



# The Advent Review and Herald Sabbath

Vol. 86

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No. 11

## The Fruit of His Love

Worthie Harris Holden

When Love brooded o'er my spirit,  
Tempest-tossed, by anguish torn,  
Hope sprang forth at His commandment,  
Quenching darkness with the morn.

Christ, in love, in His compassion  
Drew me by His love divine,  
Till my stubborn will, reposing  
On His breast, said, "Thou art mine!"

Here I rest, though life hath conflicts,—  
Rest enfolded in His love,  
Daily gaining strength and solace  
From the unfailing fount above.

O the joy in Christ, my Saviour!  
Ne'er I knew what loss was mine  
When I spurned Him, till, by yielding,  
I reposed on Love Divine.

More and more, His love revealeth  
Self and sin in blackest hue,  
But enshrouded with Christ's glory,  
Life is good, since God is true.

Would that all might know my Saviour,  
Know His love, and share His joy,—  
Know the fulness of His mercy,  
Rest, and peace without alloy.

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# THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 18, 1909

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unto the Saints"

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## Editorial

THE test of whether we know God is our attitude toward his holy law. Says Inspiration: "They profess that they know God; but by their works they deny him, being . . . disobedient, and unto every good work reprobate." Titus 1: 16. Says Jesus to some who profess to know him: "I never knew you: depart from me, ye that work iniquity." Iniquity is the transgression of God's law. If we desire to meet him in peace, to be known by him and accepted by him when he comes, how essential that we sustain the right attitude toward that law vindicated by our Saviour in his life before men and in his death upon the cross.

God is a God of peace. His ways are not found in the paths of discord and strife. He does not come with blare of trumpets or in show and ostentation. Quietly and all unseen to the natural vision, he speaks to the waiting, trusting heart of his child. He says, "Be still, and know that I am God." It is profitable to cultivate quietness. It is profitable to meditate quietly upon God's goodness and his providences in our lives, to throw open the soul to the divine influences of his Holy Spirit. At these quiet seasons God will speak to us as he did to Elijah, and we shall come to know that even when shut in from human companionship, we may experience sweet and satisfying communion with God. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

## The Emmanuel Movement

### Its Psychology and Its Methods of Treatment

IN order that our readers may have clearly before them the psychological theories maintained by Dr. Worcester, the founder of the Emmanuel Movement, and thus be able to make a close connection between them and the methods of treatment, we will present again the summary which was introduced at the close of last week's article. From the chapters of the book, "Religion and Medicine," which were contributed by Dr. Worcester, we made quotations which fully warrant us in summing up his teachings thus:—

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

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

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

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

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

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

It appears that these theories of psychology are not peculiar to Dr. Worcester

and the Emmanuel Movement, but that they are adopted in a general way by all so-called psychic healers. Their general application in psycho-therapeutics is set forth in an article in the February number of the *Fortnightly Review*, from which we quote at some length:—

It is precisely in proportion as the therapeutic system or healer, to whom the sufferer resorts, has the power of eliminating the *conscious* mind, and thus leaving the whole field clear for the recuperative operations of the *subconscious* mind, . . . that success will be achieved. For it must be remembered that the conscious mind has a twofold inhibitory effect upon restorative operations. It is not only negatively impotent, through its ignorance of the methods by which the subconscious centers perform their work of restoration of diseased tissues, etc., but it has, in too many cases, a positively harmful influence, inasmuch as it is able to suggest to the subconscious centers ideas of disease in conformity with symptoms with which it is unfortunately familiar. . . .

If, then, it is permissible to believe that the conscious mind was not evolved for the purposes of assisting the internal functioning of the body, and that its influence, when directed toward the internal economics, is of an officiously harmful character, when further it is recognized that on the other hand the *subconscious* mind *is*, by nature, fully and adequately equipped for purposes of the regeneration of the body and its maintenance in such condition as will best respond to the archetype of the human species, there will follow the admissible corollary that it is precisely in proportion to the degree of *elimination of the conscious mind* that in the healing of disease success will be achieved. It comes, in short, to this: that the conscious mind can, though, of course, it does not always, *cause* disease, whilst the subconscious mind can, and generally will, if it is given a chance, *heal* disease.—Pages 306-309.

