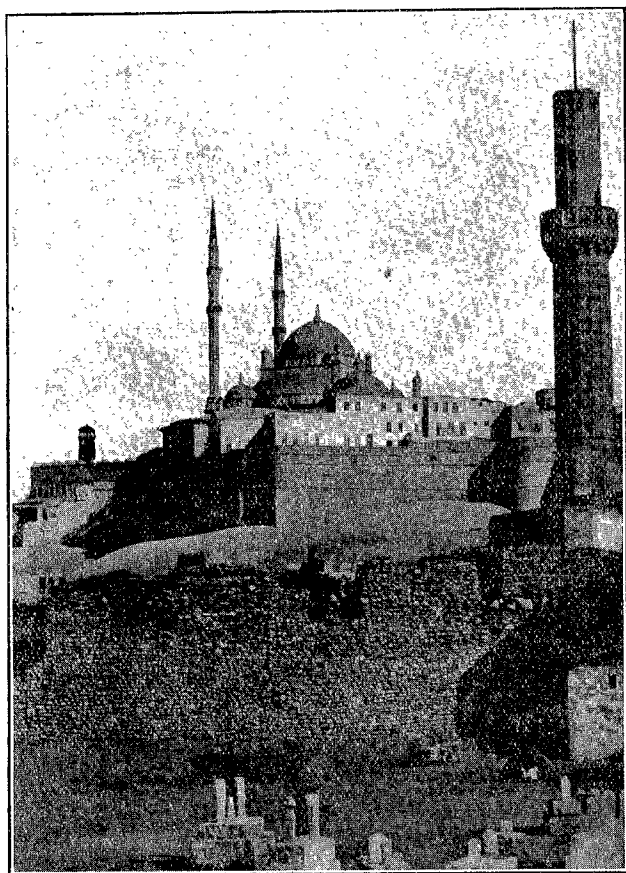


The Advent  
**Review and Herald**  
Sabbath

Vol. 85

Takoma Park Station, Washington, D. C., Jan. 30, 1908

No. 5



A VIEW IN CAIRO, EGYPT

## Publishers' Page

Conducted by the Department of Circulation of  
the Review and Herald Publishing  
Association

### The Present Truth In Facsimile

Do any of the REVIEW readers desire to secure a facsimile copy of the first two pages of the first paper — *The Present Truth* — ever published by Seventh-day Adventists, the paper that was the beginning of the REVIEW?

The Review and Herald Publishing Association is reproducing, in facsimile form, the first two pages of Vol. I, No. 1, of that paper, and have added to these two thrilling pages, of what is still present truth, a concise statement of the progress in the publishing of the third angel's message during the sixty years intervening between 1849 and 1908.

To possess these facsimile pages with their forcibly impressed truths of the early message, breathing the spirit of the 1844 movement, and revealing marked evidences of the humble means God accepted and used at the hands of men in the beginning of this great and last message to the world, together with a clear yet condensed statement of important facts with the figures and dates as results in the development of the publishing work since 1849, will doubtless be the desire of all of our present REVIEW readers. It will serve both as a relic of our humble beginning in the publishing work and also as a compendium of facts pertaining to the development of the entire work of the denomination. Price, sample copy, five cents, post-paid; 25 copies, one address, 75 cents.

### The February Number of Life and Health

THE February number of *Life and Health* is now ready. It is essentially a "home number," being filled with valuable instruction especially applicable in the home life. It will, therefore, be appreciated by the general public, and will yield the workers liberal returns for their services.

Its general articles include one from the well-known physician, S. A. Knopf, M. D., of New York, on "Sun, Air, and Water." Dr. Kress treats the subject of "Pneumonia" in a very plain, practical way, and Dr. Leadworth sets forth the "Contagion of Health." Eminent scholars write upon "Consumption," "Fake Meat Inspection," "The Cause of Tuberculosis," "Food Poisoning," "Home Treatment of Tuberculosis," "Prevention of Grip," etc.

Dr. Prince gives an impressive contrast of the physiological methods of sanitariums and the drug practise, and shows why the drugs have a deteriorating effect.

In the Mothers' Department are good things upon the manner of spending the "Winter Evenings at Home with the Children," "The Punishing of Children," "The Regulation of the Food of Infants," etc., and Dr. Lauretta Kress prescribes a simple, yet effective, treatment for croup. Throughout the number, the children receive a good share of the attention of our writers.

Mrs. Fitch gives some new and sur-

prising revelations in connection with her talks on "Dairy Products" and "Substitutes for Butter." Mrs. E. G. White presents the power of prayer in behalf of the sick, and sets forth the principles that should guide those who pray for the sick. The entire number is filled with most practical and essential information in connection with the care of the health, and the prevention and cure of diseases most prevalent at this season of the year.

The outside cover of the February number is very attractive, being printed in colors. This number will be one of the best sellers we have ever issued. Forty thousand copies are provided for before the journal is printed. Doubtless it will have the largest circulation of any number thus far published. We invite all who are anxious to do some good, and who have the time to devote to this work, to correspond with us about the circulation of this popular health journal.

Price, single copy, 10 cents; 2 to 25 copies, to one address, 5 cents; 25 to 500 copies, 4 cents; annual subscription price, 75 cents.

### Making Home Happy and Making Home Peaceful, by Mrs. L. D. Avery-Stuttle

WE call the attention of the readers of the REVIEW to those two important little books, which have done much in times past to make home *happy* and *peaceful*.

Many homes have been wrecked because of the fact that fathers and mothers were not really acquainted with their children. They seem to have forgotten that they were once young. They have unconsciously become harsh, unreasonable, and unsympathetic with their children, and thus fail to make their home attractive,—an abode of love and refinement. The parents forget that the Lord has implanted in the hearts of the children a great love for recreation and beauty. The sad result is seen in thousands of broken and unhappy homes, a multitude of young people lost to the church, and sent wandering in the dark highways of death.

Feeling this fact deeply, the author has tried to point out a better way in the little story, "Making Home Happy," much of which is taken directly from life. The excellent sale of the book in the past testifies to the fact that it meets a long-felt want.

But there are two sides to every question, and the book "Making Home Peaceful," a sequel to the other book "Making Home Happy," was written to emphasize the other side. Having seen by experience that some easily influenced and overindulgent parents needed caution on the other side of the question, and that their children were often allowed to take liberties, and to be rude and disrespectful toward their elders, the author became deeply impressed to add to the first book the second, "Making Home Peaceful," that both parents and children might see and understand their duty toward each other, and that the hearts of the parents might be turned toward the hearts of the children.

Both books are designed to make brighter and more peaceful homes, and to lead the reader toward that immortal home which shall be quietness and peace

forever. Either book will be found very helpful to both old and young, but it will be better if the two are read close together, reading "Making Home Happy" first.

Prices: "Making Home Happy," paper cover, 25 cents; cloth bound, 50 cents. "Making Home Peaceful," 75 cents, all post-paid.

### Early Writings

"WHAT are 'Early Writings'?" "Of what are they composed?" These are questions often asked by our young people, and those who have recently connected with the denomination. For the benefit of such we explain that the book we call "Early Writings" contains a compilation and reprint of the first published Testimonies of the author, Mrs. E. G. White, with foot-notes, giving dates and explanations. It is a reprint of the old book published in 1851 under the title of "Experiences and Views," with no change of the original idea or sentiment.

Although many of the subjects treated in this book have been enlarged upon and brought out in other books by the author, they seem to be especially appreciated in condensed form as given in "Early Writings." This book sparkles with the plain principles of the third angel's message, and brings to the reader a store of information and instruction that will be especially helpful to any individual or denominational worker. It will do more to establish faith and confidence in the gift of the spirit of prophecy than any other book published.

A new edition of this work has been brought out, and is now being bound in pamphlet form at the cost of 35 cents a copy. It is also being bound in the plain cloth for 75 cents, and in flexible leather binding for \$1.25.

### Conference Laborers' Report Book

THE Review and Herald Publishing Association is completing a Conference Laborers' Report Book, which is intended for the convenience of conference laborers who desire to keep in convenient form a permanent copy of their monthly and annual reports, together with other records for future reference.

It contains twelve blanks for monthly reports, a blank for annual reports, eight pages for cash account, eight pages ruled for recording appointments, eight pages for addresses, six pages for recording the personnel of various standing committees, and ten pages memoranda, making a very attractive and durable pocket book of eighty pages, six and one half by four inches, bound in limp leather. Price, 50 cents, post-paid.

Orders for any publication mentioned on this page may be sent to any conference tract society, or to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., or Battle Creek, Mich.

Also Pacific Press Publishing Association, Mountain View, Cal.; Portland, Ore.; Kansas City, Mo.; Southern Publishing Association, Nashville, Tenn., and Fort Worth, Tex.

# THE REVIEW AND HERALD

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

VOL. 85.

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 30, 1908.

No. 5.

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## Editorial

### **Selfishness or Sacrifice**

THE great battle of the ages, the great controversy between light and darkness, good and evil, has been the battle, the controversy, to determine whether self-seeking or self-sacrifice should be the dominating characteristic throughout the universe. Jesus Christ on the one hand and Lucifer on the other stand forth as the willing representatives of those two principles. In Christ is love and self-sacrifice personified; in Lucifer is centered all that wars against Christ and his mission of love and reconciliation. Love set a race in Eden to fill a world with love and joy and peace. Selfishness planted there the seeds of doubt and distrust, discord and disbelief; and from those seeds have grown the thistles and thorns of sorrow, misery, hatred, and death. Before the advent of self-interest, man heard the counsels of God from the very lips of God; but now the glory of God is veiled from man, and the glory of man is no more.

When selfish interests are cherished in the heart of man, that soul has ranged itself on the side of him who brought us all our sorrow, on the side of him whose bitter business it has been through the centuries to fight against God, and multiply tombs for his children. When our own interests loom large in our eyes, and those of our neighbor grow dim and small, we may know that we are passing over to the enchanted ground at whose farther border waits the sleep of eternal death. God's kingdom will not always endure part self-sacrifice and part self-love. The one tends to life

everlasting, the other breeds naught but sorrow and death. The one is God's undying purpose; the other is at war with him and his purpose. It is well that we take alarm at the first symptoms of selfishness in our hearts, for every such manifestation is putting a wider gulf between us and eternal life. Such attributes persisted in reduce us to the chaff and the dross which the fires of earth's cleansing will consume.

The motive power of God's universe must be love, for he is love. That actuated him in the gift of Christ; that actuated Christ in the gift of himself; and that will be the actuating motive of every soul that enters the gates of the city of God. Self-love has been a dominating characteristic in the history of the human race; but it will not be seen in the renovated universe. We have no time but the present in which, with the help of God, to weed it out of our lives; and the size of the task and the shortness of the time make it necessary that we give due diligence to the work. Nor are we to imagine that this cleansing of our lives can be accomplished by turning our attention on ourselves. The example of our Redeemer must be our guide. Forgetting self in the service of others—this brings us into harmony with the eternal purpose of God, and makes us coworkers with Christ in finishing his great undertaking and ushering in the kingdom of our God. C. M. S.

### **The Doctrine for All Nations**

THERE is no other doctrine which so exalts the work of Christ the Saviour of the world as does the fundamental truth of conditional immortality and life in Christ. There is no doctrine which more effectually robs Christ of the glory due to him as Saviour of the world than the fundamental error of natural immortality and life inherent in man. In the one doctrine honor is given to Christ because he "hath abolished death, and hath brought life and immortality to light through the gospel." In the other doctrine Christ is dishonored because his office as the life-giver is abolished, and life and immortality are made to be entirely independent of the gospel.

Furthermore, the preaching of the second advent of our Lord as an imminent event is the message to be proclaimed to all nations in this generation, and this teaching will prepare believers to stand in the judgment hour; but this great truth is either made secondary or ig-

nored altogether by a very large majority of the ministers of the gospel to-day, whether they stand before a nominally Christian people in the home land, or meet gross heathenism face to face in the dark places of the earth. It is time for the message to be heard, in all lands, which proclaims Christ as our life, and which says, "Behold, he cometh with clouds."

There is special need of teaching these two great doctrines as the demonstration of the superiority of the gospel of Christ over any heathen religion. This clear light of truth will dispel the darkness of error, and will guide in the heavenly way many who are now wandering in the devious paths of a satanic philosophy. This is well set forth by Edward White in his work "Life in Christ," from which we take the following extract:—

Under present conditions the natural force of the gospel is abated. It does not take hold of the moral understanding of Asia. . . . Where is the force of truth and grace that smote the philosophies and idolatries of the Mediterranean in the apostolic age, and shook like an earthquake the whole of Roman Europe and Asia in a single generation? Let it not be said it was the stress of miracles that then availed. Miracles exerted an inconsiderable influence, in comparison with a truth which inspired an overpowering energy of faith, a grace that commended itself to all affections, and an announcement of approaching doom which struck like a blazing thunderbolt from the uplifted hand of the Almighty.

Is it not that we are propagating both abroad and at home a Christianity which is half paralyzed in its two chief forces of hope and fear through the perversions of an unbiblical theology? We fail in thoroughly presenting God's love to the nations,—a love strong enough to melt even Chinese arrogance, and to develop the belief of a real and personal God among Chinese Buddhists, because we have encumbered Christianity with a doctrine of hell, so unjust, so indiscriminate, so hardening in its frightful propositions, that men's consciences refuse to receive it. Our missionary theology can not commend itself "to every man's conscience," because every man's conscience, whether in Europe or in Asia, in proportion as it is enlightened, rejects it with horror. . . .

But the predominant system of teaching in heathendom fails also, I venture to think, in another department—through withholding the influence of a truth favorable to the production alike of hope and of fear. Not only does the retribution preached at home and abroad fail, by its unscriptural representations, to awaken terror in the educated classes, since whatever you exaggerate you weaken; but it is nearly everywhere the



custom with missionary societies to send out teachers opposed to the belief of *Christ's advent to judge the nations, as the next great event in the history of the world.*

The plain doctrine of St. Paul, in the second letter to the Thessalonians, that the personal advent of Christ will occur *for the purpose of destroying "the man of sin;"*—the doctrine of the prophet Daniel, that the Son of man will come in the clouds of heaven for the destruction of the fourth kingdom, and of that "horn that had eyes, and a mouth that spake great things;"—the doctrine that Christ himself will come to punish "with flaming fire" an antichristian clergy that has perverted revelation until men can no longer believe in it, and to judge nations that persist in idolatry after due summons to repentance;—this doctrine of Christ's ever-impending advent, under the influence of which the gospel was spread in the first century, is denied by the missionary societies and the generality of their agents. Here is a present loss, and possible recovery of power, which may be readily appreciated.

Let the gospel be preached in India and China as the message of life to the dead, as the gift of immortality in body and soul, to a race sitting in the death shade of atheism; let it be preached as the message of a God who is intelligibly beneficent, but intelligibly and justly "terrible" to wicked men; let it be proclaimed that the times of pagan ignorance this righteous Judge "overlooked," but now, on peril of the "greater damnation," commands all men everywhere to repent; let the words of the apocalyptic angel become the topic of the missionary, "Fear God, and give glory to him; for the hour of his judgment is come!"—and one can not but believe that a new power might attend in the East, as in the West, the diffusion of Christianity.

There is something so heart-striking, so fitted to compel attention, in the apostolic warning of Christ's imminent return to destroy obstinate and filthy worshipers of idols, to avenge the perversion of truth in Christendom, to raise in glory the sleeping saints, and to establish heaven's kingdom on earth,—that even languid India must lift her head to listen, and haughty, philosophic China harken awestruck to the trumpet-blast. Christianity is a power which is designed to act on men from before as well as from behind, through the expectation of coming events, as well as through the study of facts accomplished. It is a prophecy and a mighty world-embracing drama, as well as a history. But under the prevailing system of teaching it is a gospel without the vivid hope of that advent of Christ to crown his followers, the prospect of which, at the beginning, filled and reddened like a dawn of glory all the eastern sky. The whole body of prophecy is now supposed to prove only, when interpreted with due caution, that the Lord "delayeth his coming," that wisdom consists in proclaiming the doctrine of the "evil servant," and in relegating the expectation of the Lord's return to a generation that shall live at the end of the millennium. . . .

Who, then, can wonder that a Christianity so diminished in its forces both to win and to appal, so pale and so colorless, naturally maintains a doubtful fight with the stiff-necked pagans of

Asia? Is there not wanted a doctrine that commends itself more cogently to the reason and to the conscience of men, of the teachers as well as the taught, to their imagination not less than to their affections,—a love so real, so tender and intelligible,—a terror so soul-subduing, so near at hand, and so appreciably just, as to shake if it can not vanquish the stoutest resistance of the heathen;—a hope of speedy victory to the church, sufficient to restore the death-daring energies of the first century, and a courage founded on overpowering conviction which would engage in closer conflict with Eastern Buddhism and the stolid positivism of Confucius? That "throneless king," as the Chinese call him, would soon, I trust in God, lose much of his opposing power, before a Saviour preached as if he were the very Jesus of the Gospels, coming quickly again to be the Lord of the world.

This sentiment is entirely in harmony with the instruction given through the spirit of prophecy concerning the preaching needed at this time: "The return of Christ to our world will not be long delayed. Let this be the key-note of every message." We believe that the labors of those ministers will be most fruitful who keep in the forefront these two great doctrines of the Scriptures,—life in Christ and the imminent coming of Christ. These are the doctrines for all nations.

### A Work Foretold

ON the eighth of January a mass-meeting was held in New York City, representing the various churches of Greater New York, in the interests of Sunday observance. The mass-meeting was held under the auspices of the "American Sabbath Union," which proposes to hold many such meetings in the near future in the larger cities of the country. Two resolutions covering the purpose of the union were adopted at this meeting, one of which we quote as published in the *Episcopal Recorder* of January 16:—

*Resolved,* That as public teachers and representatives of Christian sentiment, we can only view with alarm the tendency to use any portion of the legalized day of rest for secular recreations. This is not the purpose for which the fathers of our government enacted the Sabbath laws and set an example in Sabbath observance which was wholesome, and which challenges our conscientious imitation. Even the elimination of religious considerations on the part of the individual does not justify the devotion of the Sabbath day to secular amusements. He is under religious as well as civil law. If there be a divine commandment enjoining the observance of one day in seven as a time for worship, it has not been displaced by the passing from the old dispensation to the new, nor can it be abrogated by any enactment of Senate or Parliament. Rather does the commandment stand solitary and forever conspicuous, emphasized by the reverberating thunders and the flashing light-

nings of Mount Sinai, as the spectacular setting in which the great Jehovah accompanied its bestowal on mankind. We dare not temporize with the decalogue. If the fourth commandment is binding at all upon the twentieth century, it is binding for all the twenty-four hours of the Sabbath day. All its hours are equally sacred; so that all entertainments in the late afternoon and in the evening of the Sabbath day, whether "educational" so-called or social, are in our judgment both desecrations of the day of rest and also defiant of that commandment which the great Maker has given unto men to observe.

