested in the February number of this magazine. for the principal part of its contents deals with especially vital issues directly affecting the life, happiness, and prosperity of infants, boys and girls, and men and women of every home. It will be a good-selling number, and one that will be a blessing to every home it enters. It will be an excellent number for our mothers to present to their neighbors.

ELDER H. H. VOTAW and wife leave New York this week, February 1, for Burma. Mrs. Votaw preceded her husband a few months prior to his coming to attend the General Conference, spending the time among relatives in Ohio, regaining health and strength. Brother Votaw has labored at camp-meetings, and in other ways helping, during the past summer, and now both return to their chosen field with renewed vigor to gain further victories for the message in the land of the Judsons. The prayers of God's people will follow them to that needy field.

THE first missionary sent out from Europe this year is Brother Kaltenhäuser, a young man from Friedensau school, who is being sent to Eritrea, on the border of Abyssinia, to connect with the mission at Asmara. He sailed from Marseilles, January 22, and should reach his field about February 10. Let us remember him in our prayers.

### Some Misconceptions

THE following quotations from the *Washington Post* and *Washington Times* of January 27, reveal some of the misconceptions regarding the issues involved in the proposed Sunday law for the District of Columbia: "It was asserted in the debate that the national capital is the only considerable territory in the United States in which the fourth commandment has been ignored. The bill was largely opposed because it exempts from its operation Jews and Seventh-day Adventists, who observe another day as the Sabbath." "As the statutes now stand, the capital is the only American jurisdiction which does not protect its citizens in a day of rest." The *Times* of January 28, styles the District Sunday bill as "a comparatively unimportant measure so far as national affairs are concerned."

W. A. COLCORD.

### Making History

TO Seventh-day Adventists the past two weeks have been historical ones in Congress, as may be seen by reading elsewhere in this paper the account of steps that led up to the passage of the Johnston Sunday bill by the United States Senate, the highest legislative body in the United States. These things should cause us to pause and consider what all this means to those who know the third angel's message.

The passage of any Sunday bill, even though it is apparently weak, is nevertheless dangerous, and means the tightening of the cords of religious legislation that are soon to bind the consciences of men. This should be another danger-signal to every lover of religious freedom, and ought to arouse all to greater earnestness and activity.

The following are some of the references which the Washington press have made concerning the passage of the Johnston Sunday bill by the Senate:—

"The bill was passed after material amendments." The bill passed "with amendments which practically make it negative so far as its expressed object is concerned." "If the bill should pass the House and be signed by the President, it is pointed out that it would fail of its original purpose." "At the last moment Senator Smoot incorporated a joker in the measure that makes its provision futile." "So many amendments were added to the bill and various clauses in-

serted to relieve certain classes from observing Sunday as a day of rest, that various members believe the measure fails to achieve the results intended by its author." "It was the general opinion expressed at the capitol yesterday [the day the bill passed the Senate] that the measure will not receive very strong consideration in the House."

The expression of doubt by the public press regarding the final outcome of the bill should be a source of encouragement to its opponents. However, we should not rest secure, for the possibility of defeat may only spur on the promoters of the bill to a more determined effort to secure its passage or the passage of some similar measure before Congress closes.

With this bill now before the House of Representatives, there are four dangerous measures pending before that body, as follows:—

House Joint Resolution No. 17: "Proposing an amendment to the Constitution of the United States so that it shall contain a recognition of God, and shall begin with the words 'In the name of God,'" introduced March 18, 1909.

Senate Bill No. 404: "An act for the proper observance of Sunday as a day of rest in the District of Columbia," introduced in the Senate March 22, 1909, reintroduced Jan. 17, 1910, passed the Senate January 27, and introduced in the House January 28.

House Resolution 14619: "A bill prohibiting labor on buildings, and so forth, in the District of Columbia on the sabbath day," introduced Dec. 10, 1909.

House Resolution No. 13876: "A bill requiring certain places of business in the District of Columbia to be closed on Sunday," introduced Dec. 10, 1909.

Now is our opportunity to unite in a most determined effort to enlighten Congress and all others by the generous distribution of religious liberty literature, the circulation of the petitions, and the distribution of a leaflet, which will soon be placed in your hands, explaining these bills. Do not neglect to write letters to United States congressmen from your districts, and ask others to do the same, urging these men to oppose these bills.

With the struggle becoming more intense, both here in Congress and throughout the States, it needs a greater outlay of means to do the work that must yet be done to enlighten the people. We are confident that Sunday legislation in Congress would have been far in advance of where it now is, had not continued and persistent efforts been put forth to enlighten these men. Make your offering to this department of the work larger this year than you have ever done before, that the cause of religious freedom may not be hampered.

K. C. RUSSELL,  
 Secretary Religious Liberty Assn.