It will, perhaps, render these quotations more intelligible to the average reader if we should briefly expound the evolutionary doctrine of which they are the direct outgrowth. The argument runs briefly this way: all living beings, including man, have been evolved from original protoplasm. The lower orders of life, in which the conscious mind is not developed, surpass the higher orders in their ability to repair damages in the physical system. Some, when forcibly deprived of various essential parts of the body, are able to reproduce them; as, for instance, the crab can grow new legs or claws. As in the evolutionary process the higher orders appeared, the subconscious mind was developed, and took charge of the care and repair of the phys-

ical system. When the process of evolution reached its climax in the development of man with a conscious mind, it assumed, for some reason not stated by these psychological evolutionists, an unfriendly attitude toward the subconscious mind, and through various emotions exercised an unfavorable influence by the constant suggestion of disease instead of health. This relation between the conscious and the subconscious mind is set forth in the same article in the *Fortnightly Review* in this way:—

The conscious mind was obviously not created for assisting the *internal* economy of the individual organism to adapt itself to its *physical* environment—subconscious nature was managing that quite well by herself, before the appearance of consciousness, and nature's economic statutes prohibit duplication of function. —Pages 308, 309.

It will thus be seen that these theories of psychology, as applied in psychotherapeutics, are based upon the more comprehensive theory of evolution, and that the two must stand or fall together.

Coming now to the practical application of these theories as exemplified in the Emmanuel Movement, we note, first, Dr. Worcester's statement concerning the control of the subconscious mind:—

The most important fact which has thus been discovered in regard to the subconscious mind is that it is suggestible, i. e., it is subject to moral influence and direction. In this it does not differ from our ordinary consciousness, except that in certain conditions it is more amenable to external control, and it is in closer contact with our physical functions.

One of the conditions favorable to the control of the subconscious mind is "the important matter of confession." This is clearly stated by Mr. Ray Stannard Baker in his article on The Emmanuel Movement in the *American Magazine* for December, 1908:—

Before the patient can be successfully treated, he must unburden his soul, must let the minister who is treating him understand to the depths all the sources of his troubles. Without this it is impossible to begin anew, and the very fact that the sufferer can thus unburden himself of his secret troubles and receive sympathetic advice and comfort often starts him on his way toward better living.

This seems to be a part of the general plan by which the patient who seeks the services of a psychic healer has to sink himself, his soul, and his purposes, in the person of the healer, giving to him the fullest possible control of his being. This is further illustrated by the kind of environment provided for the patients, as described by Dr. Worcester:—

I place the man in a comfortable reclining chair, cut off the stream of external sensations by darkening the room and insuring quiet, and I earnestly tell him that in a few moments he will be asleep.

Another practitioner, Dr. Lyman P. Powell, of Northampton, Mass., adopts the same method as is shown in this description of one of his cases:—

The man sat comfortably in an easy chair, the light was turned down, the study was silent and peaceful. Mr. Powell stood behind the chair and told Mr. X to compose himself, that he was going to sleep just as he had gone to sleep before when he had come to the study.

When the conscious mind of the patient has been rendered inactive, and its unfavorable control over the subconscious mind has thus been eliminated, suggestions favorable to health are then made for ten or fifteen minutes in a low monotone to the subconscious mind. We quote one of Mr. Powell's treatments for alcoholism:—

I told you before that you were not to drink any more. I told you that you could not yield again to the drink habit. You can not drink any more. You will go on now into the perfection of freedom. Your whole physical nature will revolt at the thought of alcohol. If you should take to drink again, it would blast your life, and leave your wife and children without support. It would cost you your position. You are too good a man to drink; you are too fine a character to be ruined by drink. In God's name I command you therefore not to drink any more. You can not drink any more. You will use every means to keep from drink; you will not be able to drink any more.

If the method already described of eliminating the action of the conscious mind fails in any given case, then hypnotism is employed, according to Dr. Worcester's own statement:—

Again, in order to deepen the dissociation and to guard against adverse influences, many of the ablest neurologists prefer to give their suggestions through the medium of hypnosis.

