

REPORT *of* PROGRESS



THE SOUTHERN

UNION CONFERENCE

Vol. 3

NASHVILLE, TENN., DECEMBER 28, 1909

No. 51

THE SHEPHERD OF ISRAEL

"SHEPHERD of Israel, able to keep
Thy flock from straying, guard well thy sheep;
The wolf is prowling now by the way,
Watching for lambs that are going astray.

"Shepherd of Israel, lead now thy flock,
Giving them water out of the Rock,
Feeding them daily in pastures of green,
The flock of thy choice, which thou hast re-
deemed.

"Shepherd of Israel, thy sheep hear thy voice;
Thou knowest thine own, in thy love they re-
joice.
They hear thy voice, and they follow thee;
Into the fold from danger they flee.

"Shepherd of Israel we soon shall behold
Thee with thy sheep in the heavenly fold.
Saviour, prepare me in that day to stand
With the flocks redeemed, at thy right hand.

"Shepherd of Israel, watch o'er thy sheep,
Lest they grow weary and fall asleep;
Satan is watching, souls to devour,
Our only safety is thy keeping power."

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THE LAW OF EXPEDIENCY AS APPLIED TO RELIGIOUS LIBERTY WORK

(Continued)

THE methods employed by the Waldenses in their missionary endeavors are also worthy of careful study by Seventh-day Adventists, in view of the fact that we are doing a work very similar in character to their's. Their efforts in teaching those who were groping in darkness of papal superstition were also characterized by the exercise of expediency, as the following from "Great Controversy," page 71 will show:—

"To have made known the object of their mission would have insured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They dealt in choice and costly articles, such as silks, laces, and jewels, which in those times could not be

readily procured, and thus they found entrance where they would otherwise have been repulsed. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part, and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's Word was thus awakened, and some portion was gladly left with those who desired to receive it."

These illustrations will help us to understand more clearly the instruction the Lord has given us of late regarding the exercises of expediency in sometimes refraining from offensive labor on Sunday. A number of years ago we were taught that to refrain from ordinary labor on Sunday would incur the displeasure of God, and thus we should receive the mark of the beast. Really, it became a matter of conscience with many sincere and honest Seventh-day Adventists that they should engage in some noisy vocation on Sunday, in order to show their Sunday-keeping neighbors that they did not regard that day as the Sabbath. Many illustrations might be cited to show the extreme ideas that were held concerning this question; but this will be unnecessary to many Seventh-day Adventists, as they are familiar no doubt with the history of these years. We have, however, learned since then by practical experience that simply refraining from Sunday work which gives offense is not in any sense receiving the mark of the beast, for if it were otherwise, we should all have long since received it and be doomed to everlasting destruction.

A careful reading of the chapter on Sunday Labor in the "Testimonies for the Church," Vol. IX, will demonstrate to all that the Lord is only trying to instruct his people how to act in times of special crises when the Sunday laws are being enforced. We all know from the experience of our people in the past who have been arrested for Sunday labor, that it has not been because of their disregard of Sunday but for their loyalty to the Sabbath of the Lord. This is evident from the fact that many other people besides Seventh-day Adventists who worked on Sunday were not interfered with by the authorities.

Some seem to think that the instruction given us of late is not in harmony with that given in "Great Controversy." But a careful study of the Testimonies should convince the most incredulous that they are in perfect accord. In "Great Controversy," p. 65 is found one statement that has appeared to some as teaching the reverse of what has recently been given:—

"The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the Sabbath be profaned; and they denounced in the strongest language those who dared to show it honor."

There is no question in any loyal, well-instructed Seventh-day Adventist's mind but that it would be wrong to honor the Sunday as a Sabbath or holy day in any way; and in this those people did wrong. The difference between refraining from unnecessarily offensive work on Sunday as an act of expediency in soul-saving, and honoring the Sunday institution itself, either as a matter of choice, or through fear of law, is as great as one can imagine.