The propositions set forth in the above resolution would, if carried out, subvert every principle of human liberty. For instance, the proposition is put forth in the third sentence that he who will not use the first day of the week in a religious manner shall not use it in a secular manner. Such a proposition would justify any set of men in taking from others the right to use any day which they might choose to set apart for special purposes. Who has granted to men the right to levy upon a portion of a man's assets in order to compel him to comply with their religious practises?

The resolution continues: "He is under religious as well as civil law." Very true; but "to his own master he standeth or falleth." The magistrate who attempts to administer religious law unites church and state, and puts himself in the place of God, as if God were not able to administer his own law, arrange his own system of rewards and punishments, and take care of his own kingdom. He who breaks the law of God must render account of himself to God, not to the state.

The resolution declares that the Sabbath law can not "be abrogated by any enactment of Senate or Parliament." That is true. It is also true that it can not be strengthened or improved "by any enactment of Senate or Parliament." Every civil law enacted for the purpose of enforcing a divine law is an insult flung in the face of the Almighty—as if his law needed the help of human law to save it from dissolution and obsolescence.

We confess to a feeling of wonderment when we read the words: "We dare not temporize with the decalogue," "emphasized by the reverberating thunders and the flashing lightnings of Mount Sinai," when we know that they who are saying this are not only temporizing with it, but literally tampering with it, to make it mean what God did not intend it should mean, and what in the very nature of the case it could not mean. Temporizing with the decalogue never could be, in the sight of heaven, so defiant an act as that actual tampering with the sacred instrument which is seen to-day wherever Sunday laws are being

urged by ministers of the gospel who try to use the fourth commandment as an authority for their acts.

The fourth commandment is binding to-day, as the above resolution intimates; but it is the fourth commandment as God gave it, not as it is being to-day misinterpreted to mean when men use it to give life to the Sunday institution, and thereby throw discredit upon the day which the commandment specifically enjoins.

Concerning the work which the American Sabbath Union is to do following this meeting, the editor of the *Recorder* says:—

That the matter is not to be allowed to rest with the passing of these resolutions, was evidenced by the passing of a third, which provides for an interdenominational committee, to consist of at least one representative of each Christian denomination. This committee "shall have in charge the calling of other mass-meetings, if this be necessary. It shall also wait upon the mayor, and otherwise express the sentiment of the mass-meeting representing the Christian citizenship of the community and the State."

In various parts of the country are springing up interdenominational committees, consisting of representatives of the various denominations, whose one purpose is to make the observance of Sunday compulsory upon all. Thus are they binding themselves together, all joined to the one great standard, the Sunday institution, pledging themselves to its enforcement. This work, so long ago foretold, we are seeing accomplished before our eyes; and seeing this, we know that the hour of the final conflict is nearing, and the glad day of our Saviour's return will not be long to wait.

C. M. S.

### William Lloyd Garrison's Protest Against Sunday Laws

[The time was 1848. The occasion, a convention in Boston, in response to a call issued by Garrison and a score of associates "To the Friends of Civil and Religious Liberty." In that year an organization called the "American and Foreign Sabbath Union" had been particularly active in urging the enforcement of Sunday observance, and in the midst of the historic anti-slavery agitation of which Garrison was the leader, it was felt by friends of liberty that the occasion called for the sounding of a note in behalf of religious liberty. Truly a clarion note is sounded in the following resolutions introduced by Garrison. In order to give both the resolutions and the larger portion of his speech upon them, further facts concerning the convention and the circumstances must be deferred to another time. Though somewhat long, this trumpet call in behalf of true principles will, we are sure, be read

with deep interest. It was of Garrison and his championship of civil and religious liberty, that John Bright, the English statesman, wrote to James Russell Lowell, "I know no nobler man than William Lloyd Garrison."—w. A. S.]

#### The Resolutions

1. *Resolved*, That they who are for subjecting to fine or imprisonment such as do not receive their interpretation of the Scriptures in regard to the observance of the first day of the week as the Sabbath, are actuated by a mistaken or malevolent spirit, which is utterly at variance with the spirit of Christ,—which, in various ages, has resorted to the dungeon, the rack, the gallows, and the stake, for the accomplishment of its purpose,—and which ought to be boldly confronted and rebuked.

2. *Resolved*, That the penal enactments of the State legislature compelling the observance of the first day of the week as the Sabbath are despotic, unconstitutional, and ought to be immediately abrogated; and that the interference of the State, in matters of religious faith and ceremonies, is a usurpation which can not be justified.

3. *Resolved*, That as conflicting views prevail in the community, which are cherished with equal sincerity, respecting the holiness of days, and as it is the right of every class of citizens to be protected in the enjoyment of their religious sentiments on this and every other subject pertaining to the worship of God, all classes should be united in demanding a repeal of the enactments alluded to, on the ground of impartial justice and Christian charity.

4. *Resolved*, That this convention recommends to all the friends of religious liberty throughout the country the presentation of petitions to the next legislature, in every State in which such laws exist, and protesting against their enactment as an unhallowed union of church and state.

5. *Resolved*, That if the legislature may rightfully determine the day on which people shall abstain from labor for religious purposes, it may also determine the place in which they shall assemble, the rites and ordinances which they shall observe, the doctrines which they shall hear, the teachers which they shall have over them, and the peculiar faith which they shall embrace; and thus entirely subvert civil and religious freedom, and enable bigotry and superstition, as of old, to—

"Go to their bloody rites again,—bring back

The hall of horrors and the assessor's pen,—

Recording answers shrieked upon the rack,—

Smile o'er the gaspings of spine-broken men,

And perpetrate damnation in their den!"

6. *Resolved*, That as it has been found safe, politic, and beneficial to allow people to decide for themselves in all other religious observances, there is no reason to doubt that the same good results would attend their liberation from the bondage of a Sabbatical law; for "where the Spirit of the Lord is, there is liberty."

#### Garrison's Speech upon the Resolutions

Of all the assumptions on the part of legislative bodies, that of interfering between a man's conscience and his God is the most unsupportable and the most inexcusable. For what purpose do we elect men to go to the General Court? Is it to be our lawgivers on religious matters? . . . This passing a law forbidding me or you to do on a particular day what is in itself right, on the ground that that day, in the judgment of those who make the enactment, is more holy than another,—this exercise of power, I affirm, is nothing better than usurpation. It is the spirit which in all ages has persecuted those who have been loyal to God and their consciences. It is a war upon conscience, and no religious conclave or political assembly ever yet carried on that war successfully to the end. You can not by enactment bind the consciences of men, nor force men into obedience to what God requires.

Who wants to be persecuted on account of his own conscientious views? I will ask the first-day Sabbatarian: Do you claim a right to entertain your views, without molestation, in regard to the holiness of time?—Most assuredly. How do you make it out that first day of the week is the Sabbath?—"I believe it to be so; if it is not, to my own Master I stand or fall. Under a government which avowedly tolerates all beliefs, I claim the right, as a first-day Sabbatarian, to keep that day as the Sabbath." Well, I do not assail that right. I claim the right also to have my own views of the day; the right to sanctify the first, second, or third, or all days, as I think proper. Now I turn to that first-day Sabbatarian, and ask him how he dares to dictate to me to keep the day which he regards as holy, and to say, "If you do not obey me, I will put my hands into your pocket, and take out as much as I please in the shape of a fine; or if I find nothing there, I will put you in prison; or if you resist enough to require it, I will shoot you dead." How dare he do this? If he is not a ruffian, is he a Christian? Talk of the spirit of justice animating the bosom of the man who comes like a highwayman with, "Do or die!" Who made him a ruler over other men's consciences? In a government which is based on equality, we must have equal rights. No men, however sincere, are to wield forceful authority over others who

dissent from them, in regard to faith and observance. The case is so plain that it does not need an argument; and I am confident that, in the course of a few years, there will not be a Sabbatical enactment left unrepealed in the United States, if in any part of Christendom. It belongs to the tyrannical legislation which formerly sent men to the stake, in the name of God and for his glory, because they did not agree in the theological views of those who burned them.

In this country one pharisaical restriction after another, imposed by legislation, has been erased from the statute-book, in the progress of religious freedom. We now come to this Sabbatical observance as the last, perhaps,—a powerful one at any rate. If the Sabbath day be of God, it does not need legislation to uphold it. There is no power which can prevail against it. . . .

Why should we attempt to legislate upon a question of this kind? Observe how many differences of opinion prevail, honestly and sincerely, in the world, respecting it. Does any one doubt that the Seventh-day Baptists are sincere? Are they not honest, courageous, self-sacrificing men, those who stand out against the law and public sentiment, for conscience' sake? The men, even though they err, who are true to their consciences, cost what it may, are, after all, those who are ever nearest to the kingdom of God. They desire only to know what is right, and they have the spirit in them to do what is right. The great mass of the first-day Sabbatharians—do they not claim to be conscientious and sincere? And the Quakers, who regard no day as in itself, or by divine appointment, more holy than another,—who will question their honesty or sincerity in this matter?

Here, then, are widely conflicting sentiments; but which of these parties shall resort to the arm of violence to enforce uniformity of opinion? The case is easily settled by making it our own, my friends. It is, as truly stated in the call [for the convention], based upon the declaration of Jesus, "Whatsoever ye would that men should do to you, do ye even so to them." Now there is no Seventh-day Baptist who would wish to be proscribed for his views, of course. There is no first-day Sabbatharian who wishes a majority to get into the legislature to pass laws against the observance of the first day of the week as the Sabbath, or who would not vehemently protest against it. "Whatsoever ye would that men should do to you, do ye even so to them," and the religionist who is not prepared for this, is to be associated with the scribes and Pharisees of a persecuting age. He is one who joins in the crucifixion of Jesus as a blasphemer. . . .

We tolerate everything, except the opinions of men with regard to the first day of the week! Having very successfully gone thus far, I think we may take the next step, and finish the whole category of religious edicts enforced by penal law. Some of you doubtless remember what a hue and cry was raised by the religious press and the clergy, at the proposition to amend that portion of the constitution of Massachusetts, which required persons to be taxed for the support of public worship somewhere. But the spirit of religious liberty came up, and said, "That is tyranny, and the law ought to be,—ay, must be—repealed." What was the response of the evangelical press?—"This is an infidel movement! This is an attempt to overthrow Christianity!" And it prophesied that just as surely as the proposed amendment should be adopted, public worship would be sadly neglected. Well, the constitution was altered, in this respect, notwithstanding this selfish outcry. Is there less of public worship than formerly? The clergy have never been so well sustained as they now are, and no one laments the change.

Now, the outcry raised against the repeal of all Sabbatical laws, as an infidel movement, is as absurd, as preposterous, as libelous, as the other, and will be found so when those laws cease to be in force. . . .

What a tremendous outcry was raised in England when Daniel O'Connell, in behalf of Ireland, demanded the passage of the Catholic Emancipation act by the British Parliament! The Protestant clergy and the Protestant press cried out against it. It will never do, they said; the cause of religion will suffer. Where now is the Catholic test?—Gone; its ashes are not to be found; but has any injury followed from its repeal? So with regard to the unrighteous restrictions imposed upon the Jews; they were justified on the ground of Christian vigilance and security. But, during the present Parliament, the Jew in England can now take his position anywhere in the government, as well as the Christian. Does any one suppose Christianity will suffer by this?

Christianity, as taught by its Founder, does not need any governmental safeguards; its reliance for safety and prosperity is not on the rack or the stake, the dungeon or the gibbet, unjust proscription or brutal supremacy. No—it is the only thing under heaven that is not afraid; it is the only thing that repudiates all such instruments as unholy and sinful. . . .

Let us be careful how we trample on human liberty or human conscience. Said the apostle, "Every one of us shall give account of himself"—not to the Legislature of Massachusetts, not to the

Congress of the United States, but—"to God." . . .

It is not profane men, immoral men, who are especially interested in this movement. Far otherwise. They are glad, indeed, of any holiday on which to indulge their animal propensities; but they who go forward in a cause like this must be reformers in principle, and they will assuredly find the evil in the world not with them, but against them. They will find priestcraft on the one hand, and the rabble on the other, joining in a common persecution. Jesus was crucified, not by the chief priests and scribes and Pharisees alone, but it needed the populace to join with them; and then they could nail him to the cross, as they did, between two thieves, for this among other reasons, that he was not of God, because he did not keep the Sabbath day.

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## Note and Comment

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### Sunday-Law Memorial

A MEMORIAL has been presented to Congress and the District Commissioners of the District of Columbia by the Woman's Interdenominational Missionary Union. This memorial urges prohibition in the District, and favors the bill now pending for a Sunday law. On January 9 these memorialists called on President Roosevelt, presenting him a copy of the memorial. As to the results of this visit the *Union Signal* says:—

He said that he was in hearty sympathy with the objects sought by the petition, and would do all he could consistently to further their interests.

If President Roosevelt has really pledged himself to "do all he could consistently" to bring about the enactment of a Sunday law for the District, he would of course sign the bill when it passes. With all the agitation there is in Washington at the present time for such legislation, and with the President pledged in advance in its behalf (as the quotation asserts), the enemies of the Lord's Sabbath are certainly nearing the goal toward which they have labored so long and earnestly. This is not to us a cause for discouragement, but a call to deeper consecration and more zealous endeavor.

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### A Judge Decides the Question

ADVOCATES of Sunday laws, when seeking to show that the legislation they seek would not mean a union of church and state, have frequently declared that such laws were merely "police regulations," enacted in order that the people might rest. But Judge Sheldon, of the district court of Johnson County, Kansas, has given a judicial decision of that question. The matter under consider-

ation was the legality or illegality of playing baseball on Sunday. He decides that, according to the Sunday law of Kansas, Sunday baseball playing is illegal. Concerning this decision the *Union Signal* of January 16, giving its own version of the judge's reason for rendering that decision, says editorially:—

The judge holds that the Sunday laws are designed to guard the religious privileges of the people, and decisions should be rendered in harmony with the spirit of the law.

They must decide so; for the purpose of a Sunday-law promoter is never met when the people merely rest on Sunday, and take the kind of rest that suits them best. The promotion of religion is the underlying motive in every Sunday law ever enacted. Will our National Reform friends admit it, now that the Kansas judge, in declaring Sunday baseball a violation of the law, has settled the other question also? If they do, we shall expect to hear no more about Sunday laws being mere "police regulations," not religious legislation, but civil only.

#### The Catholic and the Public School

SINCE the American Federation of Catholic Societies has set itself the task of securing the public support of the Catholic parochial schools, officials of that church have become more outspoken in their demands, and more free to assert their purpose. In these columns in our issue of January 16 reference was made to the efforts of that body to bring about such a condition in Middletown, Conn. It was the first time that such a proposition (so far as we are able to learn) had ever been squarely placed before the people to be settled by a plebiscite. The proposition was defeated, but the majority against it was not large. It was what is termed in political parlance "a feeler." It is not regarded as a defeat. It was in the nature of a victory to be able even to bring such a question to a popular vote, and we may expect to see further developments along that line. It is interesting, with these facts in mind, to read what Bishop Canevin, of the Pittsburg (Pa.) diocese, has to say regarding the matter. A Pittsburg dispatch to the press dated January 4, says:—

Bishop Canevin, of the Pittsburg diocese, has issued an explicit letter to the effect that in places where there is a Catholic school within two miles, "parents and guardians are forbidden, under pain of mortal sin, to send their children to any non-Catholic school, and confessors are forbidden to absolve those who do not obey."

Where Catholic schools exist, it will be a rash member of that church who will dare to continue his patronage of the public school.