Dr. Worcester's attitude toward hypnotism is frankly stated:—

While I have absolutely no prejudice against hypnotism in safe hands, and while I know its employment to be almost necessary in certain disorders, I doubt very much whether it is necessary or particularly beneficial in the treatment of the ordinary neuroses.

Of the same method of treatment, Mr. Powell gives his view:—

We do not often hypnotize our patients; it is not necessary. Our idea, of course, is to influence their subconscious lives; to replace their hopelessness and moral weakness with suggestions of power and virtue and strength. We do not need to produce a hypnotic sleep, except in rare cases, to reach this end.

In the study of this movement, we have already found that its theology was based upon a pantheistic conception of God, and that it included the essential elements of Spiritualism; we have also learned that its psychological theories are the fruit of evolution, and it now appears that in its method of treatment it is

necessary to put the average patient into a semihypnotic state, and in stubborn cases to produce a hypnotic sleep. This gives us a quartette of words with which to define the Emmanuel Movement, namely, pantheism, Spiritualism, evolution, hypnotism. We do not believe that a system to which such labels as these may be legitimately affixed can consistently be regarded as Christian.

The way in which these latest developments of psychology are applied in explaining, according to the demands of modern theology, the experience of Christian martyrs is thus set forth by Dr. McComb, an associate of Dr. Worcester in the Emmanuel Movement:—

So, too, in a measure may we account for the intrepidity, the more than human endurance, with which old men and children, young men and maidens, faced death in the Roman amphitheater in a form so terrible that its mere description turns cold our blood to-day. Auto-hypnotism may well have been the means by which a divine mercy spared them the worst agonies of their fate.

According to this remarkable explanation, the martyrs of all ages, instead of being sustained during the hour of trial by a special grant of divine grace, were made insensible to suffering by hypnotizing themselves. In fact, by this sort of teaching all direct influence of a personal God upon the minds and hearts of men is cut off, and all the experiences of religion are reduced to psychological phenomena. We hope that the conscious mind of believers in divine revelation will be vigorously exercised in repelling such spiritualistic suggestions, and that there may be a body of believers still found on the earth who accept God as a reality, his Word as inspired truth, and his power upon the hearts of human beings as more than a psychological phenomenon.

The views entertained concerning faith by the promoters of the Emmanuel Movement, and their application of it in healing certain forms of disease, are significant and worthy of consideration. We quote from Dr. McComb's chapter in "Religion and Medicine," entitled "Faith and Its Therapeutic Power:—"

Religious faith is simply that [or that kind of] trust which the scientist puts in nature and its sequences, which all normally constituted men put in their friends, only now it is extended to the sphere of the unseen, where it becomes trust in the goodness of God, in the divine love as the law of creation.

As to the application of this principle in the system of healing, Dr. McComb writes further:—

What indeed is psychotherapy at bottom but an elaborate system of suggestion, and what would suggestion avail were it not met with trust on the part of the sufferer? Faith is as necessary in a psychological clinic as at Lourdes or St. Anne de Beaupré. "Confidence," says Feuchtersleben, "acts like a real force." Hence it is not so much the quality as

the strength of the faith that is of vital moment so far as the removal of a given disorder is concerned. The relic of a dead superstition, a bone from the supposed skeleton of a medieval saint, may achieve as great things in the cure of physical disorders as faith in the living God.

This modern idea concerning faith and its application as a therapeutic agent is also dwelt upon in the article in the *Fortnightly Review*, from which quotations have already been made:—

Faith is an old-fashioned word, which needs explanation by the light of modern psychological facts. There have been many definitions of faith, but probably the best for our purpose would be that faith is "belief without conscious knowledge." But belief in what?—*Belief in the capacity of some power to bring salvation to body or to soul.* It matters not whether that power be supposed to reside in a human being, or a roasted toad carried round the neck tied up in a silk bag. The therapeutical result will be the same. . . . It is true that in a majority of cases this faith is placed in the power of a person or an object that has no power. A live spider worn round the neck in a nutshell can scarcely be said to have power in itself, apart from the condition of mind which it induces, to cure the ague, any more than all the wicked old kings and queens of England and France can be said to have special power to heal scrofulous disease. But the point is that, granted the existence of a power within the organism instinctively capable of repairing injuries and preserving the ideality of the type, it is of small consequence in whom, or in what, the faith of the patient is placed, so long as that faith is strong enough to act as eliminator of the counter-suggestion of the conscious mind that disease is likely to continue. There is then no miracle, but the cure is the most truly "natural" thing in all the world.