Again, it is claimed that the present instructions regarding our refraining from offensive labor on Sunday and doing missionary work on that day in times of special crises is in conflict with what is said in "Great Controversy," p. 605:—

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the State, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly

powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God."

It will be observed, however, from the foregoing quotation that the language in a most specific way defines its application, for it says that "when the final test comes;" but has the final test come upon God's people as yet? All will agree that it has not, and will not until all the nations have been warned against the beast, his image, and the reception of his mark. Does the reader know of souls in the vicinity where he lives who have not yet been instructed regarding the principles of the third angel's message? If so, we can yet exercise expediency and not compromise principle.

It will be noted further that the foregoing statement does not say that one will be paying allegiance to a power that is in opposition to God by refraining from offensive labor on Sunday; but it does say that they would be doing so if they should observe the false sabbath in compliance with the law of the state. The difference between the two is broad and clear.

Illustrations showing the practical application of this principle in the South might be cited. For instance, in one of the largest communities of Seventh-day Adventists in the South, where our people were persecuted a number of years ago, they can now employ Sunday in doing most any kind of work they choose. This is because the people of the community have become acquainted with them, and know that the work they do is not done to antagonize others. A sheriff in this county, where this large colony of our people reside, in a letter says:—

"Some three or four years ago our grand jury indicted quite a number of them [Adventists] for violating the Sunday law. Of course, all were convicted, and went to the work-house. Since that time our courts have never interfered with them, but allow them to do as they please in the neighborhood where they live [Graysville, Tenn.]. Other citizens are their friends and say that they [the Seventh-day Adventists] are their best citizens, and that they have no desire to have them indicted in the courts; in fact, they don't want them bothered at all. The people of Graysville inform me that the working of Adventists on Sunday does not interfere in the least with any one or any other religious denomination of that town. The public sentiment of our people is with the Adventists, and very few of our citizens would care to have them prosecuted."

The difficulty is not that there has been a change in the instruction that the Lord has given us along this line; but there has been a change from the radical and extreme positions that were taught some years ago on this subject, which were not in accord with the spirit of prophecy, or with good sanctified common sense. Seventh-day Adventists have not departed in any particular from the instruction that God has given them along this line. The Religious Liberty Department to-day stands as uncompromisingly opposed to paying homage in any way to the Sunday institution as it ever has, and we believe it will never retreat from this position. K. C. RUSSELL.

MEMPHIS

THE tent-meetings in Memphis commenced July 9, and closed October 31. During this time, the tent was first pitched in a new location. From September 20 until October 31 it was in the same location as last year where the camp-meeting was held.

At the first location we had most violent opposition of an unusual character. On account of false statements we were ordered twice to remove our tents; but when the owner of the ground, who gave the first order, understood the facts he gave us permission to continue. When the mayor of the city learned the true situation the board of health, which had given the second order, was made to understand that the opposition was purely a matter of spite, and that our tents were in an absolutely sanitary condition, and their order was countermanded.

Thus the truth was brought directly before the leading people of the city, and the wrath of man was made to praise the Lord and advance his work. But we were later given an example of what we may expect when the theory that the ten commandments were abolished eighteen hundred years ago has borne its ripened fruit.

Coming back for the last few weeks to "the old camp-ground" we had an excellent interest, and a number took their stand for the truth in addition to those at the first location. Since the tent work began in Memphis in August, 1908, one hundred seventeen have signed the covenant to "keep the commandments of God and the faith of Jesus." Of these, seventy-eight are new Sabbath-keepers; and the interest is still excellent.

I am glad to say that our people in Memphis are earnest workers for others. The city seems ripe for a great work and that work is but just begun. When we consider what God hath wrought we are greatly encouraged, and pray that we may see yet greater things.