## One Hundred and Fifty Thousand Dollar Fund

For Special Work at Home and Abroad

### Received on the \$150,000 Fund up to Jan. 21, 1908

#### \*Atlantic Union Conference

*Central New England .....	\$ 2,772.18
Chesapeake .....	592.01
*Eastern Pennsylvania .....	2,524.80
Greater New York .....	1,488.51
*New Jersey .....	1,239.95
Maine .....	744.38
New York .....	2,291.50
*Southern New England .....	1,210.50
*Vermont .....	1,331.74
Virginia .....	862.14
West Pennsylvania .....	1,905.67
*Western New York .....	2,042.09
*West Virginia .....	558.11
Total .....	19,563.58

#### Canadian Union Conference

Maritime .....	317.43
Quebec .....	126.77
Ontario .....	802.58
Newfoundland .....	16.80
Total .....	1,263.58

#### Central Union Conference

Colorado .....	2,638.65
Kansas .....	2,850.73
Missouri .....	1,677.48
*Nebraska .....	5,730.90
*Wyoming .....	780.99
Total .....	13,678.75

#### District of Columbia

*Washington churches .....	1,374.54
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#### Lake Union Conference

East Michigan .....	2,753.51
*Indiana .....	5,214.52
North Michigan .....	1,505.22
*Northern Illinois .....	2,848.36
*Ohio .....	5,750.43
Southern Illinois .....	1,307.99
*West Michigan .....	8,730.20
Wisconsin .....	4,377.55
Total .....	32,487.78

#### North Pacific Union Conference

British Columbia .....	215.00
Montana .....	581.99
*Upper Columbia .....	2,936.43
Western Washington .....	2,378.36
Idaho .....	976.90
Western Oregon .....	2,663.46
Hawaii .....	16.05
Alaska .....	20.00
Total .....	9,788.19

#### Western Canadian Union Conference

*Alberta .....	1,203.80
Manitoba .....	323.55
Saskatchewan Mission Field ..	47.60
Total .....	1,574.95

#### Northern Union Conference

Iowa .....	5,724.20
*Minnesota .....	5,620.28
*South Dakota .....	2,659.47
*North Dakota .....	2,085.43
Conference not specified .....	73.82
Total .....	16,163.20

#### Pacific Union Conference

Southern California .....	1,997.66
*Arizona .....	466.79
*California-Nevada .....	10,249.03
*Utah .....	434.58
Total .....	13,148.06

#### \*Southern Union Conference

Conference not specified .....	49.65
*South Carolina .....	248.59
Alabama .....	577.14
*Tennessee River .....	1,402.51
Florida .....	795.24
*North Carolina .....	957.25
*Cumberland .....	1,347.32
*Louisiana .....	572.54
Mississippi .....	384.88
*Georgia .....	441.47
Total .....	6,776.59

#### Southwestern Union Conference

Not specified .....	22.82
Arkansas .....	756.61
Oklahoma .....	3,282.74
Texas .....	1,956.90
Total .....	6,019.07

#### Unknown

Unknown .....	161.70
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#### Foreign

*Algeria .....	13.33
Australia .....	168.71
Bermuda .....	36.00
China .....	155.60
South Africa .....	439.02
Jamaica .....	13.41
Yukon Territory .....	20.00
England .....	274.84
*West Africa .....	50.00
Mexico .....	13.00
Costa Rica .....	6.25
India .....	187.50
South America .....	76.43
Switzerland .....	9.69
Panama .....	27.11
Nicaragua .....	4.00
Central American Mission ..	26.00
Trinidad .....	28.69
Norway .....	25.00
Japan .....	12.50
Hayti .....	5.00
*Egypt .....	51.55
Palestine .....	2.00
Tobago, W. I. ....	1.22
Cuba .....	8.00
Hungary .....	3.00
Tahiti .....	14.88
France .....	6.80
Philippine Islands .....	1.00
Samoa .....	8.00
Barbados .....	5.00
Portugal .....	1.00
Straits Settlements .....	10.08
Pitcairn Island .....	10.00
New Zealand .....	1.52
Total .....	1,716.13

Grand Total .....\$123,716.12

I. H. EVANS, Treasurer.

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

## General Articles

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

### *Thy Will Be Done*

Nor in dumb resignation we lift our hands on high;  
Not like the nerveless fatalist, content to do and die.  
Our faith springs, like the eagle's who soars to meet the sun,  
And cries exulting unto thee, "O, Lord, thy will be done."

Thy will! It bids the weak be strong;  
it bids the strong be just;  
No lips to fawn, no hand to beg, no brow to seek the dust.  
Whenever man oppresses men beneath the liberal sun,  
O, Lord, be there; thine arm made bare,  
thy righteous will be done.

—John Hay.

### *The Return of the Exiles— No. 12*

#### *Ezra the Priest, the Scribe*

MRS. E. G. WHITE

ABOUT seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. Artaxerxes Longimanus is the one who issued the third and final decree for the restoration of Jerusalem, 457 B. C. While on the throne, he saw the return of a company of Jews under Ezra, the completion of the walls round about Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and great religious reformatations instituted by Ezra and Nehemiah. During the long period when Artaxerxes held universal sway, he often showed favor to God's people, and recognized in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, men of God's appointment, raised up for special work.

The experience of Ezra while living among the Jews who remained in Babylon, was so unusual that it attracted the favorable notice of King Artaxerxes, with whom Ezra freely conversed regarding the power of the God of heaven, and his purpose in restoring his people to Jerusalem. Born of the sons of Aaron, Ezra, in addition to his priestly training, had acquired a familiarity with the writings of the magicians, the astrologers, and the so-called wise men of the Medo-Persian realm. But he was not satisfied with his spiritual condition. He longed to be in full harmony with God: he longed for wisdom to carry out God's will. And so he "prepared his heart to seek the law of the Lord, and to do it." This led him to apply himself diligently to a study of the history of

God's people, as given in the writings of Old Testament prophets and kings. He was impressed by the Spirit of God to search the historical and poetical books of the Bible, to learn why the Lord had permitted Jerusalem to be destroyed, and his people to be carried captive into a heathen land.

Ezra gave special study to the experiences of God's chosen people, from the time the promise was made to Abraham, to the deliverance from Egyptian bondage and the exodus. He studied the instruction given them at the foot of Mount Sinai, and throughout the long period of the wilderness-wandering. As he learned more and still more concerning God's dealings with his children, and began to realize how sacred was the law given at Sinai, Ezra's heart was stirred as never before. He experienced a new and thorough conversion, and determined to master the records of Old Testament history, that he might use this knowledge, not for selfish purposes, but to bring blessing and light to his people. Some of the prophecies were about to be fulfilled; he would search diligently for the light that had been obscured.

Ezra took pains with his studies. He endeavored to gain a heart-preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God's denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them his blessing as a reward of obedience.

With painstaking effort Ezra sought to arrive at the true sense of the Old Testament scriptures, and to revive their original meaning. He became thoroughly conversant with the writings of Moses. His desire to please God led him to strive earnestly to learn the true significance of the ten commandments. He searched for all those statements in sacred history that relate to the giving of the law on Mount Sinai, and to the laws written in books, which the Israelites had been directed to preserve carefully as the commands of God.

These laws contained in books were not a new revelation, but a repetition of the ceremonial laws given at Sinai. Before Moses left the children of Israel, at the command of God, to die in the land of Moab, the laws that had formerly been given were repeated and enlarged upon. Some methods for their enforcement were given; some precepts were explained, and the reasons why they had been given were made plain. Upon several occasions the judgments of God had fallen upon transgressors; the commands that had been transgressed at these times were repeated. Transgressors were to know that disobedience would surely bring the punishment of God.

Ezra inquired into the oracles of God

diligently, that he might exert an influence in accordance with the expressed will of God. He felt that, for himself, he must do the will of the Lord; for only as he should bring his mind into harmony with truth could he be taught to labor in harmony with the Word of God. As he learned to yield his mind and will to the control of God, there were brought into his life the principles of true sanctification, which, in latter years, had a molding influence not only upon the minds of the youth who sought his instruction, but upon all others who associated with him.

God chose Ezra to be an instrument of good unto Israel, that the Lord might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra developed into a man of extraordinary learning, and became "a ready scribe in the law of Moses." These qualifications made him an eminent man in the Medo-Persian kingdom.

Ezra became a mouthpiece for God, educating those about him in the holy principles that govern in heaven. To live according to the commandments of God,—this was the rule of his life, his purpose. He first learned, and then he taught. He learned to conduct his own life in accordance with truth and righteousness; then he set himself to teach Israel the statutes and judgments of God. That which he learned of truth he communicated to others, in order that the same living influence might work in their lives. During the remaining years of his lifetime, whether near the court of the king of Medo-Persia or at Jerusalem, his principal work was that of a teacher. With painstaking care he taught the law of the Lord, and urged the importance of obedience. His example in word and deed carried with it a weight of influence; for the Spirit of God was with him. Teaching thus, he educated his fellow men in the knowledge of truth that would live through eternal ages.

(To be concluded)

### *Our Saviour's Dwelling-Place*

M. W. DE L'HORBE

OUR Saviour greatly desires to dwell among his people. He has expressed this desire, in different ways from the beginning. By creating man and visiting him, he showed a desire for his companionship. When man departed so far from the Lord that "every imagination of the thoughts of his heart was only evil continually," God was grieved, but still showed a desire to dwell with him by preparing an ark for saving all who would enter it.

The Lord traveled with Israel in all their wanderings through the wilderness. His presence was known to them by the cloud by day, and pillar of fire by night. He was that Rock that followed them, and supplied all their needs. "For they drank of that spiritual Rock that went with them; and that Rock was Christ." 1 Cor. 10: 4, margin.



The Lord said to Moses: "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. Because of sin, man could no longer look upon God and talk to him face to face as he did in the beginning. But God so greatly desired to dwell with men, that he sent his only begotten Son in the likeness of sinful flesh—veiled his glory with human flesh—that man might behold him and live. And so it is written, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23.

When Jesus' work on earth was finished, he expressed in his prayer to his Father his desire that his children might ever dwell with him. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." John 17:24. So he left the promise with his disciples, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

And of his coming it is written: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

He will be satisfied when the New Jerusalem comes down from heaven, and the Father and Son come to dwell with us eternally. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:2, 3. "I will dwell in them and walk in them," had also reference to God's dwelling in the sanctuary. See Ex. 29:43, 45. Lev. 26:11, 12. Paul quotes this in 2 Cor. 6:16 as referring to our hearts, his real dwelling-place. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

God is not satisfied with heaven and earth as his dwelling-place, for his own hands made these, but he asks us to build him an house and place of rest, and says he will look for it in our hearts. Read Isa. 66:1, 2; 57:15. But those hearts must be cleansed from sin, for, "what agreement hath the temple of God with idols?" "Your iniquities have separated between you and your God, and your sins have hid his face from

you, that he will not hear." Isa. 59:2.

Our happiness and joy will be complete, only when we become like our Saviour, and behold his face in righteousness, but alas, "our sins have hid his face from us." Then for our Saviour's sake, let us forsake all our sins, that the Lord may abide in our hearts and dwell among us as a people. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." Ps. 132:13, 14.

We can never dwell with Christ in the high and holy place, share his throne, and enjoy the wonderful things that God hath prepared for them that love him, without first learning to dwell with him here below.

Moses was admonished to make all things after the pattern shown to him in the mount, and he did so. So in order for us to become fit temples for God's indwelling, we must become in all things like our pattern—Christ Jesus. Read 1 Peter 2:21, 22; Phil. 2:5.

We must study the Pattern, look "unto Jesus," and by beholding him, we shall become changed, and become like him. Heb. 3:1; 12:1, 2; 2 Cor. 3:18.

Toronto Junction, Ontario.

## The Character of the Papacy — No. 9

### The Outcome of Its Present Struggle

J. O. CORLISS

(Concluded)

THOSE who have seen the full text of the pope's Syllabus, will readily see that, instead of conforming to the suggestions of the "open letter," the ancient principles of Roman church government have been reaffirmed. This position of the pope was a great surprise to many leading lights in that church. One priest, the Rev. George Tyrrell, one of the foremost "Modernists," replied to the pope's encyclical in a most caustic letter through the London *Times*. It was in part as follows: "Should the repressive measures of the encyclical be successfully carried out, which is rather difficult to imagine, it is to be feared that Modernism, to whose astounding energy, versatility, and diffusion the encyclical bears reluctant testimony, will be driven simply underground to the catacombs, there to grow and strengthen, and organize itself against the not distant day, when it shall be able to break forth again with gathered impetus. In spite of sand-barriers the tide will come in,—not peaceably, but with a dangerous rush."

A little further on, the priest sounds this warning note: "Protestants will see clearly enough what they might expect from a 'restitution of all things' according to the mind of the encyclical; nor will they care to embark all their religious treasures in so frail a skiff as is furnished for them by an obsolete science system." From this protest and others of the same nature from leading Catholics of the liberal school, it is very plain that these men have had in

view a general recognition, by leading Protestants, of the claims of the Roman Church. Just how this was expected to be made feasible may be seen by a further veiled hint from the same letter: "But will this clear exposition of the tenets of scholastic theology, and of its claim to control and dictate to history and science, will the frankly inquisitorial methods by which this claim is to be enforced, will this root-and-branch repudiation of what moderns believe to be enlightenment, encourage modern governments to entrust the pope's episcopal delegates with the control of public education?"

The letter goes on further to express regret for the position in which the pope's encyclical has placed the so-called Modernists. Should they now secede from the church, they would, by so doing, virtually proclaim Catholicism a failure, whereas they believe it to be truth, while it is passing through the time of its "greatest betrayal." Of the loyal Modernist, the missive has this to say: "What he will most deeply regret is the loss of one of the church's greatest opportunities of proving herself the savior of the nations. Rarely in her history had the eyes of all been waiting upon her more expectantly, in the hope that she might have bread for the starving millions, for those who are troubled by that vague hunger for God on which the encyclical pours such scorn. Protestantism in its best thinkers and representatives had grown dissatisfied with its rude antithesis to Catholicism, and was beginning to wonder whether Rome too had not grown dissatisfied with her rigid medievalism. The Modernist movement had quickened a thousand dim dreams of reunion into enthusiastic hope. When lo! Pius X comes forward with a stone in one hand and a scorpion in the other. Thousands of the most deeply religious souls, scandalized by the crude identification of scholasticism with Catholicism, will be kept from the church and from those graces, sacraments, and helps to which they have infinitely more right than many 'children of the kingdom.' Nor can the wholesale alienation of the educated classes, with its implied contempt of the clerical mind, tell otherwise than disastrously on the less educated multitudes, already rapidly falling away from the church, who in these matters invariably follow from afar the fashion of their betters. The scandal of the strong is ever the greatest scandal of the weak."

To all this lament by Rev. Tyrrell, and others, the Catholic press replies with ill-concealed warmth. The *Catholic Universe* of Cleveland, Ohio, assures one and all of its non-Catholic friends who seem so solicitous for the church's welfare, that "Rome has spoken—the matter is closed," and avers that "Catholics will be obedient to the voice that comes from Peter's chair, because we know it is prompted by the divine spirit." The writer calls attention to predictions made soon after

the decision of the Vatican Council that the infallibility theory would wreck the church, and shows how unfounded in fact they have proved. "The church," he says, "like our Lord, speaks with authority." On the other hand, he affirms that "Protestantism is going to destruction because it has no pilot, and has no one to speak with authority to save it from the breakers ahead, and from those round about."

These statements, placed in contrast, are constantly being held up before the various sects, by Catholic writers, and then they point to the fact that the Roman Church is a unit, while among the Protestants no unanimity of sentiment exists. Signs have recently indicated that many among the sects are studying seriously these contrasts, as the result of a propaganda vigorously prosecuted by liberal Catholics. It is this latter reflection that has caused uneasiness among these missionaries, concerning the possible fateful effect of the late encyclical upon their anticipated harvest.

The discussion of this whole question is affecting the status of the Roman Church in America to no small degree. But in order to quiet timid minds on the situation, one Rev. William Starr, of Baltimore, stated through the *Catholic Mirror* that the pope's encyclical "is not meant for Americans, and that the church in America will not be affected by its provisions." While it is quite probable that the encyclical was aimed more particularly at sentiments like those written by Rev. Tyrrell and Père Loisy, yet inasmuch as the pope claims direct jurisdiction over the universal church, his pronouncement was doubtless intended for both sides of the water.

A portion of a letter written by a Catholic priest to a Protestant friend, and published in the *Independent* of Sept. 26, 1907, reveals the pressure felt even in America by the pope's proclamation, and also why the priesthood (or a portion of it at least) submits to the rules from Rome which govern it. He says: "I can thoroughly understand your astonishment that priests should submit to the stringent code that now coerces us. I often wonder at it myself. But, with enlightened priests, this submission is not owing to vows and promises made in ardent and unthinking youth. We submit to a great deal in order, by remaining in good standing within the church, to help the movement for reform and change. If only we may spread a little light, and open a few eyes to see it, we are willing to take the buffeting of ignorant despotism. And then, besides, our wonder that more priests do not revolt against the disgraceful intellectual Cæsarism is considerably modified, when we discover how few priests are in the smallest degree aware of the results and tendencies of modern scholarship. I have been amazed at the ignorance of priests."

Lack of space forbids the use of all this letter, but we will give a few sentences here and there, to get a glimpse

of the situation as viewed by this Catholic priest. He says: "Let the eyes of earnest and intelligent priests once be opened, however, and there will be on this side of the water an explosion that will shake Rome's seven hills. . . . Really, the intellectual situation is very critical within the fold of Roman Catholicism. Pius X has brought in an era of reactionary repression which is worse than anything of the kind in the memory of living men. . . . But there is one hopeful side to all this. I really think that these liberal Catholics so detested at Rome, will turn out to be the forerunners of Christian reunion. They are holding out to earnest Protestants the hand of fellowship which conservative Catholicity for four centuries has refused to proffer. As their numbers grow, — and they will grow, — the day will be proportionately hastened when we all who are Christ's followers shall be one in that substantial unity for which he prayed."

These last sentences show what Catholics are bent upon doing, in spite of obstacles they believe have been thrown in their way. Will they accomplish it? We shall soon see. In the meantime, let us study well a lesson from divine prophecy.

*Mountain View, Cal.*

### Socialism Versus Christianity

I. H. EVANS

SOCIALISM is a modern word, which had its origin in England in the year 1835. Many claim that the theories advanced by Socialistic teachers are as old as communities of men.

The teaching of Socialism pretends to solve many of the difficulties of the laboring class. Undoubtedly much has been laid at the doors of the teachers of Socialism which the teachers themselves would repudiate.

It appears that Socialism purports to reform society, and to change the conditions of capital, so that the same shall be more equitably distributed among all classes of people. Many teachers would place the control of real estate in the government, and have it allotted to the inhabitants as their needs require.

Socialism claims to be the poor man's benefactor. It would see the wealth of the country distributed so there would be an equality among men. Both the rich and the poor would share alike in material wealth. It would also place all classes on a social equality. It has certainly done something to stimulate the laboring classes and the poor to seek better conditions, and to make the most of their opportunities.

The theories supported by Socialism have made rapid inroads upon the masses in Europe, as well as in America. Russia is really permeated with the spirit of Socialism. In Germany the success and triumph of socialistic theories have won such a permanent place among the people, that they have become a strong political factor in the Reichstag, or law-making body.

How far Socialism may develop in the future, no one can foretell. Its present tendencies are to subvert faith in God, and to rely entirely upon society to reform itself. It pretends to offer nothing beyond this present life. Some of its leading teachers would even destroy all faith in God and in religion.

Robert Blatchford, one of the leading socialistic teachers of the present day, and editor of the *Clarion* (London), socialistic paper, in speaking of Christianity, is quoted by the *Missionary Review* as follows:—

"I do not believe that Christianity or Buddhism or Judaism, or Mohammedanism is true. I do not believe that any of these religions is necessary. I do not believe that any one of them affords a perfect rule of life.

"I deny the existence of a Heavenly Father. I deny the efficacy of prayer. I deny the providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe any miracle ever was performed. I do not believe that Christ was divine. I do not believe that Christ died for man. I do not believe that he ever rose from the dead. I am strongly inclined to believe that he never existed at all.