—Page 311.

According to the views of these new-theology psychologists, faith, instead of being a living principle by virtue of which the power of God is made effective in the individual experience, becomes synonymous with the confidence which one places, either with or without any basis for it, in any person or thing. This is far from that conception of faith which is found in the Scriptures, and is another proof that these modern interpreters of religious doctrine have substituted their own philosophy for that system of Christian truth revealed in the Bible. Not only so, but they even attempt to show that Christ employed these same psychotherapeutic principles in doing his works, and that his miracles are therefore "natural." The writer of the article in the *Fortnightly Review* refers to "the great psychical healer Christ," regards the faith exercised in him for healing as of the same kind already described, and states that "it seems probable that in cases where the principle of faith was lacking, Christ had resort to the natural magnetic healing powers of his own person." No explanation is of-

fered, however, of the method employed in healing the nobleman's son (John 4: 46-54), who did not exercise faith on his own part, and upon whom Christ did not lay his hands as the means of applying "the natural magnetic healing powers of his own person." Neither is the case of Lazarus cited as an illustration of the application of these modern theories of psychotherapy. Evidently another theory will need to be invented to cover such cases as these.

We think sufficient evidence has now been submitted concerning the theology, the psychology, and the methods of treatment of the Emmanuel Movement to furnish a basis for a verdict concerning it. In view of the testimony of its advocates concerning the principles underlying this movement, and their application to the cure of certain classes of ailments, we have no hesitancy in declaring that in the Emmanuel Movement we have a revival of Oriental philosophy, an exploitation of a spiritualistic psychology, and an application of wrong principles concerning the relation of one human mind to another. In this system, the so-called "God-nature within us" takes the place of the true God, human philosophy is substituted for revealed truth, and men are taught so to submit themselves to the control of another human being as utterly to pervert the divine principle of the freedom of the will and its active use in the control of human conduct. Speaking frankly, we regard the theology as heathenish, the psychology as visionary, and the methods as little better than magical incantations.

As to the explanation of undisputed results exhibited in the Emmanuel Movement, we must remember that there is a "god of this world," who during the present order of things is permitted to exercise a powerful influence in the affairs of this world, even to causing bodily affliction, as in the case of Job; and that it is only the exercise of the constant protecting care of God which prevents daily exhibitions of this malevolent purpose. He who by the use of his permitted power can bring physical trouble, can appear to remedy the trouble by ceasing to exercise that power, and a sufficient explanation of such a course may be offered if by this restoration to normal health a greater and more permanent control is really gained over the life of the individual. As throwing further light upon this matter, we call attention to the fact that the only forms of disease treated by these psychotherapeutic healers are what are classified as functional diseases, being chiefly those in which the condition of mind appears to have a most powerful influence over the physical system. It was by direct control of the mind yielded to his specious suggestions that Satan, in the form of the serpent,

secured his present power over the human family enthralled by sin. It is through the same channel that he works most effectively at the present time to maintain his usurped dominion over the same human family weakened through generations of indulgence in sin.

In this connection, it seems appropriate to quote a statement made by Mrs. E. G. White, and reported in the *General Conference Bulletin* of April 6, 1903, page 87:—

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God.

Further reference may be made from time to time to the Emmanuel Movement, which already is reported as having spread to at least seventy-five churches in this country, but the consideration already given to it in this series of articles will, we hope, enable our readers to arrive at an intelligent conclusion concerning the claims of this movement and its interpretation of the gospel of Christ.

### Too Late

It is easy for anybody now to see that God led in the exodus movement. Yet all the way from the Red Sea to Jordan there were murmurers and doubters. And men rose up to lead those elements into rebellion and apostasy.

Suppose, for example, that in the thirty-eighth year of the journey, some element of evil had risen up, finding fault with the way in which the movement had been led, and proposing a new exodus movement. Any child of faith in Israel would have replied that no true exodus movement could be begun in the wilderness, or at that late date.