Brother C. L. Kilgore and wife and Sister Daisy Loveland have rendered most faithful, efficient help during the tent-meetings this summer, caring for the tent, helping in the music, and in the work of reporting for the papers. I have never been in a city before where the papers were all so willing to publish daily reports of the meetings as here in Memphis. The *Commercial Appeal*, one of the strongest papers in the South, has given us most fair and generous treatment. The influence of these meetings is permeating the city, and has gone to cities even outside the State of Tennessee. Pray for the work in Memphis. J. S. WASHBURN.

SUMMERDALE, ALABAMA

WHEN I first heard of the *Missions Review* this year, I just hated the thought of going again to the same people I solicited last year, asking for donations. Their faces loomed up before me so dark, and then the long walks I would have to take—sometimes two miles between families,—and the opposition at home. But after I received the paper and read it, all such feelings disappeared. I saw only one

face, kind and tender, full of pity and love for me and for all, which always asks, "Lovest thou me?" I went out rejoicing in the thought of serving my dear Master.

Owing to the wet weather I have not yet given out all my papers, but I hope to finish with them next week. The donations have not been large, but those whom I visited last year, seemed just as willing, and even more, to give this year. I desire to be of some little service to the dear Master, and, as we are a family of seven, I find plenty to do. I also wish to be a faithful and loving mother, and to show the spirit of love to every one I come in contact with.

MRS. HATTIE ELSTROM.



LOUISVILLE, KENTUCKY

I HAVE just had the pleasure of spending several days with the church in this city, and am happy in the thought that union reigns in the entire body. The Lord has blessed the labors of Brother and Sister Hay in this place, and during the year the church has had a healthy growth.

We also had the pleasure of calling upon Elder Irving and wife. He is now taking the medical course here. Sister Annie Horning will soon return to take up the Bible work again. There is now a good prospect that the General Conference will send us a German minister to labor in Louisville.

Several subscriptions for REPORT OF PROGRESS were taken, and a number ordered Testimonies, Vol. IX. The church building has been painted and has a good appearance. We pray for the work in this city.

A. O. BURRILL.



WHAT DO YOUR CHILDREN READ?

THIS is a question which should be of the greatest importance to parents. And yet I think many are entirely indifferent concerning it. With some, no doubt, this arises through thoughtlessness, but are we excusable upon this plea? Surely not. A matter so vital to the present and future interest of our children cannot be so lightly disposed of. I do not desire to call the attention of parents at this time to the "yellow covered literature" and its like, concerning which much has been wisely written, but to the vast amount of reading in libraries, etc., to which our children have access. You may feel that in these very respectable and useful institutions your young people are safe. But do you know what kind of books they select? Are they such as are suited to their age and capacity of understanding? Are they getting in the habit of reading sensational stories to the exclusion of other and more instructive books? Do you see to it that their reading is varied, and not altogether in one direction? Your sensitive imaginative boy, who is already nervous and excitable, and who is lacking in sturdy, practical views of life, is he allowed to feed continually upon fairy and giant stories or thrilling and improbable adventures by impossible he-

rees? And there is your daughter—are you sure that the hot breath of impure books is not blowing across her tender life, threatening to blast its beauty forever?

I hold that no book should be read by a child with whose author the parent is not familiar, and whom he cannot thoroughly trust, unless it first passes under the eye of a competent judge. Thank God! there are writers whose thoughts and character are so pure and helpful that we can safely trust them in the hands of our weakest ones. Let a list of such authors be placed in the hands of our children who frequent libraries with instructions to choose therefrom.

Fathers, mothers, let us not forget that because of our carelessness or indifference in this matter, we shall be held responsible for the flaws which mar and the stains which dim the luster of the jewels He has left in our keeping.



NOTES FROM THE MISSION FIELDS

THESE notes show that doors long open are soon to close and that now is our time. Word has come to us from Japan that the Japanese authorities have told our people that they watch our American papers to see what we advise Japanese subjects to do.