"I deny that Christ in any way or in any sense ever interceded for man or saved man or reconciled God to man or man to God. I deny that the love or the help or the intercession of Christ, or Buddha, or Mohammed, or the Virgin Mary is of any use to any man.

"I do not believe that there is any heaven, and I scorn the idea of hell. . . . Before Socialism can triumph, religious faith must be destroyed."

If these are the teachings of Socialism, surely God's people want nothing to do with it. That which will destroy one's faith in God, in his written Word, in Christ and his redemptive work, in heaven and in the future reward of the righteous and the wicked, is the worst enemy that man can have. Nor does it give us something more tangible and more real than that which it takes from us. It hopes to reform society, and cure the evils of this world by legislative enactments and by social intercourse. This can never be done. There is no cure, according to God's Word, for sin and for the results of sin, but Jesus Christ, and the action of the Word of God upon the human heart.

He who puts away God's Word, and denies faith in God and in all that the Word promises to the believer, has put away from himself all the help that God can give him to better his condition in this life, besides abandoning all hope and prospects of the inheritance in the kingdom of God.

The penalty of sin is death. The sinner must die. The millionaire and the pauper will be judged by the one great Judge of the universe. Only the sinner cleansed by the precious blood of Jesus can be saved. Only he who believes in Jesus Christ as his Saviour can hope for salvation in the world to come. No polit-

ical theory, no social beliefs, nothing that man can do for himself, can lead him from sin and from the results of sin. Only Jesus Christ and the Word of God can save us from the evils which sin has wrought in this world. The sinner whose sins have been washed away by the blood of Jesus Christ, and who has tasted of the word of life, would not exchange his faith and hope in eternal things for what can be realized in this present evil world. Whatever offers itself as a remedy for existing evils that does not come from God's Word, and is not based upon Jesus Christ and the Word of God, will be found powerless to effect permanent cures for the evils which men endure.

Surely, as we see the evil results of sin increasing on every hand, we may be more and more grateful to God that we have faith in his Word, and that we rely upon him to bring deliverance to all his people.

*Takoma Park, D. C.*

### **The Gift of Tongues**

E. H. WILBUR

IN the REVIEW of August 1, 1907, mention is made of a movement in the United States where persons are said to have the "gift of tongues." Recently I learned that one of their representatives has arrived in Canton from America, and that some of the missionaries who ought to be studying the language or carrying on their regular work, are attending these meetings hoping to receive "new light." During our stay of nearly five years in China, we have known of a few missionaries who declined to employ language teachers, claiming that if the Lord wanted them to speak the Chinese language, he would give them the gift of tongues. Such a course, instead of being an evidence of faith, is really putting themselves in a position where Satan can plant the seeds of doubt in their hearts. They try the Lord to see whether he will grant their request or not, and failing to receive the coveted gift, they lose faith in his Word. Some of these, after several years of waiting and hardship, have made complete failure and gone to their homes in discouragement.

Seven years ago, while visiting friends in one of the Middle States, I told a pastor, with whom I had been acquainted for several years, that I desired to go to China as a missionary. Knowing that I believed in the perpetuity of spiritual gifts, he said to me, "When the Lord gives you the gift of tongues, then it will be time enough for you to go to China." This pastor has now been sleeping in the grave for over six years. The Lord opened the way for us to come to China. Upon our arrival here, we at once took up the study of the language, and are still at it. The Lord has blessed our efforts, and we are now able to speak to this people in their own tongue, in such a way as to be understood, and to read the Scriptures to them from the Chinese Bible. For this we praise the Lord.

The first reports that came to us from the meetings in Canton (we are now living in Kongmoon, forty-five miles away) were to the effect that they were having a wonderful outpouring of the Holy Spirit as on the day of Pentecost. While it was admitted that the newly arrived American preacher had to have his sermons interpreted into Chinese, yet it was said that some Chinese children who had never studied English were empowered to speak in that language. This would surely not be very edifying to a Chinese congregation, who could not understand what was said, and quite unlike the day of Pentecost, when they all heard in their own tongue.

The latest advices from Canton are that the more intelligent native Christians declare that it is a fraud, and the work of hypnotism, while some of the direct fruit of the meetings is nervous prostration in a few cases, where women were kept in exciting meetings for hours and days at a time. As in America, the claim was made here that unless you have the "gift of tongues," you have not received the Holy Spirit.

But no one should be deceived by these last-day delusions. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

*Kongmoon, via Hongkong, China.*

### **Lessons from Past Experiences** —No. 22

GEORGE O. STATES

FORTY or fifty years ago the subject of health reform among our people had never been thought of. In 1860 my parents lived two miles out from Battle Creek, and our leading ministers used to come out and visit us. On such occasions mother always tried to have some "nice fresh pork" to set before them. If we had just butchered, she generally had them take some home for their families.

One of our pioneer ministers who used to visit us, did not eat meat, and was quite careful of his diet. That was Father Bates. He seldom said much about his diet, and then only when questioned. He was very careful about urging his views upon others. As I compare those days, with these, I am certain the Lord has led in this matter of health reform.

In the early days of this message there were some who tried to crowd their views faster than the people were ready for them. When Elder Bates accepted the truth, he was at first skeptical regarding the visions; but he became convinced that they were the work of the Spirit of God, and from that time to the day of his death he always stood firmly for them.

In a Testimony written Oct. 21, 1858, is the following: "I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test, and your actions have plainly shown your faith in this matter. If God requires

his people to abstain from swine's flesh, he will convict them on the matter. He is just as willing to show his honest children their duty, as to show their duty to individuals upon whom he has not laid the burden of his work. If it is the duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach his church their duty. God is leading out a people, not a few separate individuals, here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly.

"Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead. I saw that the angels of God would lead his people no faster than they could receive and act upon the important truths that are communicated to them. But some restless spirits do not more than half do up their work. As the angel leads them, they get in haste for something new, and rush on without divine guidance, and thus bring confusion and discord into the ranks. They do not speak or act in harmony with the body.

"I saw that you both must speedily be brought where you are willing to be led, instead of desiring to lead, or Satan will step in and lead you in his way, to follow his counsel. Some look at your set notions, and consider them an evidence of humility. They are deceived. You both are making work for repentance."

I never learned who the brother and sister were to whom this Testimony was given in 1858, but when Elder Bates learned what the Lord said regarding the matter, he did not crowd his opinions upon this point.

As I think over this matter, I can see how good the Lord has been in giving important light. Back there his people could not stand the light, and so he permitted us to continue eating swine's flesh for the time being.

Truly the Lord is good to his people, and leads them step by step, as they are prepared to receive light. I love to pray to such a God, and I do not wonder that the psalmist, in thinking over the goodness and mercy of the Lord, says: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

The Seventh-day Adventists are recognized the world over as leaders in the matter of right living. Surely his word is fulfilled: "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou harken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."

In our next article we will show how the Lord revealed the light on the health reform.

*Cedaredge, Colo.*

## Aids for Bible Readers

Historical quotations and extracts from various writers which may assist the thoughtful student of the Scriptures.

### Bible Study

EVEN Jesus found it necessary to study the Bible. As he had divine intuition of the truth, one might have supposed that for him Bible study was not imperative. But we must conclude from the Gospels that he not only studied the Scriptures, but that he mastered them thoroughly. None understood their real spiritual import as he. None, too, set a higher value on the divine word and its function in religion than he. "It is the spirit that giveth life. . . . The words that I have spoken unto you are spirit, and are life." "Ye are [spiritually] clean," he said to his disciples, "because of the word which I have spoken unto you." He made the indwelling word a condition of answered prayer. "If ye abide in me and my words abide in you, ye shall ask," etc. John 15:7. In his last great prayer one of his petitions is, "Sanctify them through [or in] thy truth: thy word is truth." The same high sense of the value of the divine word is shown when he made it the chief business of his disciples to teach it and preach it. It was not by the power of armies, nor by the edicts of rulers, nor the terrors of law, nor by any outward compulsion, but by the heart-searching prosecution of the divine word that his kingdom was to be built up. He thus laid it upon all who would become his devoted followers to search the Scriptures.

In this high estimate of the importance of the divine truth and the study of it the disciples were close followers of their great Teacher. When John, near the close of the first century, sat down to write the Gospel that bears his name, after long years of meditation upon the gospel message, Jesus stands before him pre-eminently as the incarnate Word. "In the beginning was THE WORD, and THE WORD was with God, and THE WORD was God."

When the seer of Patmos sees the Son of man coming forth to war, the name that he bears is not "general," nor "commander-in-chief," nor any high-sounding military title, but "The Word of God." Rev. 19:13. And though represented as a soldier, the only weapon named is a sharp two-edged sword, and that not wielded in his hand, but proceeding out of his mouth, for it, too, as well as himself, is the mighty word. And it is with it that he should smite the nations.

In Paul's aggressive warfare for Christ the word of God is the ever-present weapon. Not only by numerous and apposite quotations, but by well-knit argument he shows a marvelous grasp of Scripture. It is the means by which the church is to be cleansed and sanctified. Eph. 5:26. It is interesting to observe

that in his description of the Christian soldier (Eph. 6:17) the only offensive weapon named is the sword of the Spirit, which is the word of God; and of the other things necessary, one is that we should be girded with truth, and another, that we should be shod with a readiness (for the battle) made by the gospel. Paul's ability to use the word of God mightily was doubtless one of the chief factors in his success as a preacher and missionary. No wonder he exhorted the fickle Colossians to let the word of God dwell in them richly, teaching and admonishing one another.

Paul strove hard to make young Timothy a first-rate Christian worker, and in doing so he could do no better than exhort him to abide in the Sacred Scriptures, which he had known from early childhood. These God by his own inspiration had made profitable (1) for instruction, (2) for reproof, (3) for correction for improvement, (4) for education in righteousness. And this four-fold profitableness had for its end that the man of God, the Christian worker, might be thoroughly furnished for every good work.

Peter, too, both in his addresses and epistles, reveals a mind deeply imbued with the Scriptures and facile in their application.

Of Apollos almost the only facts deemed worthy of record were that he was an eloquent man and mighty in the Scriptures. Doubtless his eloquence, as in the case of many great preachers, was due mainly to his commanding knowledge of the word of God.

If we turn from the apostles to the great leaders of the church in the post-apostolic times, the importance of a thorough knowledge of the Scriptures finds added proof and illustration. It was by this two-edged sword of the Spirit that Justin Martyr, Origin, Jerome, Augustine, Chrysostom, and other heroes of the faith were able to smite the polytheism in their times.

The men, too, most eminent in the church's annals for saintliness drank continually at this fountain. Thomas a Kempis, the venerable Bede, Jeremy Taylor, Richard Baxter—whence came the rich aroma of their lives but from the flowers gathered in the garden of God's truth?

Every onward movement of the church has sprung from a fresh study of the word of God.

All the reformers without exception were profound students of the Scriptures, and from that inexhaustible source drew their inspiration: Wycliffe, Erasmus, Melancthon, Huss, Zwingli, Savonarola, Luther, Calvin, Knox, Comenius—great reformers and great Bible students, and the former chiefly because they were the latter.

The same has been and is true of the church's great revivalists—the Wesleys, Whitefield, Finney, Moody, and many others. It was a fresh, ardent study of God's message that filled their hearts with a glowing enthusiasm for the salvation of souls.

It would be easy, too, to show that many of our greatest statesmen have drawn their best guidance from the Book that excels all others in political wisdom. The great Gladstone was from early life a diligent student of the Bible, and with what profit he sets forth in this testimony: "What crisis, what trouble, what perplexity, has failed or can fail to draw from this indescribable treasure-house its proper supply? What profession, what position, is not daily and hourly enriched by these words which repetition never weakens; which carry with them now, as in the days of their first utterance, the freshness of youth and immortality?"—James Wallace, Ph. D., in *The Bible Record* for October, 1907.

### Facts About the Bible

[A correspondent of the Washington *Herald* wrote the following communication for that paper, and we pass it along for the benefit of the readers of the REVIEW.—Ed.]

THE learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the "Place of Skulls," Madrid. After thirty-three years in this living tomb, death came to release him, and the following remarkable researches, taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:—

"In the Bible the word 'Lord' is found 1,853 times; the word 'Jehovah,' 6,855 times, and the word 'reverend' but once, and that is in the ninth verse of the 111th Psalm. The eighth verse of the 117th Psalm is the middle verse of the Bible. The ninth verse of the eighth chapter of Esther is the longest verse, and the thirty-fifth verse of the eleventh chapter of St. John is the shortest. In the 107th Psalm four verses are alike. No names or words with more than six syllables are found in the Bible. The thirty-seventh chapter of Isaiah and the nineteenth chapter of Second Kings are alike. The word 'girl' occurs but once in the Bible, and that is in the third verse of the third chapter of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters, and sixty-six books. The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the twenty-third Psalm. The four most inspiring promises are in John, fourteenth chapter and second verse; twenty-eighth verse; and thirty-seventh verse; St. Matthew, eleventh chapter and twenty-eighth verse, and thirty-seventh Psalm, fourth verse. The first verse of the sixtieth chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn the sixth chapter of Matthew. All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending."





### Only Wait

OFT there comes a gentle whisper o'er me stealing,  
When my trials and my burdens seem too great;  
Like the sweet-voiced bells of evening, softly pealing,  
It is saying to my spirit, "Only wait."

When I can not understand my Father's leading,  
And his dealing seems to me but cruel fate,  
Still I hear that gentle whisper ever pleading,  
"God is working, God is faithful—only wait."

When the promise seems to linger, long delaying,  
And I tremble lest, perhaps, it come too late,  
Still I hear that sweet-voiced whisper ever saying,  
"Though it tarry, it is coming—only wait."

O, how little soon will seem our hardest sorrow,  
And how trifling is our present brief estate:  
Could we only see the light of heaven's to-morrow,  
O, how easy it would be for us to wait!

I have chosen my eternal portion yonder,  
I am pressing hard to reach yon heavenly gate,  
And though oft along the way I weep and wonder,  
Still I hear that cheering whisper, "Only wait."

—Joshua Tappmeyer.

### The Pocket-Knife a Nuisance

ARTHUR C. LOGAN

THE ordinary pocket-knife may very readily become a nuisance. It is not only generally filthy, but is virtually an instrument of infection, and may very readily become a means of producing or transmitting disease, being used for first one thing, and then another, without disinfection or cleansing. Doubtless, few people have ever taken this into consideration, and yet the unclean pocket-knife is one of the agencies in the transmission of disease that should not be overlooked.

Think of a man's using his pocket-knife to clean the finger-nails, that, perhaps, have been digging in the garden, or some pile of rubbish, containing disease germs; then he gives it to some other member of the household to pare an apple with, or to use for some other such purpose! Of course, it has been cleaned, apparently; that is, wiped off;

yet the germs are there, which can not be detected with the naked eye.

Again, this same instrument, that has been used for some foreign purpose, will be used to extract a splinter, or to dissect some portion of the human flesh; thus lockjaw may ensue, or blood-poisoning may result.

The best way to cleanse a pocket-knife, that has been used indiscriminately, is to pass the instrument through a flame, ten or fifteen times. Another way is to boil the instrument a few minutes. Thirdly, it may be soaked in a disinfectant liquid. Of course, with an instrument that is delicate or easily marred, due caution will have to be used. The size of the flame may be regulated according to the proportions of the instrument to be cleansed.

If the knife has several blades, it is well to have the different blades assigned to different purposes.

The best plan is to have two pocket-knives,—one for the dress suit, and one for the working suit,—using the blades only for their special offices. Fruits or nuts should never be pared nor eaten with a knife that has been used to sharpen pencils, unless it has been thoroughly cleansed.

Deadly germs may lie concealed in the nail niche, used for opening the knife, or secluded about the hinges, or inside the slot. A good plan to get rid of the dirt and germs about such places, is to soak the knife in kerosene or benzine. Of the smaller blades, one may be used for cleaning and trimming the finger-nails, and another for extracting or removing foreign substances from the flesh.

Where skins are to be removed from animals, the domestic pocket-knife should not be used, if it is possible to use any other. Where the whole blade is utilized, greater care should be exercised to disinfect the whole knife after it has been used.

Fresno, Cal.

"To Turner, the artist, a lady remarked, 'Mr. Turner, I can not see in nature what you put into your pictures.' 'Don't you wish you could, madam?' was the artist's reply. And when the skeptic sneeringly says of one transported by the raptures of Christian faith and hope and love, 'I can't see any joy in religion,' the fitting reply is, 'Don't you wish you could?' Love gives one eagle eyes to pierce heights and depths unscanned by those of sluggish heart; but those who love him best are the very ones who cry, 'The half was never told,' of the unsearchable riches in Christ."

### How God Helped Katie

"O KATIE, get up! get up! I am afraid mama is dying."

Katie sprang out of bed at a bound, and it seemed that her heart stopped beating. The lamp held by Jean, the older sister, threw a very unsteady light in the darkened chamber, for the child was so frightened that she could hardly hold it, while poor Katie thought she never would get dressed—her fingers trembled so.

What in the world could they do? Two little girls, only ten and twelve years of age; no neighbors within half a mile; papa away from home, and poor mama lying there moaning, and unable to understand a word they said.

"Katie, there is no help for it; you will have to go over to Uncle John's, and get some one to go for the doctor," said Jean.

Katie's heart sank in terror. There were those dark woods to go through, the corn-field with its dreadful shadows, and, at the very last, uncle's cross road to meet. How could she do it? The imagination of the sensitive child peopled the woods with dreadful shapes and dangers. She opened the door and looked out. It was so dark she could not see the fence. She shuddered as she thought of plunging into the dark alone. She could not do it. But mama was so pale, so horribly pale.

"Mama, you must not die!" cried the child, as she hung over her mother in an agony of grief and dread.

"If I were only converted," she thought with a sob, "God would help me. I guess he will anyway. He knows I have been thinking about it, and want to be good. Then he is so good and kind, and always helps people in trouble. I will pray; I will pray every step of the way."

"Get the lantern, quick, Jean!" What if mama should die while she was gone, with poor Jean there all alone! Surely the Lord must help them.

A strange courage took possession of Katie as she climbed the fence between the barn and the woods. The October wind moaned through the trees, and the leaves rustled loudly at every step; but the child sped on with a marvelous sense of deliverance from fear. She did not look back once, intuitively fearing that that would be opening the way to fear and to distrusting God. She did not know what an important lesson in faith she was learning. As she entered the backyard of the farmhouse she was approaching, the dreaded dog did not make his usual appearance, and even the noise she made to arouse the sleeping inmates did not bring him on the scene of action.