Nearly a generation before, according to God's promise and prophecy, the time for the exodus movement had come, and the Lord was leading his people on. Except for his leadership and mighty deliverances, even the disaffected would have known not so much as that there was any exodus movement. They would have been back in Egypt, making bricks, instead of along with the people of God, on the borders of Canaan.

We can see plainly enough that the very exodus movement that came out of Egypt went into the land of promise. Those who clung to it, went in with it. Those who were true to God were never called out from it, but the disloyal and unbelieving separated themselves from it. The experiences of Israel "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Now and then some disaffected element



has arisen in connection with the advent movement, repudiating the past experience and leadership of God in the message, and proposing to call out a new movement. But the suggestion comes too late. If this be not the true movement, it is too late for the true one to rise. The true advent movement, which John saw in vision doing the appointed work and triumphing in heaven, was to rise when the hour of God's judgment came, nearly a generation ago. At the right time this movement rose; it is giving the message foretold, and flying swiftly to every nation and tongue; and the people carrying the message keep the commandments of God and the faith of Jesus, and have the testimony of Jesus. Not a word has failed that God has spoken aforetime concerning the rise and progress of the movement. Now, with the time of the latter rain and of the shaking come, and with the message rising to a loud cry in many lands, we know that the journey of the advent people is nearly done. The "blessed hope" grows brighter all the way. W. A. S.

### **God and Our Rights**

God has always recognized the rights of his creatures. Even though he made the mind, and the creature it controls, he has neither fettered nor forced it. The result of disobedience to moral law was bound to be ruinous and terminate in death. So, as a loving Father, he has faithfully warned of the consequences, while leaving the creature free to choose obedience with blessing and with life, or disobedience with the resultant curse and death.

The service which God desires is the service of love; for it is only such service that honors him. Such service is that which the loyal angels render, and which will be rendered throughout the entire universe of God when the conflict with sin is ended. The free will choosing the way and the service of God brings joy to heaven and glory to the Creator; and in that there is all of peace, joy, harmony, and blessed union. The wrong choice, the will perverted and hardened by selfishness, has ushered in all of turmoil, sorrow, discord, and separation.

Because of the result of choice, God warns, admonishes, and urges every human being in these words: "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life and the length of thy days." Deut. 30:19, 20. Though spoken first to the liberated bond-servants of Egypt on the border of the promised land, these words are for

every human being of this generation so near the borders of the eternal kingdom. The same requirements which the Lord placed upon them in the way of loyal, loving service, he places upon us. The choice is before us as truly as ever it was before them, and God did not require of them in this matter what he does not require of us.

While Israel was still halting in Moab, waiting for the order to go over and possess the land, this special message from the Lord was given to the people through Moses: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances." Deut. 30:15, 16. The world was not keeping those commandments; the people that did honor them were an outcast people; and the God who gave them had been dishonored by the nations.

Israel's inheritance in the Holy Land was but a type of the inheritance of the faithful Christian in the redeemed possession of the new earth, our Redeemer's eternal kingdom. Likewise Israel's entrance into that land was typical of the entrance of the faithful child of God into the promised home land of the redeemed. What God placed before the waiting congregation of Israel, he places before his waiting people now. They who, in the days of Moses and Joshua, accepted the requirements laid upon them by Jehovah in the keeping of his commandments, had the right to go over Jordan and enter into possession of the country promised to Abraham more than four hundred years before. And they took that law with them, to be the rule of their life in the land of their heritage. It went before them down into the waters that had walled them out, and it impounded those waters until the people had passed over.

But the days of literal Israel are over, and antitypical Israel waits on the border of the antitypical promised land. It is in this period of expectancy that we hear our Redeemer saying to his people: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The blessing of Israel's God went with Israel of old in the keeping of the commandments as they entered the promised land, and our Lord couples his blessing likewise with the keeping of the commandments by those who are ready in the end of the age to enter the eternal city. Israel's acceptance of that requirement made it possible for the ark of God with the law of God within to open a gateway for them where none had been before. So the attitude of God's people in the last generation of earth will make

it possible for him who sits "between the cherubim" to lead the redeemed hosts of this earth "through the gates into the city."