JAPAN. Elder Kuniya writes that a brother was recently drafted to the army. The brother was determined to keep the Sabbath at any cost, and in the last case of the kind the government came near to ordering our work in Japan to cease. Our brethren plead Matt. 17:20, 21 as the brother went to the army office. "The same day he was released and returned home. We do not know how or why the army let him go, his health is all right. We thank God for his wonderful mercy. The dear Lord is holding the power for us. Now is the time to work."

TURKEY. With the coming of liberty in Turkey has come a new trouble. Many are leaving. Lately the government decided to receive soldiers from Christians too. "Our young men do not wish to be soldiers. They prefer to leave the country. But this weakens our strength, because we are expecting to take canvassers from them. Somehow this new trial must be overcome; but what a suggestion of the importance of pushing our work while there is yet peace generally in the world."

FORCES CLOSING IN. From Honan, China, Brother Allum writes: "We ought to establish centers as soon as possible at strategic points. As our truth becomes better known, the missionaries who reject it are going to try to keep us out of important places that we have not yet entered. Even now the missionaries have so influenced the Bible Society that they refuse to allow us to sell their Bible portions any more. We must act quickly in selecting locations in the important centers of the empire."

EURU. Brother A. N. Allen writes: "There is a bill before the Senate here to grant entire religious liberty. If this passes it will give

our work a great boom. Some of our workers and people have suffered some this year. One of our canvassers was thrown into jail, and one of the workers was stoned in the public square. Other young men were dragged forth to meet the priests, and were there able before a large crowd to give from the Bible a reason for their faith. Always our people have come out best, and the priests have had to retire beaten, thanks for the Word of God."

THE ORIENT. Baptisms are reported from here and there in China, Korea, and Japan. A new impetus is being given to the work within recent times. The brethren write most encouragingly. Elder Westrup of Honan, tells how a man in a dream saw a white bird hovering over our Shangtsai station, which impressed him to go there for light, and he has been a loyal believer ever since.



TENNESSEE RIVER CONFERENCE

Tithe for November, 1909

Nashville	\$250.00
Memphis	175.21
Hazel	66.60
Individuals	30.00
Springville	27.32
Leach	16.10
Conference Church	12.00
Lane	11.08
Jackson	4.96
Paducah	2.83

Total

Offerings for November, 1909

Sabbath-School Donations	\$59.83
First-Day Offerings	22.00
Colored Work	11.80
Ingathering	10.25
Hazel School	5.00

Total

THOS. E. PAVEY, Treas.



THE LAST CALL

ARE you a member of our spare minute circle? If you are not we should be glad to have you join us. Are you wondering how you may obtain efficiency in the Master's service? The Missionary Reading Courses have helped others, and they will help you. These long, pleasant evenings place within our grasp rare opportunities for self improvement, opportunities for which we must account for before the Judge of all.

You are busy, but even in the lives of busy people some spare moments are found. Matthew Arnold says, "The plea that this or that man has no time for culture will vanish so soon as we desire culture so much that we begin to examine seriously into our present use of time." Spring returns each year with the birds and flowers, but the spring time of life comes twice to none. May God help us fill the fast-fleeting days of youth with work that is worth our while.

Many young people have enrolled in the Reading Courses. Those who finished the

CANVASSING REPORT

Southern Union Conference

For Week Ending Dec. 11, 1909

NAME	Book	Hours	Value	Deliv'd
KENTUCKY CONFERENCE				
H C Carmichael.....	DOFA	65	\$	\$79 25
M Wheeler	D&R	10	5 50	1 25
M J Weber.....	BFL	44	28 00	

LOUISIANA CONFERENCE				
C L Collison.....	D&R BR	50	9 00	22 75
Gerhard Jorgenson ..	BFL	28	10 75	7 50
John Harzman	MOFN	21	12 25	3 00
W M Olmstead.....	MOFN	28	21 00	5 00
I T Reynolds.....	GC	50	76 00	