"You don't mean to say that you came over here alone this time of night," gasped her aunt in astonishment, as she opened the door; but so strong had been the sense of God's protecting care that Katie almost wondered at their surprise. You may rest assured that some one went to call a physician, and that Jean was soon relieved from her lonely vigil. In a few hours Katie's mama was out

of danger, but this was not the only cause of the rejoicing in her heart. She had trusted the Lord, and found him true. Katie is a woman now, and has praised the Lord for many a deliverance, but one of the sweetest memories of her life is this first hard place where the Lord helped her.—*Sabbath Reading.*

### A New Alaskan Race

DR. GEORGE B. GORDON, curator of the University of Pennsylvania's archeological department, who returned to Philadelphia after a six months' expedition through the wildest regions of the far Northwest, announces the discovery of a new race living along the Arctic coast on the Koskokwim River in Alaska. Dr. Gordon brings back a strange story of these people who had never before seen a white man, and who differ from all other tribes of Alaskan Indians.

Dr. Gordon heard rumors of the race in 1905, and after innumerable hardships reached the territory in which these aborigines live in Adamic simplicity. They are called by the Eskimos "*Kushkwagamutes*," and show strong traces of Mongolian ancestry. Crime and vice are utterly unknown among them.

Dr. Gordon says they know absolutely nothing of the corruption and degeneracy with which the whites have infected the Athabaskan Indians, and the Eskimos.

"Though they are dying out," Dr. Gordon said, "they are strong and clean physically, and are intelligent. They have retained the most ancient characteristics of dress and speech. In clothing, instead of wearing furs, they sew skins of birds into robes, using the breasts of the loon and various species of duck which abound in the river."

Of their clothing, utensils, arms, etc., Dr. Gordon gathered collections, and when they arrive, he and other ethnologists will try to discover whether the tribe is of Asiatic origin, or whether it emigrated from Lower California.

This new tribe is the only one in Alaska which makes pottery, Dr. Gordon says. All the others weave baskets.

They are monogamists, and no such thing as vice is known among them. They are permitted by their priests to have more than one wife, but never do so. They have no laws at all, but are governed by patriarchs. They are tall, and the women are graceful and beautiful.

"There are only four hundred of them left," said Dr. Gordon. "It is to be hoped for their sakes that they die out before the white traders get to them. Then they can die as cleanly and happily as they live."

Dr. Gordon and his helper traveled down the Koskokwim fifteen hundred miles in a small sloop. When they reached Behring Sea, they sailed for Nome, were caught in equinoctial gales and were adrift three weeks. Dr. Gordon was forced to throw his provisions overboard to save his specimens. He landed at Nome nearly dead with hunger and exposure.—*The Idaho Scimitar.*



### North Brazil Mission

"The Lord Is Pleading"

F. W. SPIES

It is true that Catholics are in great darkness, but when they have come to the point to study the Bible, they accept its teachings more readily than many of those who for years have had the privilege of studying its pages, and who, too often, instead of accepting the Bible as their teacher, place themselves above it as a judge to decide what it means, or what it ought to mean.

So with our recent converts who were Catholics. When they had settled the question that the Bible is God's Word, a revelation of his will to man, that it is our rule of action, and that as such it must be obeyed, there was no question whatever about Sabbath observance, the coming of the Lord, or other truths and duties, which the Bible teaches. When the Lord in his Word had said a thing, that settled it with them.

Recently one of these new converts from Catholicism, an aged brother who can not even read very well, had occasion to visit a leading member of one of the Protestant churches in Nichteroy, who invited him to attend their services. Our brother asked when their services were held, and was informed that they were held on Sunday morning. To this he replied: "What a pity! We keep the Sabbath and meet on the day the Lord sanctified and blessed, and of which he said we should keep it holy." Thereupon the Sunday-keeper, knowing that our brother was new in the faith, tried to confuse him by saying many things intended to depreciate the Sabbath in his estimation. But the latter replied: "I am very sorry for you! The Lord says that we should keep holy his Sabbath day, and he beseeches us so much to obey him. I am so sorry that you, who want to be a child of God, and who claim to follow his Word, are not willing to obey the Lord, because he pleads so much that we should keep holy the Sabbath."

This Sunday-keeper afterward confessed that the simple, yet earnest and fervent manner in which the aged brother spoke, made a strong impression on him. He did not present any labored argument, but simply told in a child-like way some truths which the other could not gainsay or readily forget.

These experiences certainly encourage us in our work, and they reveal that the word of God is indeed sharper than any two-edged sword, and that if we only let it, it cuts its way to the heart. People may not always yield to it, yet in that day they will be without excuse, for such can not then say, "Nobody ever has told me before." Every one who has thus heard the message in a simple, yet

fervent and decided way, will at that time, if he has not obeyed it, have his mouth stopped, and will find himself guilty before God. Let us therefore take courage and "preach the word." It must win its way. The Lord will give his Spirit to all who want to obey it, and they shall "know of the doctrine." Higher Criticism may deny the authenticity of the Word, may deny its inspiration, but every one instructed by the Spirit will know, and will find the goal of honest hearts, in spite of a thousand winds of doctrine that may be blowing.

"Be strong in the Lord, and in the power of his might," and "preach the word."

Rio de Janeiro.

### Another European Conference

GUY DAIL

THAT which but a few years ago seemed a visionary dream, an illusion of the enthusiast, an utter impossibility, is now an accomplished fact—our largest field in the world has been organized into the Seventh-day Adventist Russian Union Conference, and seeks recognition among the sisterhood of union conferences that encircles the globe.

It gives us great pleasure to thank God for the manner in which his Holy Spirit has visited the sessions of that small body of delegates from all parts of Russia, assembled in Riga, October 26-29, where the most important meeting we ever had in the czar's dominions has just been closed.

Riga is under martial law. Soldiers pace to and fro, or stand with planted bayonets upon the street corners. Every day we see well-guarded squads of arrested revolutionaries slowly and sorrowfully wending their way to prison—and to death. There are numerous reports of theft, of burglary, and of murder. The postal authorities employ armed men to protect the mails from organized bands of highway robbers. The people themselves, in their dealings one with another, often show the bitterest race and class feelings, which sometimes result in acts of open violence.

In the midst of such surroundings the Lord has mercifully protected us all from harm. He has made it possible for the thirty-three delegates representing the Caucasian, South Russian, and Baltic Conferences, and the East, Middle, and West Russian Missions quietly to come together each day, formulate and adopt their constitution, choose their officers, and lay plans for the prosecution of the work of God. Brethren L. R. Conradi, J. T. Boettcher, Fred Anderson, and H. Hartkop rendered valuable aid and counsel.

We wish the readers could have been with us, and enjoyed making the acquaintance of Russia's sons and daughters who have tasted the sufferings that come to the leaders of a reform movement in a land such as theirs. Here are those to whom Seventh-day Adventist literature, which had often been carried across the border at great personal peril, was forbidden. Here you could shake the hands of men and women who have been pierced to the heart by the sudden and unheralded entrance of the pettiest village police official into the overcrowded room whither they had stealthily assembled for prayer and to listen to the Word of God. At that time this might be the forerunner of arrest and imprisonment and exile.

But those days are no more. God has granted us religious toleration. Our publications may be freely circulated. Our ministers may preach the word openly. Our brethren can come together in peace, and pray, and sing, and study

of wonderful resources—is poor, because its natural wealth is so imperfectly developed. Most of the people are indigent peasants. The majority of our brethren belong to this class, although there are a few well-to-do business men and farmers to be found among the ranks of Seventh-day Adventists here.

In 1906 the 2,281 members of Russia paid a tithe of \$8,157—not four dollars per capita; and this is \$2,572 more than was received in 1905 from a membership of 2,003. Heretofore, the German Union has made up whatever the Russian missions lacked in meeting their expenses; for 1905, when there were nineteen workers, it required an appropriation of \$1,450 to cover the Russian deficits; in 1906 the sum rose to \$2,500; we do not know what it will be for 1907, as the accounts will not be audited until the German Union Committee meeting in February; but there are now thirty-two ministers, licentiates, and Bible workers in the Russian Union,

combined areas of the States of Rhode Island and Delaware). It is therefore easy to understand why one of the main issues brought before the Russian delegates should have been the consideration of ways and means to provide facilities for the education of native workers. The German Union has promised \$2,500 toward their institutional enterprise as soon as the brethren in Russia have raised twice that amount for this purpose. The \$1,900 they have secured in cash and pledges toward their material fund for "Ministry of Healing," makes a nice beginning, and they expect to realize great benefit from the sale of the relief books in the immediate future.

The canvassing work and general circulation of our literature must also be energetically developed in this field. As about eighty per cent of the inhabitants of Russia are the ignorant, poverty-stricken peasants, few of whom can read, the colporteur has many difficulties to surmount. We now have twenty canvassers who are devoting their powers to the solution of this problem. They need encouragement. One way in which our people in other lands may encourage the workers in Russia, cheer their own hearts, and be a blessing to others, is to scatter our publications among their Russian, Lettonian, Esthonian, or Polish neighbors; for literature adapted to all these nationalities can now be secured from the New York Branch of the Review and Herald Publishing Association, 32 Union Square, E., New York City.

The following free rendering of a few of the resolutions and recommendations which were unanimously adopted after a careful and candid discussion of the meaning and breadth of each, will be of interest to the readers of the REVIEW:—

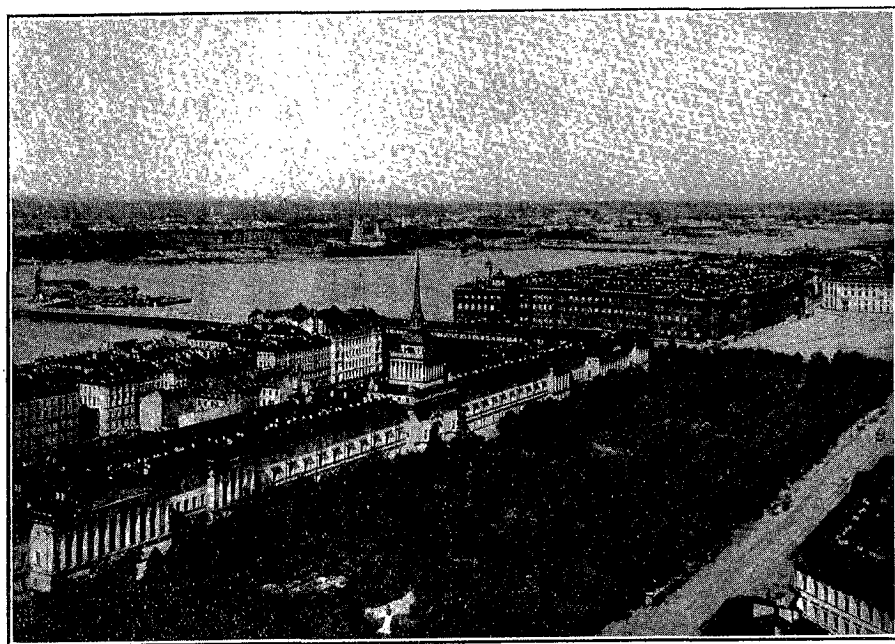
*"Whereas*, Notwithstanding tribulation, imprisonment, and persecution, God in his mercy and by his strength has made it possible for present truth to be scattered into all parts of the Russian empire, and has given us, in the six leading languages of the country, a number of workers, and many churches, with a membership of 2,558; and,—

*"Whereas*, It is now possible for us to take so important a step as that of organizing the Russian Union Conference; therefore,—

*"Resolved*, That we hereby express our deepest gratitude to the Lord for his compassionate help and kind providence during the past twenty-one years, and that we to-day reconsecrate ourselves to his service, and erect here our Ebenezer, that we may be empowered to continue successfully to its completion the work that is begun, to the honor of God and the salvation of many souls.

*"Whereas*, The General Conference and the German Union have in the past assisted us with means and workers: therefore,—

*"Resolved*, That we express our thanks for the help thus received, and ask God to give us a clearer understanding of the wonderful privilege he has conferred upon us as the bearers of his



GENERAL VIEW OF ST. PETERSBURG, RUSSIA

the Scriptures. How thankful the people are can be known only by those who have once been denied the blessings of liberty, and have afterward enjoyed them again.

As we have been granted the same rights as the Baptists, we have drawn up a constitution, giving the principles which we wish to govern the Russian Union Conference; however, before this is fully operative, it must first receive the sanction of the government. Elder Boettcher will avail himself of the earliest opportunity to present a statement of our desires to the authorities in St. Petersburg; but until the necessary legal acknowledgment is obtained, it will be impossible to transfer the Russian headquarters from Hamburg to Riga. This is a very important matter, and it ought to be continually remembered in the prayers of our people. The initial steps to securing the rights for a branch publishing house here have also been taken.

The question of finance received a great deal of attention. Russia—a land

and it is estimated that the General Conference will be asked to appropriate \$3,000 toward their expenses for 1908. However, these are not large amounts, if we remember that this union embraces more than two and one-fourth times as much territory as there is in the United States with all its colonial possessions, and that its inhabitants number 146,000,000—a mixed multitude of over one hundred languages. What wonder is it that such a field as this should need more laborers and more means, if we consider that the entire Russian Union can muster only 2,558 Seventh-day Adventists! If the United States of America, including the Philippines, Alaska, Guam, Porto Rico, the Hawaiian, and all her other islands, were to have in proportion to her area only as many members as there are in this field, then we would have but 1,135 Sabbath-keepers scattered throughout all her territory—one representative of the message to every 3,283 square miles (seventeen square miles less than the

message for this time to the people of the great Russian empire, that we may be worthy of the aid of our brethren in the future.

*"Resolved,* That the newly established Baltic, South Russian, and Russian Union Conferences, as well as the West Russian Mission, date from Jan. 1, 1908.

*"Resolved,* That we express our full confidence in the mission God has committed to this denomination, and assure the General Conference of our hearty co-operation in accomplishing his work.

*"Whereas,* More men and means are necessary for the effective spread of the message among the many millions of our great field; therefore,—

*"Resolved,* That we earnestly request all our brethren to heed the Holy Scriptures by being faithful in tithes and offerings, as only thus will it be possible for us properly to forward the work and keep step with our sister union conferences in the future.

*"Resolved,* That we empower the Russian Union Committee to place before the proper officials for their approval, the constitution that has been here unanimously adopted.

*"We recommend,* That, in harmony with the vote of the General Conference, only such be chosen for church officers and field laborers as are faithful in the payment of their tithe.

*"Whereas,* The government has granted us legal rights as a denomination; therefore,—

*"We recommend,* That all our churches, after conferring with the president of their field, apply to their respective governors with reference to the making over of the proper books of record.

*"Whereas,* The canvassing work is very important to the most successful dissemination of the precious seeds of truth; therefore,—

*"We recommend,* That all our fields select properly qualified persons who will devote their lives to the circulation of our literature, and that we pledge encouragement to such as thus engage in this branch of the message.

*"Resolved,* That we extend to our American brethren our most hearty thanks for their timely assistance during the recent famine, and assure the donors that the Russian Union will carry out their wishes in the disposition of the remainder of the fund."

In closing this report, we can only wish that God will very richly bless in their future labors all the Russian workers, especially Elder J. T. Boettcher, the newly chosen president of the union, and the union committee (Brethren H. J. and H. K. Loeb sack, D. Isaac, O. Wildgrube, D. P. Gaede, and J. Sprohge), together with Sisters S. Bo-

janus (secretary) and Emma Creeper-Fenner (treasurer) and Sabbath-school and missionary secretary). We believe that our brethren in more favored lands, including our Russian-American Sabbath-keepers, will pray for this new union and God's children there, and esteem it a privilege to help hold up their hands in any way they can.

*Riga, Russia.*

### Porto Rico

U. BENDER

LEAVING Cuba, October 14, we sailed along the south coast of Hayti, stopping at two ports in the republic of Santo Domingo. We arrived in Ponce, Porto Rico, the morning of the seventeenth. Porto Rico has a five days' quarantine

sand. For a few days these workers were together, planning how the work might be carried on in the most profitable manner, with so small a force of workers and the limited amount of means that can be spared for the work there.

They find that it is very hard to get these people to stand firmly for the truth. Rome has taught them to consent to a teaching, but the necessity of living out what they believe is a new experience for them. They think they are Adventists when they "believe," whether they "do" or not. A faith without works is good enough for them.

There is one thing that is favorable; they like to read, and the work done by the paper *El Centinela* has extended over all the island. It goes to every class, and reaches hundreds with its messages



SAN JOSE, PORTO RICO

against Cuba on account of yellow fever. Allowing our time on board, there were yet three days which we must spend in the quarantine station. Only eighteen could be accommodated at Ponce, so they took the rest of us around to San Juan.

I did not reach the home of Elder B. E. Connerly in Mayaguez until Sunday morning. Elder Connerly met me at the station, and we were soon talking over the work of the Porto Rican Mission.

Elder Connerly and his wife have been in Porto Rico five years. Three years ago Brother C. N. Moulton and wife came from Jamaica to assist in the work, and about a year ago Brother and Sister J. C. Brower came from the States. These faithful soldiers and their wives comprise the force of laborers carrying this message to Porto Rico, an island with an area of thirty-six hundred square miles and a population of about one million. The past year they have extended the work into Santo Domingo, a division of Hayti, with an area of twenty thousand square miles and a population of six hundred thou-

of truth, where only tens could have been reached by regular ministerial labor, and they, only of the very common people. Other denominations are spending thousands of dollars in building churches and conducting schools and medical missions. With all these efforts they reach only the lowest classes. If you provide everything, and the people are not asked to bear any burden, they will fill your chapel till some one else provides a better one and does a little more for them; then they are gone.

I am thoroughly convinced that the best way to educate these people and make them see that they must stand for the truth and bear its burdens, is to place among them our papers and books. All classes are reached in this way, and the truth, taken month after month, does good like a medicine. I am sure a laborer in Mexico had the right plan in mind when he wrote the following: "If I had one hundred thousand dollars with which to give the message to Mexico, I would spend ninety thousand of it in scattering literature, and ten thousand dollars in reaping the harvest."

By issuing a monthly paper in Span-



ish, and pushing the circulation of our tracts and books, a work has been done in Porto Rico that never could have been done had the plans and methods which succeeded so well in other fields been followed. Elder Connerly is now printing over five thousand copies of *El Centinela* each month. The people are eager for it.

There is no cause for discouragement in Porto Rico. The work has not made a showing as it has in some places, but the seed has been sown, and the fruit is beginning to appear. There is a power in this message that never fails to work if you can get the truth before the people. It is evident that the best way to get it before the Spanish-speaking people is by our literature.

One Sabbath afternoon, while at Mayaguez, I accompanied Elder and Mrs. Connerly to the cemetery, where we visited the grave of Brother Fisher. Here lay our brave, strong comrade, slain in the heat of battle. He fell when there was no one ready to fill his place, and his wife and child were left to struggle on alone in a strange country. We talked of God's dealings with men. We do not understand why these things come as they do, but we know his ways are best. Just as the Sabbath was passing away, we read a psalm, and then, kneeling by the grave we poured out our hearts in prayer that God would make us sufficient for his work, and that he who has the power over death might come quickly.

November 4 I sailed from San Juan for Cape Haytien, where Elder W. Jay Tanner and family have been stationed for the past two years.

G. F. JONES, Singapore, writes: "The oft-repeated testimony ought to be quoted here again: 'If there is one work more important than another, it is that of getting our publications before the public, thus leading them to study the Scriptures.' We are now studying this all-important question—how to get our publications before the millions of Malaysia with their many languages. The Lord will send us capable translators as soon as we are willing to move forward. This was demonstrated to us a little while ago; a very well-educated young Chinaman called at our house, and became interested in our work; later he did some translating for us, and we got it printed in Chinese characters. Finding it necessary to get this and other Chinese literature out, we chose two of our Chinese converts to go and sell them. At first they insisted that nothing much could be done with them, as they had done a similar work for other missions and had no success; but we told them that God was in this movement, and the books would be sold, so they went out and sold them, the number of copies sold now amounting to nearly five thousand. This demonstrates to us that the field is ripe, and faithful canvassers are in demand to help our meager number."

## THE FIELD WORK

### Argentina

PARANA, ENTRE RIOS.—We have appointed our union conference meeting to be held at our school in Camarero, March 7-21. We expect this meeting to be a very large and important one, by far the largest ever held in South America. We expect also that the new school building will be completed, and ready for dedication during the meeting. An effort will be made to raise means to enlarge the building, and we shall endeavor to get more students at the opening of the school year, immediately after the meeting.

Our school is growing rapidly in importance. Last year the attendance was about twenty, and this year twenty-five or more—this in spite of our disadvantages. With his medical work, it is impossible for Dr. R. H. Habenicht to do for the school what ought to be done. Many, many times he has had to teach after being up all night with the sick, and many times has not been present. With two languages to be taught, and one teacher able to teach only in German, it was impossible to do justice with the teaching force we had last year, and now that the school is growing, and there is a greater diversity of grades, it will be impossible the coming year. We have invited Brother Yopez to come from Ecuador, to assist. If he comes, this will only partially help us out. To teach full time, to have full charge of the home with sixty or seventy students of all ages; to look after the work, and to be everything, is a very much larger task than one man can do justice to.

I am now on my way to Missiones, to attend the general meeting.

J. W. WESTPHAL.

### The Trinidad Meeting

AFTER an ordinary sea voyage in a small boat, on the morning of the tenth day we safely arrived in Port of Spain, Trinidad. Most of the West Indian Union Conference Committee were present, besides a number of workers from the East Caribbean Conference. Owing to yellow fever, the appointment of the session of the East Caribbean Conference was withdrawn, and some of the leading conference workers met for counsel with the brethren in Port of Spain.

The South Caribbean Conference met two weeks prior to its announced appointment, so its meeting closed the day before my arrival. This arrangement made it possible for the West Indian Union Conference Committee to spend the five days before leaving for Panama in considering the work in all parts of the field. There were many questions for consideration, and it was found necessary to hasten the work to get through in the allotted time.

Sabbath was made precious to all our hearts by the rich outpouring of the Holy Spirit. Satan had made many his bond servants, and it was refreshing to see the people forsake their sins by con-

fession, and seek the Lord. Not a few will long remember the Sabbath blessing received, and we trust they will be faithful to their covenant vows. Meetings were held each night in the Adventist church, and a good audience was present.

Being greatly in need of rest, Elder D. E. Wellman was relieved of the presidency of the South Caribbean Conference, and Elder J. B. Beckner was elected to fill this place. Brother Beckner's health had been failing in British Guiana, and though he had just been elected president of the British Guiana Conference, it was thought advisable for Brother Beckner to remain in Trinidad and supervise the work there, while Brother O. E. Davis takes charge of the work in the British Guiana Conference, under the advice of Elder Beckner. It was thought that this plan would be satisfactory for a time to all parts of the field. After this arrangement had been completed, word was received from Sister Davis, from Georgetown, that her husband was dangerously ill with heart failure, and that the physician had ordered him to return to the States at once. This was sad news indeed to the workers in this field. Brother Davis had done faithful work in Georgetown, and to hear of his dangerous illness made all our hearts ache. Earnest prayer was offered in his behalf, and we hope the Lord will heal him for his work's sake.

It was advised to unite the publishing work now carried on in Port of Spain and Porto Rico, and to establish the publishing departments of the West Indian Union Conference at Colon, in the Canal Zone. This will accommodate our English publishing work quite as well as at Port of Spain, while it will be much more favorable for our Spanish publishing work. The mail facilities at Colon are unequaled in the union conference, and all agree that we could save considerable each year by uniting our publishing interests, instead of operating separate plants.

The Watchman press at Port of Spain needs additional room and appliances, while the Porto Rican publishing facilities must be added to at once to keep up their growing work. This recommendation was made, subject to the approval of the General Conference Committee.

The workers report progress in most of the fields, and all seemed of good courage. They felt the need of additional workers, and yet were desirous that other fields should be supplied as well as their own.

The school in Jamaica received consideration, and yet most of the people were so poor that they could plan to do but little to finance the enterprise. The estimated valuation of all the real estate owned by all our thirty-three hundred Sabbath-keepers in this field was not to exceed thirty thousand dollars. The wages earned by men in many places is less than an English shilling a day, and they board themselves. Often work is not to be had at any price. The poor

people live in the most abject poverty and destitution. Notwithstanding all this, this people love the Lord, and many are faithful in paying tithes and offerings.

December 25 we set sail for Colon, Panama, where a session of the West Caribbean Conference will be held Dec. 30, 1907, to Jan. 6, 1908. In our company are Elders H. C. Goodrich, president of the West Caribbean Conference; U. Bender, president of the West Indian Union Conference; W. G. Kneeland, president of the Jamaican Conference; and Brother H. H. Cobban, secretary and treasurer of the West Indian Union Conference. The two latter proceed to Jamaica to get ready for the Jamaica conference, which convenes Jan. 10, 1908, at Kingston. The rest of us remain in Colon to attend the session of the West Caribbean Conference.

The workers in this field are compelled to undergo hardships and privations, which our workers in the States and in Europe can hardly appreciate. Oftentimes it is almost impossible to get proper food to nourish the body. Most rivers and streams have to be forded. The only means of transportation between islands is often by a small sailing-boat, in which travelers are exposed to the sea and storms, and to a burning tropical sun. Eternity alone will reveal what these faithful, God-fearing workers have endured for the sake of building up God's cause. Yet it is by sacrifice and self-denial that this work has triumphed so far, and so it will be to the end. I. H. EVANS.

### Arizona Conference

THE Arizona conference held at Phoenix, closed Jan. 5, 1908. The churches were well represented by their delegates, together with a goodly number of visiting brethren.

The services during the day were devoted principally to the transaction of conference business, and the evening periods to preaching. By special invitation of one or two persons there were more than forty of the principal men and women of the city present at one of the evening services. They were much pleased with what they saw and heard, and I trust profited also.

The Lord was with us in all our services, so this series of meetings was like an oasis in the desert to these children of God. The conference laborers were all in attendance, and were of good courage in their work. There has been an increase of fifty in church-membership during the conference year of nine months, but about the same number are reported as having moved out of Arizona to other parts; leaving the conference membership about the same as before. The larger portion of the increase in membership are Mexicans.

Elder H. G. Thurston was again elected president of the conference, and Mrs. M. T. Poston secretary and treasurer. The conference executive committee remain about the same as last year. Two additional workers were added to the list of employees. At an early date we greatly desire to place in this field more workers,—the best qualified workers we can supply, that the conference may soon become self-supporting, and that the money the union conference is now appropriating

to these smaller conferences, may, instead, find its way into the darker regions beyond.

They are doing all they can to develop the church-school work in a strong, healthful manner. They have a well-qualified teacher and an excellent school at Phoenix.

Good work was accomplished for a time by the canvassers in the book work, but when the financial stringency came on and the great collapse in the market price of copper, the book sales were greatly affected in this territory. We hope this section of the country will ere-long recover from this condition, but if not, we must rise up in greater faith, and with added zeal and vigor for the Lord, continue the work of placing the truth contained in the printed page in the homes of the people until the Lord of the harvest shall say it is enough. H. W. COTTRELL.

### Norfolk Island

WE are having rather interesting times here just now. Three have taken their stand, and have been baptized. This has caused no little stir. One young married man is the godson of the archdeacon here.

We know this is the last message of mercy to be given to this world, and we must be faithful in telling the people, although we are often misunderstood and misrepresented. There are quite a few who are agreed that we preach a clean gospel, but the fear of meeting their priests and the ridicule of their friends is more than they can endure. Seeing precious souls halting between two opinions, and knowing it is a matter of eternal consequence to them, we feel the great solemnity of the work of preaching this last message.

We are all of good courage in the work. Any friends who would like to send back numbers of the *Signs* would assist our work here greatly. We thank all who have given us literature. We are trying to keep the homes supplied with the truth contained in our papers. H. MITCHELL.

### An Excellent Suggestion

BROTHER WALTER HARPER, who has been one of our most successful canvassers, writes to me, making the following suggestion: "The kindly donation of one day's work a year for the Southern Missionary Society, if adopted by all of us, would give this work a lift, and would put it on a strong footing, and bring a feeling of security to the Lord's workers and burden-bearers." This certainly is a most practical suggestion, and our people could accept it profitably. I say profitably: first, to the work among the colored people; second, to the individual who donates to this work. There is no work for us more important at the present time than the work for the colored people of the South. We state this on the authority of the Testimonies. For no other work have such pathetic and continued appeals been made as for the work for the colored people.

I have recently had some interesting visits at the great Fiske University, which is, I understand, the highest institution in the world for the education of the colored people. There is a larger attendance now than ever before, and they

are having a most encouraging year. Very many of the graduates of this institution have become teachers and principals of schools; others, professors of languages, history, or music. Many have become ministers. Quite a number have become missionaries to their own people in Africa.

We recently had the privilege of attending the morning chapel exercises. It was a very interesting sight to see the immense hall packed full of earnest young men and women, whose capacities for culture and training are equal to those of almost any company of young people that can be found.

Some of the leading men connected with the university expressed a deep interest in our work for the colored people. It had been understood by them that we were about to establish a school and sanitarium for the colored people here in Nashville, and they stand ready to co-operate with us in every way possible. While we have a mighty truth that will be the special feature of our institutions, yet I am certain that we can learn very much from these noble pioneers in the work for the colored people in the South. I feel that this is the great work for our people at the present time. J. S. WASHBURN.

### Newfoundland

FOR some time the workers in St. John's, Newfoundland, have felt the need of a small printing-press, and not long ago they had an opportunity to purchase a good press at a very reasonable price. Rather than let it pass, they hired the money and bought the press. One hundred fifty dollars is required to pay for the press and type, and about one third of this has been raised by friends of the cause. The balance is needed in the near future, and we believe there are others who would deem it a privilege to contribute to this fund. It is not the design of the brethren to go into the publishing business with this press, but we can make it very useful in our work here in printing notices, announcements, and leaflets, from time to time, to better and more rapidly advance the cause of truth in this island.

The work is one; and Newfoundland is a part of the world to which the gospel of the kingdom is to go. Any money given to this fund will be much appreciated by the workers in this field. Contributions may be sent to I. H. Evans, Takoma Park, Washington, D. C.

W. H. THURSTON.

### West Pennsylvania

MY time since my last report has been spent at Uniontown, Belle Vernon, and Washington. I visited Belle Vernon and Washington during the week of prayer, and the Lord gave us good meetings. This prayer season has been a blessing to our people at these places. At Belle Vernon one lady took a firm stand with us to keep God's Sabbath and walk in his truth.

My wife had charge of the services in Uniontown, and several were deeply interested. We are still holding meetings from house to house with the people, reading God's Word with them. A number of earnest souls are investigating the truth. One lady and her daughter have just decided for the truth, and

kept last Sabbath. May the Lord move others to obey.

This generation will witness glorious things in the closing up of this everlasting gospel. May we all be found at our post of duty in these trying times.

B. F. PURDHAM.

### A Lesson in Giving

ABOUT two months ago, when I was speaking to the children of the primary division of the Avondale (Australia) school on the work in Fiji, they voted that their missionary box should be opened to buy a small boat for the use of the school at Buresala. We were told that the box had more than coppers in it, and when it was opened, we found that there was £11 8s. 1d. [\$55.51] in the box. The amount required to purchase a suitable boat would not exceed £15, and here we now had in one gift, and that by the children, over two thirds of the amount.

The children now saw the greater part of the boat paid for, and requested that they might pay the rest. We could not refuse them, so during these two months they have been preparing for another gift. After the closing exercises of the Avondale School, Sunday, October 6, a little meeting was arranged for the presentation of their second installment. I thought that during the two months they might possibly get enough more to make up the £15, but it seemed quite a task. When we were called in to receive the money, lo, I was handed £13 11s. 11d.! This with the previous amount makes £25, or £10 more than was required.

Truly this was a surprise. What a credit to the missionary spirit of the school! The £10 surplus [\$48.70] was voted by the children toward buying a press for the printing of the truth in New Guinea. Here is another demonstration of what children can do.

J. E. FULTON.

### Nebraska

COLLEGE VIEW.—For some time we have felt a longing in our hearts that God would come near to his people here and awaken them to the solemn time in which we live.

Soon after the camp-meeting held at Hastings, Elder Luther Warren came to College View, and it was planned to hold a few meetings. Each night the interest deepened. The Spirit of God brought conviction to hearts, and we felt that God was beginning a great work for us. The meetings were continued for more than two weeks, and as one brother said to me, "They are the most wonderful meetings I have ever attended." The Spirit of God went deep and searched hearts; confessions were made; wrongs were righted; the Lord's tithe was restored, and scores and scores made a start for the kingdom of God. Four baptismal services were held, and more than two hundred dear souls were buried with their Lord in a watery grave, to rise and walk in newness of life.

We felt that the sure way for us to "grow in grace" was to have the experience recorded in John 1:45, 46 (please read it), or, in other words, do *personal work* for others. So we have organized all the young people in bands for work. A large order for the special

*Signs* was taken, and many have had precious experiences in this work. We have started a night Bible school to continue about twelve weeks, taking up the subjects of Bible doctrine, Bible history, Testimony study, practical nursing and treatment of simple diseases.

A great change has come to our town because hearts have been changed. God has put in our hearts a desire to better fit ourselves to win souls for his kingdom. Young people who before sought the pleasures of the world are now seeking first the kingdom of God. A spirit of helping others has come into hearts; the sick are visited, the poor and needy are helped, and our young people find joy in following the Saviour. We praise God for all these things. Our courage is good.

C. R. KITE.

### A Star Has Appeared

WE presume that those who have been carefully watching the growth of the \$150,000 fund have noticed in the recent issues of the REVIEW that a star has appeared opposite the name of the Upper Columbia Conference; this indicates that that conference has paid its proportion of the \$150,000 fund, and can sing the song of jubilee over this obligation. We are wondering now what conference in the union will be next. We are receiving good reports from the different State conferences, saying that they are hurrying their work forward to close it, if possible, before the union conference, January 31. We hope all may be successful.

We certainly congratulate the brethren and sisters of the Upper Columbia Conference, and we know that the successful completion of this work will give them much satisfaction. Probably no one feels the poorer, and all feel blessed in doing their part. We shall watch the States of the North Pacific Union Conference with interest, to see what conference will next appear with a star before it in the list. Two of the union conferences are now clear, the Southern and the Atlantic. We hope ours may swing into line very soon with our proportion paid.

W. B. WHITE,  
President North Pacific Union Conf.

### India

KARMATAR.—We came down from Mussoorie last week, and I am at Karmatar for a few days, attending to some matters in connection with the press, but expect to go down to Calcutta in a day or two, as the council begins the first of November. Brother Votaw is on his way from Burma and Brother James will be with us from Bangalore. We are looking for a good occasion, and believe that right plans will prevail for the advancement of the work. We had a good season in the mountains, and not without some success. Eleven have begun the observance of the Sabbath in Dehra Dun and Mussoorie, and seven were baptized during the season. We hope that more may be accomplished in another year. Nearly thirty workers were able to avail themselves of a change to the Mountain Mission Rest Home, and so far as we are aware, all felt much refreshed and strengthened.

We are glad to dedicate the home free of debt, and thankful for the blessings

that attended the dedicatory services. Quite a large number of outside people were present, and we took occasion to lay before them the extent of our mission movements, and our belief in the soon coming of Christ. About fifty attended the baptismal service in the afternoon, when three went forward in the sacred rite. We believe the Lord gave us this home. It is in the center of a large field of work among both the English-speaking and the native people.

At the close of the council I expect to go with Brother James to South India, and stay awhile at Bangalore, and then make a trip among the Tinneveli Christians, and from there go over to Burma and work with Brother Votaw for a little time.

J. L. SHAW.

### South Dakota

CHAMBERLAIN.—Since the dedication of the sanitarium in this place, the institution has received a good patronage. The Lord is blessing the work, and many have been restored to health, and a number have accepted the truth as a result of our people's coming here.