MISSISSIPPI CONFERENCE				
Virgil Smith	D&R	26		113 50
Cora Smith	BFL	5		12 50
S A Oberg.....	GC	27	30 00	25 85
W H Haddon.....	MOFN	8	4 00	2 25
H G Miller.....	MISC	5	4 80	4 80

TENNESSEE RIVER CONFERENCE				
H C Balsbaugh.....	GC	9		25 00
Annie Benton	JUV	6	2 75	
R H Hazelton.....	MISC	18	15 75	12 75
J G Marlatt.....	D&R	36	20 20	2 10
J S Moore.....	MISC	52	8 00	64 75
Mamie Moore	D&R	30	9 60	126 20
C H McColrey.....	D&R	32	22 40	
G W Powers.....	CK	44	19 75	11 25
Christine Ross	JUV	2	4 00	3 00

SUMMARY

Kentucky Conference ...	119	33 50	80 50
Louisiana Conference ...	177	129 00	37 25
Mississippi Conference ..	71	38 80	158 90
Tennessee River Conf... ..	229	102 45	245 05

Totals

work last year are the most enthusiastic readers this year. The outlines began in the *Instructor* of October 5, but you can easily make up this reading with a little effort. If you have not already joined our circle, will you not do so now? The books in the course are good. Reading them is their best recommendation. One secretary writes us, "The number of Reading Course members is still growing. I have visited some who are reading 'Quiet Talks on Service' and the testimony of all is that it is just splendid. I must say for myself that it is proving a blessing to me."

"Some wait ever for the morrow;
Present hours slip by;
So little can be done to-day,
What's the use to try?
Notice, he who grasps the moments,
Every one that flies,
Is the man in life's short contest
Who obtains the prize."



THE Sabbath-school lesson quarterlies for the first quarter of 1910 are now ready for mailing. Orders should be sent in at once to have them on time.

SOUTHERN PUBLISHING ASSOCIATION.

Report of Progress

PUBLISHED WEEKLY

By The Southern Publishing Association of Seventh-day Adventists, 24th Ave. North and Howard Street, Nashville, Tenn.

SUBSCRIPTION PRICE, 50 CENTS A YEAR

Editor: Mrs. W. M. Crothers

Entered as second-class matter, March 3, 1908, at the post-office at Nashville, Tenn., under Act of Congress of March 3, 1879.

NOTICE

NOTICE is hereby given that the biennial meeting of the Southern Union Conference Association of Seventh-day Adventists will be held at the church-school building, Twenty-third Ave. North, and Seifried Street, Nashville, Tenn., on Wednesday, January 26, 1910, at 10 A. M., for the purpose of electing a board of directors for the ensuing biennial term. Also to take into consideration the advisability of revising the constitution and by-laws of said association, and for the transaction of such other business as may properly come before the meeting.

Dated Nashville, Tennessee, November 30, 1909.

Signed,—

C. F. McVAGH, *President*,
W. A. WILCOX, *Secretary*.

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CONFERENCE ENTERTAINMENT

THE next biennial meeting of the Southern Union Conference will be held in Nashville, Tenn., Jan. 20-30, 1910, official announcement of which will be made in due time. The object of this notice is to ascertain the names of delegates and visitors who expect to attend this meeting, in order to make proper plans for their entertainment.

Plans will be made to furnish meals at moderate rates, but it will be necessary to have additional bedding. Those who can do so conveniently should bring bedding in their baggage.

It will assist us, and benefit whomsoever this may concern if all who intend coming to this meeting will send the undersigned word as soon as possible.

S. B. HORTON.

For Committee.

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NOTICE

THE fourth annual meeting of the Nashville Sanitarium Association will be held January 24, 1910, at 9 A. M., at the office of the Southern Union Conference, 85 Arcade, Nashville, Tennessee. The purpose of this meeting will be to elect the officers for the ensuing year, and to transact such other business as may properly come before the association at that time.

Signed,—

B. W. SPIRE, *Secretary*.

Graysville, Tenn.