Our people who have lately accepted the truth, and live in the city, spent a Sabbath with us recently at the sanitarium. Six new members were received into the church, two by letter, and four on profession of faith. It was a good day for God's people here. A number of persons in the city are interested, and the truth is gaining ground each day. It cheers our heart to see the work moving forward in all places in the world, and we know the time is near when it will be finished.

C. M. CLARK.

### Jamaica

SPANISH TOWN.—I was appointed to visit the churches and companies in the parish of St. Ann during the week of prayer. A week after this appointment came, I was taken with fever. However, the Lord raised me up and strengthened me, so that I was able to leave Grant-horn (Clarendon) on Friday, the thirteenth. A ride of forty miles put me in Golden Grove, about the first hour of the Sabbath, where I was hospitably entertained by Brother Byfield. Although the Sabbath morning following was a rainy one, yet the most of our people attended the service, and we spent a very profitable time together.

A six-mile ride Sunday morning brought me to Britonville. The evening service was well attended. The Lord gave me freedom in speaking to the people. Before daylight each morning, the hills were resounding with the praises of God's people as they met to worship the Lord in the early meetings. One thing is remarkable about that company.—they encourage a spirit of prayer, especially in their homes; so that when they come together, they are like living coals of fire.

Tuesday I started for Balimoney, a distance of thirteen miles. My visit to this place was a surprise visit, as no news had reached them of my coming. The spiritual condition of some here was not the best, but they have promised to put on the whole armor of God, and are determined with his help to be more faithful.

After riding twenty-four miles on Fri-

day morning, I reached Devon, one of the oldest churches in the island. There I found the brethren rejoicing in the truth as if it were a newly found one. This establishes the fact in my mind that Bible truth does not lose its friends because of its age. C. B. MEED.

### Colorado

DENVER.—The blessing of the Lord is still attending the work in Denver. Sabbath, December 7, we baptized eleven more precious souls, and December 28 six more followed in this solemn ordinance. We are cheered as we realize that the time has come when the Lord has put his hand to the work. Those who had been hesitating, are yielding to the call. Some who had drifted away are returning to the fold, and many are giving their hearts to God for the first time. The church is enjoying the refreshing, as well as those who are coming into our midst.

G. W. ANGLEBARGER.

### In the South

"THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The great threefold message of Rev. 14:6-9 is shedding its beams all around. Voices are heard everywhere welcoming the light and rejoicing in its cheering rays.

Examining the existing form of worship as a result of the call in those messages, many are surprised to find themselves securely wrapped in a babel of error, and are therefore calling for deliverance at the hands of those to whom God has committed his timely messages. Some here in the South who have separated themselves from the communion of their church because of its pride, richness of attire, ornament, and error, have hailed with joy the light of the third angel's message, and are calling others to follow their example and find the light.

The majority of the readers of the REVIEW may have no idea of what worship means largely in the South among the less favored class. A sermon is preached with the Bible closed, the minister acting his comedy as in theatrical performances, while the congregation keeps up a pitiful moan, and a marking of time with the heels of shoes; some, meanwhile, springing to their feet, heated with wild enthusiasm and rapturous delight, thumping themselves and pounding others with the fist or with anything that comes to hand. This shouting and excitable demonstration is called "having a good time," and must invariably accompany the ones who claim to have a fulness of the Spirit.

Brethren, for our Lord's sake help us in the work for the South. We may not be able to storm down the synagogues of Satan, but we can be a power in God's hands to shed the light of his truth behind the prison-bars of error, so that God's true people may catch a glimpse of him and be enabled to worship him who is the maker of heaven and earth.

Think of the few and inefficient workers among the thousands in the South; think of the shortness of time in which to work, and the rapid closing of the gateway of entrance to this unfortunate

people. Then lend a hand in helping to gather out some, who, among the redeemed, shall praise our Saviour through the eternal ages. M. JONES.

### Field Notes and Gleanings

THE last Sabbath in December a church of eight members was organized at Alazan, Tex. There are three others who are expected to join later.

BROTHER E. B. HOPKINS recently held a four-days' meeting at Cedar Grove, Tex. Of the result of his work there he writes: "Five were added to the church, and one followed the Lord in baptism. Several others are much stirred, and I think will finally unite with the church."

FROM Blaine, Maine, Brother J. B. Goodrich writes: "We enjoyed a good quarterly meeting here Sabbath, January 4. Seven united with the church. Our new Sabbath-keepers are growing stronger, and are anxious to work for others, as every one of the followers of Christ ought to do."

BRETHREN G. W. Berry and H. E. Reeder, who recently held a six-weeks' meeting about fifteen miles from Oshkosh, Neb., report that "as a result twenty persons have begun the observance of the Sabbath. The company now numbers twenty-eight souls, including the old Sabbath-keepers. Many others in the same neighborhood are deeply interested, and are asking that meetings be resumed soon, that they may the more fully hear the message."

DURING the week of prayer Brother and Sister D. G. Turk visited four churches in New York. Of the visit at one place he writes: "Monday, December 16, we reached Masonville, where Elder Nicola and I engaged in tent work last summer. We were glad to find those who had accepted the message strong in the faith, and best of all, we found that the seed that had been sown was still springing up and bearing fruit. One sister had recently begun the observance of the Sabbath. During our stay there Brother and Sister Packer were converted and took their stand for the truth. Others are in the valley of decision. We feel greatly encouraged over the work in Masonville."

OF recent experiences in Wewoka, Okla., Brother C. M. McDonald writes: "November 24 I began meetings seven miles from Wewoka, and notwithstanding the small neighborhood, we had good attendance during the entire meeting. The people gave us respectful attention, and it became evident early in the meeting that several were interested. The Lord helped us, and January 3, when Elder J. R. Bagby came to administer baptism, he buried thirteen in the watery grave, all adults except one boy thirteen years old. Others are interested. The Wewoka Seventh-day Adventist church was organized January 5, with nineteen members. We have a nice Sabbath-school, and expect to start a church-school January 20. We shall have about twenty-five scholars, half of whom are children of Seventh-day Adventists."

### Current Mention

—The board of aldermen of New York City have adopted an ordinance forbidding women to smoke in restaurants and other public places.

—Lieutenant Cleland Davis, U. S. N., has invented a method of face-hardening armor plate by electricity, which bids fair to supersede the present Krupp or Harvey method.

—The Moroccan sultan, Abdel-Aziz, who is now in Rabat, is reported to have lost all courage, and to be anxious to leave Morocco and take refuge in Paris. The bandit, Raisuli, has refused to recognize Mulai Hafid, and has persuaded the tribes under him to stand by the old sultan.

—The waters of the Gulf adjacent to Yucatan and Campeche have been agitated by a series of subterranean disturbances for several months. In places the shore has been completely changed. Recent advices report that three islands of considerable size have disappeared. There were guano camps upon two of them.

—A cave-in of a mine shaft at Ely, Nev., December 4, imprisoned three men 1,000 feet below the surface. Through a six-inch pipe provisions were furnished while the work of rescue has been pushed. By means of a telephone they have been able to communicate with friends at the surface. They were liberated January 18.

—Socialistic disturbances have continued during the week in Berlin, Germany. About two thousand unemployed were marching through the streets January 21, when the police, attempting to disperse them, were attacked with missiles. The police then charged the mob with drawn sabers. Many were injured, and a large number of arrests were made before the affair was over.

—Virginia, North Carolina, Georgia, and Alabama have accepted a compromise in reference to rates on the lines of the Southern Railroad Company. According to the agreement the general rate is to be two and one-half cents a mile, but books for 2,000 miles are to be sold at two cents a mile. The Southern Railway has decided to extend voluntarily these same rates to its passenger traffic in Tennessee.

—Prompt action on the part of the Portuguese government January 22 frustrated a premature plan to overthrow the monarchy and proclaim Portugal a republic. The plot was organized by a small band of advanced republicans, three of whom were arrested by the police at a secret conference. About forty have so far been arrested, and evidence was found of another intended uprising January 31 if this one should fail.

—The revolution in Hayti, which was reported to be spreading to the northern part of the republic, has met with serious reverses. An agent of the revolutionists has been arrested in New York, charged with counterfeiting the Haytian currency, and his shipment of 2,000 rifles and 200,000 rounds of ammunition has been intercepted; and now the leader of the movement, Jean Jumeau, has been killed. It is thought this will terminate the revolution.



## Christian Liberty

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

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL, - - - - - Chairman  
W. A. COLCORD, - - - - - Secretary

### Sunday Laws in the District of Columbia

BESIDES several municipal Sunday laws relating to different classes, barbers, saloonists, gamblers, etc., passed years ago as municipal regulations and now in force in Washington, D. C., or in certain sections of the city, there is already a general Sunday law in the District of Columbia prohibiting "work" or doing "any bodily labor on the Lord's day commonly called Sunday," — the old Maryland Sunday law of 1723, — though it is a question whether this law is really valid, operative, and in force here now.

Last July there was brought in the police court of the District what appears to be a test case under this old law, which, along with other Maryland laws, was incorporated, by Act of Congress in 1801, as a part of the laws of the District of Columbia.

The first section of this old Act of 1723, of which Section 10 is the Sunday law referred to, is a law against blasphemy, including the denial of "the holy Trinity," and "the unity of the God-head," the first offense against which is punishable by the offender's being "bored through the tongue and fined twenty pounds sterling," or in case the fine can not be collected, "suffer six months' imprisonment without bail;" for the second offense, to be "stigmatized by burning in the forehead with the letter B and fined forty pounds sterling," or in default of the fine, "suffer twelve months' imprisonment without bail;" and for the third offense, "suffer death without the benefit of the clergy."

The fine, under Section 10 of this Act, for working on Sunday is a forfeiture of "two hundred pounds of tobacco, to be levied and applied as aforesaid." The "as aforesaid" refers to provisions in previous sections of the Act. Section 4 provides that where the fines referred to in this Act are not paid immediately, it shall be lawful for the magistrates or other specified officers to order the offender, unless "a freeholder, or other reputable person," to "be whipped, or put in the stocks." And Section 5 provides that "no offender shall receive above thirty-nine lashes, or be kept in the stocks above three hours, upon any one conviction."

Congress did not, of course, formulate and pass the various sections of this old religious and intolerant Act, and probably few if any of the members of Congress who took action back in 1801 were aware that they were incorporating such laws into laws for the District of Columbia; but whether aware of the fact or not, this is what they did.

The case under this law, now in the District courts, to which reference has been made, was not against any of our brethren, but against a driver of a dirt cart, a Mr. Robinson, who was employed by a District contractor. The work was performed on Sunday, July

21, 1907. Complaint was made by Gen. John A. Wilson, who served in the Civil War.

November 5, when the case was argued in the police court, Judge Mulowny decided that the law was obsolete on account of its long disuse, and inoperative and unnecessary because its leading provisions, he said, had been covered by other and later legislation; whereupon, the defendant was dismissed. But the case was at once appealed to the Court of Appeals, the highest court of the District, and came up before the three judges of this court on Friday, January 10. On January 21 the Court of Appeals rendered its decision sustaining the action of the lower court. We think it hardly probable that this case will be appealed to the United States Supreme Court.

We interviewed the lawyer for the defense, Mr. E. S. Duvall, several times, and supplied him with a quantity of religious liberty literature. He made a good argument before the Court of Appeals, reading the greater portion of this old Maryland Act of 1723, and showing up the inconsistencies and unconstitutionality of this ancient piece of colonial legislation.

It is significant that this old Sunday law should be dug up, its character exposed, and its validity tested; just now when so many Sunday bills are being introduced into Congress. The question of Sunday enforcement is certainly being pressed to the front as never before. We hope that our people will comprehend what this means, and do the work that needs to be done to enlighten people as to the significance of these things at this time.

W. A. C.

### Behind the Bars for Conscience's Sake

As we near the end of the earth's history and the conclusion of the mighty work of the third angel's message, the religious liberty issue will become more and more acute, and the conflict more and more intense and terrible. It is certainly right and opportune at this time that a religious liberty program should be sent out to all our people to be carried out in all our churches on Sabbath, February 1, at which time the collection for the religious liberty work will be taken. There is in this country a mighty current toward paternal and religious legislation. Here in the South especially, however, this is a living issue. A great temperance tide is flooding this part of our country, and there is no question of the sincere motives of many of the noble men and women working in the temperance cause, but unfortunately closely associated with it, and in many places directly following it, there comes the false issue of Sunday and other religious legislation. To many, these seem identical, and, in fact, one great issue.

Recently the writer visited a dark prison cell where the air was stifling and poisonous; here, for quiet Sunday work, one of our brethren, a missionary worker, was confined with criminals. Brethren and sisters, there is no mere sentiment that can sustain a man in such a position. He was placed in the prison cell and suffered the penalty of the civil law simply because of his religious belief; and this shows us something of the

effort that the enemy is making to destroy freedom of thought and worship. These issues mean much to the intelligent and leading men of this nation, and they give us the opportunity of reaching the governors and rulers of the land as we can do in no other way. Shall we not rally at this time and make a liberal donation to the religious liberty work? We believe there will be kings and senators, judges and men of leading influence, in the kingdom as the result of the religious liberty work, some perhaps by the generous help which will be given on Sabbath, February 1.

J. S. WASHBURN.

### A Hearing on the District Sunday Bills Called For

WHEN bills are introduced into either house of Congress, relating to matters in the District of Columbia, they are usually referred to the District Committee of each of the respective houses, and it is quite customary for these committees to again refer these bills to the three District Commissioners, who are appointed by Congress to take the general oversight of matters in the District of Columbia. Mr. Henry B. Macfarland is the chairman of the Board of Commissioners. In the Washington *Post* of January 21 appeared the following:—

"Commissioner Macfarland has recommended to the Board of Commissioners that a public hearing be given on the several bills which have been referred to the Board, providing for Sunday-closing laws.

"None of the bills which have thus far been referred to the Board corresponds with the bill several times reported upon favorably by the Commissioners in former Congresses, and requiring certain retail establishments to be closed on Sunday. In view of the fact that the bills are practically all new propositions, Mr. Macfarland has recommended the hearing." W. A. C.

### An Important Decision

AN important decision has recently been handed down by Judge W. H. Pike, at Winnemucca, Nev., in the case of Leslie M. Burwell, a Salvation Army captain, who was arrested and fined for conducting religious services on the streets of Reno, Nev. The decision is in part as follows:—

"In the exercise of their police power, the city council may without doubt regulate open-air public meetings, provided they do so in a reasonable manner, and to a reasonable extent; but they can not prohibit or suppress them either directly or indirectly, and as it is another well-settled rule of law that one can not do indirectly that which the law forbids him to do directly, it is clear that the city council of the city of Reno can not say to all the citizens of Reno and vicinity: 'You must hold all of your open-air public meetings of whatever kind or character, and for whatever purpose held, on that certain piece of land described in the ordinance and known as the "Plaza," for that is virtually saying, and for all practical purposes does say, that the citizens of Reno and vicinity can not hold any open-air public meetings within the city of Reno. This is unfair, unjust, and unreasonable. It is

offensive to all well-established ideas of civil and religious liberty, and it is plain for the reason herein stated that the said ordinance is illegal and void, and for that reason the judgment of the municipal court is reversed; the defendants are exonerated of their bonds, and they are discharged.

"Let the judgment be entered in accordance herewith.

"Dated at Winnemucca, Nev., Dec. 17, 1907.

W. H. A. PIKE,  
"District Judge."

This decision is certainly in accord with the principles of religious freedom guaranteed by the Constitution of the United States, and one that does honor to the State of Nevada. K. C. R.

## NOTICES AND APPOINTMENTS

### Montana, Notice!

THE next annual session of the Montana Conference will be held in Missoula, Feb. 25 to March 1, 1908. The meeting is called for the purpose of electing officers for the year to come, and of transacting such other business as may properly come before the conference.

W. F. MARTIN, *President*.

### Montana Conference, Attention!

THE next annual meeting of the Montana Conference Association will be held in connection with the Montana conference in Missoula, Mont. The first meeting will be held Friday, February 28, at 10 A. M. A board of trustees will be elected at this time, and other business transacted that may come before the meeting.

W. F. MARTIN, *President*;  
A. E. EVERETT, *Secretary*.

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

THE Northern Illinois Medical Missionary and Benevolent Association will hold its next annual session at the Seventh-day Adventist church, Forty-sixth Street, in the city of Chicago, Ill., at 9:30 A. M., Monday, Feb. 10, 1908.

The legal business to be transacted at this meeting will be the election of three directors to act for a term of three years as members of the board of the Tri-City Sanitarium, of Moline, Ill.

The legal voters of this meeting will be the accredited delegates to the Northern Illinois Conference of Seventh-day Adventists, to be held at that time and place.

WM. COVERT, *Chairman*.

### Northern Illinois Conference

THE fifth annual session of the Northern Illinois Conference of Seventh-day Adventists is hereby appointed to be held Feb. 6-10, 1908, in Forty-sixth Street church, Chicago, Ill., for the purpose of electing conference officers for the ensuing year, and for the transaction of such other business as may properly come before the assembled delegates.

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

The delegates to the conference will consist of the executive committee, the accredited laborers of the conference as delegates at large, and delegates to be elected by the

churches upon the basis of one delegate for each church, and one additional delegate for every fifteen members. The first meeting of this session is to be opened at 10:30, A. M., Thursday, Feb. 6, 1908.

WM. COVERT, *President*.

### Clothing for the Needy

IN this department, on January 16, appeared a call for clothing for the needy. The address given was not the address to which the clothing should be sent. Any one answering the advertisement should send to Mrs. Wm. J. Keele, Huntingdon, Tenn.

### Annual Meeting of Illinois Conference Association of Seventh-Day Adventists

THE Illinois Conference Association of Seventh-day Adventists is hereby appointed to convene in annual session at 2 P. M., Friday, Feb. 7, 1908, at the Forty-sixth Street church of Seventh-day Adventists, in the city of Chicago, Ill. The legal voters of this association are the accredited delegates from the churches in the Northern Illinois Conference, the executive committee of the conference, and such other persons as may be delegates in attendance at the annual session of the Northern Illinois Conference to be convened at that time, for the purpose of electing a president, a vice-president, a secretary, a treasurer, an auditor, and two councilmen to serve for the period of one year, and for the transaction of such other business as may properly come before delegates in annual session.

WM. COVERT, *President*.