NOTICE

NOTICE is hereby given that the second annual meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held Thursday, January 20, 1910, at 11 A. M., at the Seventh-day Adventist church, on Twenty-third Ave. North and Seifried Street, Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before said meeting.

C. F. McVAGH, *President*,
R. HOOK JR., *Secretary*.

Dated Nashville, Tenn., Nov. 29, 1909.

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NOTICE

NOTICE is hereby given that the biennial meeting of the Southern Union Conference of Seventh-day Adventists will be held at the church-school building, Twenty-third Ave. North and Seifried Street, Nashville, Tennessee, on Thursday, January 20, 1910, at 9 o'clock A. M., and continue till January 30 for the purpose of electing officers for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

Each State conference will be entitled to one delegate at large, and one delegate of each fifty of State membership organized into churches.

Send names of delegates to the secretary as soon as possible.

Signed,—

C. F. McVAGH, *President*,
S. B. HORTON, *Secretary*.

Dated, Nashville, Tenn., Nov. 30, 1909.

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NOTICE

OUR bookmen's convention for the Southern Union Conference will begin January 18, next, at 10 A. M., in Nashville.

Many important subjects that pertain to the advancement of the work in 1910, will come before this convention. While we have many excellent papers to be read and discussed, there will be other matters of still more importance to our canvassers in the field, such as the increase of price on our large books; the cash system; etc. I trust that every conference president and State agent will plan to be at the first meeting. We now have a month to arrange for this, and I trust nothing will be allowed to prevent your being on time.

All must see that the advancement of the work in the South largely depends upon placing in the hands of the people the reading matter that contains the truth. After spending over twenty years in this line of work in the South, I cannot but feel that there never before was such perfect harmony and determined effort to move the work forward as there is now. So come, one and all, and let us do our best to carry the work forward in the future as we have never done in the past; for the Lord's coming is near at hand.

A. F. HARRISON.

HEALTH FOOD FACTORY ITEMS

ALTHOUGH we have increased our working force we are compelled to run over time to keep up with orders.

Not only are our people in the thirty-five States to which we are shipping foods pleased, but they are calling for them in foreign lands.

Our new Baked Beans seasoned with Nut-foda will be ready to ship in a few days. As is our custom we will use only the very finest material in these beans, and before baking will cook them in distilled water. The price will be only 10 cents a can, \$1.00 a dozen, and we anticipate a large sale for them.

Our workers are all cheerful and happy in the knowledge that the Lord is using us to do his appointed work in this field.

Our church building has been moved onto the factory land. This not only removes it from private property but gives it a more central location. The church is in a good, live condition, one indication being that we have a good church school.

If we were not so busy we might get a little lonesome, out as we are, nine miles from Nashville. The way to keep us happy is to keep us well supplied with orders. We wish all our friends who eat for good health would write Nashville Sanitarium-Food Factory, Nashville, Tennessee, for order-blank and special freight-paid circular.

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THE Louisiana Conference has paid to missions its \$5.20 a member for the year 1909. Are our other four conferences prepared to make the same statement? *If not! Why not?*

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THE new rate on the *Instructor* clubs of five or more copies to one address is seventy-five cents a copy for one year, forty cents for six months, unless you renew before January. Let us hear from the members of the young people's societies. Every young person among us should take this valuable help, let no one go without it this coming year.

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"PELLAGRA" is becoming a household word. It is not a long word, nor a hard word, but it stands for a terrible and rapidly increasing disease in this country. Dr. O. C. Godsmark, in the January *Life and Health*, gives the history and symptoms of pellagra, its cause, prevention, and possible cure.

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MRS. McKEE, in the January number of *Life and Health*, portrays, in a very instructive manner, the character of three classes of girls, the modest, the curious, and the reckless girl, and definitely defines the character of each, and places the source of responsibility for the errors of the curious and reckless class. To parents, Mrs. McKee especially appeals in behalf of coming womanhood.