### Southwestern Union Conference, Notice!

AFTER counsel with the conference presidents, it has been decided to change the date for holding the next session of the Southwestern Union Conference of Seventh-day Adventists from February 4-11 to February 7-16. The first meeting will be held in Keene, Tex., Friday evening, February 7, and all delegates are requested to be there to enter into this service. The first session of the conference will be held at nine o'clock Sunday morning, February 9.

By this arrangement we are promised the presence and help of Elder A. G. Daniells, president of the General Conference, as well as that of Elder G. A. Irwin, and possibly others. Let all take notice of this change of the date of the meeting.

It will be seen that the conference will continue over two Sabbaths, and it is desired that all who can do so will be there at the beginning to join in a spiritual feast on the first Sabbath.

R. C. PORTER, *President*;  
C. N. WOODWARD, *Secretary*.

### The Chesapeake Institute

THE Chesapeake Conference will conduct a canvassers' institute on Chappell St., in Baltimore, Md., Feb. 15-29, 1908. A thorough course of instruction has been planned, covering the two weeks. Bible, Testimony, and book study will be taken up, also the art, theory, and practise of successful canvassing.

Brother I. D. Richardson, general agent for the Columbia Union Conference, will have charge. He will be pleased to have all our old canvassers present, as well as the new ones.

Board, room, and tuition will be furnished free to all who canvass within our borders. Traveling expenses to and from the institute will be met by the conference, by allowing extra percentage on books until the amount is refunded, or paid.

Bring Bible, "Hymns and Tunes," "Early Writings," "Gospel Workers," "Ministry of Healing," and any one of the following books for which you wish to canvass: "Great Controversy," "Daniel and the Revelation,"

"Bible Readings," "Heralds of the Morning," and "Coming King." All who wish to attend the institute should correspond with the undersigned, at 1909 Landsdown St., Baltimore, Md., at least ten days before the institute begins, in order that arrangements may be made for their entertainment.

G. H. CLARK.

### Northern Union Conference, Attention!

THE third biennial session of the Northern Union Conference of Seventh-day Adventists will convene at the Seventh-day Adventist church on Fourth Ave. S., and Lake St., Minneapolis, Minn., March 5-15, 1908. Aside from the regular biennial business, election of officers, and such other business as will naturally come before the conference, it is expected that this will be emphatically a missionary conference. Arrangements have been made by the four conferences now constituting the Northern Union,—Iowa, Minnesota, and North and South Dakota,—to have all their laborers attend this gathering. We expect a number of the members of the General Conference Committee to be present, among these, Elder G. A. Irwin, W. A. Spicer, W. B. White, L. H. Christian, S. Mortenson, and G. F. Haffner. Hence it will be seen that we shall have a strong force of laborers and instructors in attendance, aside from the laborers in the union.

The representation of the conference as delegates will consist of the executive committee of the Northern Union Conference, such members of the General Conference Committee as may be present, and each conference is entitled to one delegate at large, and one additional delegate for every one hundred fifty of its membership.

The meeting will open Thursday evening, March 5. The first meeting for prayer and Bible study will open at 8:45 A. M., March 6. The organization of the conference will follow in the forenoon. It is desired that the delegates should all be present at the opening of the conference.

A program outlining the work of the conference has been prepared. If any laborer in the Northern Union Conference fails to receive a copy of this program, he should write to T. D. Gibson, 2718 Third Ave. S., Minneapolis, Minn., and he will be supplied.

Important Bible studies will be conducted throughout the entire conference. It is requested that all who expect to attend shall notify Elder A. W. Kuehl, Box 989, Minneapolis, Minn., at least two weeks prior to the opening of the meeting, so that full arrangements can be made for their comfort. The brethren in Minnesota who will have the burden of caring for the delegates will give full notice in the Northern Union Reap and in the Iowa Bulletin of what may be expected of those in attendance.

In behalf of the Executive Committee,  
R. A. UNDERWOOD, *President*.

### 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

Display advertising, and advertisements which call for agents, will not be accepted, nor do the publishers solicit advertising of any kind for this paper.

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each

additional word, initial, or group of figures, in excess of forty, will cost three cents.

No discount for several insertions.

WANTED.—A competent and reliable young man (single) for fireman and general work. Must be Seventh-day Adventist. Send references when writing. Address Tri-City Sanitarium, Moline, Ill.

WANTED.—Man to work—garden, fruit, bees, general farming. Must do work well; not need to be told every time, but find work that needs doing, if I'm away. State experience and wages. Address R. C. Clary, Ft. Morgan, Colo.

FOR SALE.—Eighty-one acres, 12 acres cleared; 7-room house, small barn, hen-house; good well; some fruit-trees: 1¼ mile to church and church-school; 3 miles to town. Will sell cheap if taken before first of March. Address L. Macomber, Omer, Mich.

FOR SALE.—For a short time only, Peanut Butter 10 cents a pound; Olive-oil, \$2.50 a gallon; 50 pounds Coconut Oil, \$7.50; Vegetable Cooking Oil, 10 pounds, \$1.20. Cash with order. All absolutely pure. If west of Rockies, write us. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—Royal Peanut Butter, 11 cents a lb. We also prepare Royal Salted Peanuts, Royal Celery Salt, and we make a specialty of Pure Extracted Honey. Our products are guaranteed under the Food and Drug Act, June 30, 1906. Write us. Address Cleveland Health Food Co., Cleveland, Ohio.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; crate of 8 one-gal. cans, 80 cents a gal.; 60 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. shipped direct from factory at Louisville, Ky. Address Sanitarium Cooking Oil Co., Box 442, Louisville, Ky.

STRAWBERRY PLANTS.—Last season some failed to send postage for the 25 plants allowed for names; if those persons will send us the postage (10 cents), they can have same in the spring in express-orders. The plants will be allowed free if mentioned in order. Catalogue free. Address Geo. Jorgensen and Son, Box 10, Poy Sippi, Wis.

FOR SALE.—Purest, most healthful Vegetable Oil for cooking and salads; no odor, keeps indefinitely: gal. can, \$1; 5-gal. can, \$4. Also pure virgin Olive-oil: gal., \$2.75; half gal., \$1.40; quart, 85 cents. Lunch Nutrena, a hygienic fat and blood producer: 1-lb. box, 35 cents; send for samples. Address E. W. Coates, 535 W. 110th St., New York City, N. Y.

WANTED.—Correspondence solicited with Adventists only, in reference to at least a temporary home, preferably in New York State, American, 35 years; good milker, gardener, etc. Christian association chiefly desired, combined with healthful living. Particulars on request. References exchanged. Address H. Hunt, Care of Owen Green, 19 State St., Watertown, N. Y.

If you will send 25 cents, you will receive 9 patent patches, with which to mend your leaky hot-water bottles, and granite ware. Of special value to restore the hot-water bottle to usefulness. Perfectly satisfactory. Six cents on each order will be devoted to the work of the Southern Missionary Society, that boys of the Southland may be saved. Address "Save the Boys," Washburn Park, Minneapolis, Minn.

FOR SALE.—Beautiful home in Mountain View, Santa Clara Co., Cal., consisting of new, modern, 9-room house; all rooms large and well ventilated, large lighted closets, solar heater for heating bath and laundry water, one-acre corner lot wire fenced, family orchard of over sixty trees, beautiful hedge of roses on two front sides; fifty minutes' ride from San Francisco, eleven miles from San Jose. Price, \$4,000. The climate of Mountain View is difficult to surpass in point of healthfulness. San Francisco Bay is in plain view on the north, and the mountains of the coast range on east, south, and west. Address Review and Herald, Editorial Department, Takoma Park, D. C.

### Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth.—Ed.]

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

J. K. Lane, Heber, Ark., papers and tracts.

H. Mitchell, Norfolk Island, Pacific Ocean, Signs.

J. P. Sample, Tampa, Fla., periodicals; a continuous supply desired.

M. W. De L'horbe, Box 82, Niagara Falls, Ontario, Signs, Watchman, and tracts.

J. S. Killen, 183 Flint St., Asheville, N. C., periodicals and tracts; a large supply desired.

Miss Birdie Cruzan, 1213 W. Ninth St., Joplin, Mo., Signs, Watchman, REVIEW, and tracts.

C. R. Magoon, 257 Palace St., Aurora, Ill., Watchman, Signs, Life and Health, Liberty, and tracts, for distribution in depot reading racks.

Jennie Williams, Mill Valley, Cal., Signs, Life and Health, Instructor, Bible Training School, tracts on soon coming of Christ and signs of the times.

Wm. A. Hicks, Cresskill, N. J., Signs, Watchman, Life and Health, and Seventh-day Adventist tracts and papers in German, Danish-Norwegian, and French.

William Stirling, Ogden, Utah (Gen. Delivery), desires clean copies of the REVIEW, Signs, and Instructor, and tracts in English, Dutch, and Scandinavian, for missionary work.

The Young People's Missionary Volunteer Society of Louisville, Ky., desires clean copies of the Signs, Watchman, Liberty, and Little Friend, post-paid. Address Miss Annie Hornung, 1756 Wilson St., Louisville, Ky.

### Addresses

THE present address of Brother A. R. Bell is 829 North St., Harrisburg, Pa.

ANY one knowing the whereabouts of Henry Gibbons, please inform Mrs. H. W. Vincent (church clerk), Red Cloud, Neb.

THE clerk of the Seventh-day Adventist church of Spencer, Iowa, wishes to know the addresses of the following-named members of that church: Mr. James Lodahl, Mr. Henry Dyke, and Mrs. Alma Dyke. We desire to learn the addresses of these persons by the first of April, 1908. Address Mrs. Eva M. Wayne, Spencer, Iowa.

## Obituaries

HOLBROOK.—Died at the home of his sister, in Dayton, Tenn., Dec. 24, 1907, Brother Roland Holbrook. He was born in Boston, Mass., May 25, 1887. He was a member of the Seventh-day Adventist church of Lexington, Ky., for nearly six years, and died in hope of meeting his Saviour when he comes.

B. T. WALKER.

MORRISON.—Died at Beatrice, Neb., Dec. 4, 1907, of cancer of the bowels, Jerry L. Morrison, aged 58 years, 11 months, and 15 days. Brother Morrison was a native of Pennsylvania, but had lived in Wisconsin and Iowa and for the last twenty-five years made his home in Nebraska. He was baptized into the Seventh-day Adventist faith about fifteen years ago, and became a member of the Beatrice church at its organization. He had suffered much for a year, but was confined to his bed only two months. He was of good courage in the Lord. He leaves a wife, a son, and three daughters, an aged mother, two brothers, and two sisters to mourn their loss. We miss our brother

much, but we expect to meet him when Jesus comes. Funeral service was conducted by the writer.

E. A. CURTIS.

BURKE.—Died at Brainard, Minn., Dec. 16, 1907, of internal injuries resulting from a fall about two weeks previously, Mrs. Emma Burke. We laid her to rest beside her husband, who had been buried just two weeks before, in the Henry Cemetery, near Red Lodge, Mont. Two children are left to mourn the loss of both parents.

J. C. FOSTER.

HUNDLEY.—Died at Red Lodge, Mont., Dec. 25, 1907, Mrs. Jennie Hundley. Sister Hundley united with the church at Battle Creek, Mich., about thirteen years ago and has remained faithful until death. For some years she has not been strong but labored on and did all that a loving mother could do to keep her children together and bring them up in the fear of the Lord.

J. C. FOSTER.

PARKS.—Died at the home of her daughter, at Flint, Mich., Nov. 14, 1907, Catherine Parks, aged 70 years, 7 months, and 29 days. She was buried at Otter Lake, Mich., where she had lived for the last thirty years. She was a quiet, devoted Christian, beloved by all who knew her. In her death the church has lost a faithful member. Words of comfort were spoken by the writer from John 6:63, a text chosen by the deceased.

B. F. STUREMAN.

KINNEY.—Died at his home in Natchez, Wash., Nov. 17, 1907, Brother D. F. Kinney, aged 62 years. At the age of seventeen he started in the Christian life, and ever since has been a faithful follower of the Lord. All who knew him mourn the loss of one who ever stood ready to help in the time of need. We believe that he will awake in the first resurrection. A wife, one son, one daughter, three grandchildren, five brothers, and one sister survive him.

E. W. CATLIN.

BODDEN.—Died in Utila, Spanish Honduras, Dec. 14, 1907, after an illness of three days, Sadie, daughter of Brother and Sister J. A. Bodden, aged fourteen years. She was loved by all who knew her, and was a great help in the home to her semi-invalid mother. Knowing that she was soon to pass away, she asked for prayer. Brother Bodden was among those who accepted the truth here years ago, and is one of the few who have remained faithful. Funeral service was held in the Methodist church, where words of comfort were spoken.

C. E. MORGAN.

LAMBERTON.—Died at his home in Marshfield, Vt., Oct. 13, 1907, Henry C. Lamberton, aged 61 years. He accepted present truth in 1878 under the labors of Elder A. S. Hutchins and co-laborers, and lived a consistent Christian life up to the time of his death. During the last few weeks of his illness he was often heard repeating the twenty-third psalm, or portions of it, which seemed especially comforting to him. He was loved and respected by many relatives and friends. Our loved one is laid away to rest until the resurrection of the just, when we believe he will come forth to receive the reward of the faithful. Words of comfort were spoken by Rev. Fiske (Congregationalist).

\* \* \*

STEINER.—Died at his home in Bedford County, near Bedford City, Va., Dec. 26, 1907, of ulcer of the liver, Brother Rudolph Steiner. He was born in Quilebach, Switzerland, in 1867, and came to this country in 1896. Here he learned of the third angel's message, and in 1901 took a firm stand for the truth, of which he continued to be a staunch supporter until death. He leaves a wife and three small children, and other relatives here and in Switzerland. A large congregation assembled in the M. E. church to pay respects to one they believed to be a true child of God. We confidently expect to meet our brother when the voice of Christ awakens the sleeping saints. Words of comfort were spoken by the writer, from 1 Thess. 4:13.

L. L. FRENCH.



WASHINGTON, D. C., JANUARY 30, 1908

W. W. PRESCOTT  
C. M. SNOW  
W. A. SPICEREDITOR  
ASSOCIATE EDITORS

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THE general mission board of the Methodist denomination proposes to raise during the year 1908 the sum of \$1,400,000 for the support of its foreign mission work. This, they say, "will barely support the work already established."

RECENTLY the Argentine government selected a Mr. Wilson, of Oregon, to come to South America in the interests of their fisheries. The wife of Mr. Wilson is an earnest Seventh-day Adventist. This sister visited our Argentine Conference office, giving the workers there a glad surprise. Mr. Wilson will be located in one of the remote territories, where as yet the truth has not entered. We feel thankful that the Lord has provided for himself a light in this new region in the person of Sister Wilson.

THE first camp-meeting in our work in the Mexican Gulf region is to be held in the Bay Islands, in March. We have over two hundred fifty members in that part of Central America.

A LETTER from Brother S. A. Wellman, of Trinidad, W. I., in reference to the recent South Caribbean Conference meeting, says: "We had good times together, and were very glad indeed to have Elder I. H. Evans with us during the latter part of the meeting. We are all of good courage, and are looking forward to a year that will bring many blessings to us all."

WHEN reading the article in our World-wide Field department concerning the progress of our work in Russia, we are prompted to exclaim, "What hath God wrought!" Without his overruling providence and direct guidance, no such report of progress would be possible. It is encouraging to note the more rapid progress of the last two years in accessions to the faith, in means contributed for the advancement of the work, and in the number of workers who are giving themselves to the promulgation of the message.

IN a letter just received from Elder O. A. Olsen, president of the Australasian Union Conference, dated December 22, he states that he has arranged to accompany his wife on a visit to England, where their two sons are engaged in the work. They expect to reach England about the first of April. Brother Olsen will spend a few days there, then come on to Washington to meet the brethren in council about the middle of April. After a brief visit in the States he will return to his field by way of the Pacific.

## A Splendid Number

*Liberty* for the first quarter of 1908 is now being printed, and will be ready by the time this paper reaches its readers. It is full of stirring articles that meet the issues of the present day.

A "Memorial" to Congress, prepared by the General Conference Committee, presents in most forcible, yet dignified language the position of Seventh-day Adventists as true Protestants, and gives our reasons for opposing all religious legislation.

Articles on prohibition and Sunday legislation, specially prepared for use in a campaign now in progress in the District of Columbia, also appear in this number.

Three striking full-page illustrations, representing the "Opening Session of the Sixtieth Congress," a photograph of

royalty showing in one group five queens and three kings, and the "Roosevelt Cabinet," are in themselves worth the price of the magazine. But besides these, it contains over forty pages of the truth and message for this time.

A new cover design makes the outside attractive, and our people everywhere ought to give this issue the wide circulation which its contents merit.

Single copy, ten cents. Twenty-five or more copies of this number to one address, four cents each.

Address *Liberty*, Takoma Park Station, Washington, D. C.

WILLIAM LLOYD GARRISON'S protest against Sunday laws, quoted in our Editorial department, will be read with pleasure and profit by our people. It is a valuable document, and should be preserved. The arguments could never be successfully controverted by his opponents. Nevertheless, his prediction regarding the repeal of all such laws then on the statute-books of the States will never be fulfilled. He based his prediction upon the known worth of his cause, and upon his belief that the majority would choose the truth and the right. The worth of his cause could not be gainsaid, but the human factor was the broken reed. The majority never have been willing to sacrifice self-interest in behalf of principle, and the Word contains no intimation that the last generation would be better in this respect than those that preceded it.

THE first Sabbath following the date of this paper falls on February 1. That is the day set apart by the General Conference for the creation of a fund with which to carry on our religious liberty work through the year. The year before us will be filled with some of the most important developments ever encountered in the history of our work. There never was such a general stir throughout the nation and the world over the matter of religious legislation. The matter of a Sunday law for the District of Columbia (which will be in effect a national law) is now hanging in the balances, and the advocates of Sunday laws throughout the country are watching the developments here with keen interest. With the influence of such a law behind them, they expect to be able to accomplish much more in the interests of Sunday enforcement than ever before. The Religious Liberty department is doing all that it can to educate the people regarding these matters, and to hold back the rising tide of oppression. It must have financial support in order to carry on its work. We therefore hope that the offering will be a generous one. The program for that day will be found in the *REVIEW* of January 16, in the Christian Liberty department.