God had set apart Palestine for a people who were to be his nation. His law was to be the rule in that nation. The people who took that law for the rule of their life had the right to enter there. The home of the redeemed furnishes a parallel here also. The psalmist says: "All thy commandments are truth. Of old have I known from thy testimonies, that thou hast founded them forever." Ps. 119:151, 152. There is no question, then, that those commandments, or testimonies, are to be the rule of conduct in the home of the redeemed. That law is the standard of righteousness. It is the "righteous nation" that is to "enter in." The possession of righteousness is the passport to the kingdom. That is why Inspiration says: "The righteous shall inherit the land, and dwell therein forever." Ps. 37:29. Who are the righteous? "Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. The people who keep the law are called by Inspiration the righteous. It is "the righteous"—who have the law in their hearts—that are to "inherit the land, and dwell therein forever."

It is they, then, who accept the law of God as the rule of their lives, in whose hearts that law is written, and whose lives conform to its precepts, that are to be given the right to enter the home of the redeemed, just as in the case of Israel of old the right to enter was contingent upon the proper attitude toward the law of God. It was to rule in Palestine, and they who accepted it were given the right to enter. It is to rule in the earth made new, and they who are loyal to its precepts will take it with them over into that eternal realm of righteousness and peace. Having taken an attitude of loyalty toward the law of the realm of glory, they "have a right" to become subjects of that realm. God recognizes the right, and the reapers of earth's harvest, the angels of God, are sent forth "with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. Of that small but victorious company it is said by him who redeemed them: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

God set before Israel life and death, the blessing and the curse, and told them to choose. The choice they made was determined by their attitude toward the law of God. The right attitude conferred upon them the right to enter the land and the right to an inheritance in it. It is just so with us. His great law

separates between those who are his and those who are not. "He that turneth away his ear from hearing the law, even his prayer is an abomination." Prov. 28:9. It needs hardly be said that none will enter the kingdom of God whose very prayers are an abomination to Jehovah.

God sets before us life and death, the blessing and the curse, and tells us to choose. We, like Israel, indicate the choice we make by our attitude toward his law. If we make it a yoke, an enemy, and reject it, our choice does not give us a right to "enter in through the gates into the city." God has no portion other than death for those who do not enter there. To oppose and reject the law, then, is to make that terrible choice which shuts us out of heaven. We turn the key upon ourselves that bars us out from the presence of our Redeemer. It is a fearful choice to make; but we can not blame God for the result. He has told us to choose; and we have thrown away heaven because of our antipathy toward the law of him who is our King, the ruler of heaven. Out of harmony with the law of the realm, we have no right there.

How different is the result when we take the position of David: "Then shall I not be put to shame, when I have respect unto all thy commandments." Ps. 119:6. "I will delight myself in thy statutes." Verse 16. "I will run the way of thy commandments, when thou shalt enlarge my heart." Verse 32. "Give me understanding, and I shall keep thy law." Verse 34. That attitude confers rights in the kingdom of God, and God respects those rights—rights even to come to the tree of life, which Adam lost through sin.

This is not to make men their own saviors through the doing of the law; but Jesus Christ can not take men and women into the kingdom of glory whose hearts are at enmity with the law of that kingdom. If men would choose heaven, they must choose the law of the Ruler of heaven. When they do that, Jesus Christ can save them. Until they do, there is no power nor process by which it can be done.

C. M. S.

### The Christian's Home Life

THE Christian will ever manifest due consideration for the rights of others. By a spirit of kindness and gentleness, he will prove that the power which rules his life is from above. Perhaps the most practical demonstration he will give of this will be in his own home. Here restraint, in a measure, is thrown aside. He associates daily with those whom he knows intimately, and with those who in turn know him. What he may say or do the world as a rule will know little about. He can act with little restraint.

Then, too, it is the little things of life which are the test of character, and the home is the place where these little trifles must be dealt with. In the home some of the greatest failures in Christian experience are witnessed. Many men and women who have met and conquered some of the great trials, have gone down to defeat before some of the little things of life. Jealousy, faultfinding, and impatience have done their evil work. Little by little faith has lost its power, and hope its brightness, and the soul has been turned away from God.

In God's purpose the home should be made a citadel of strength and power in the life of every one of its inmates. The exercise of love and tenderness, of confidence and mutual regard, of courtesy and consideration, will weld together the hearts of parents and children, and make them beat in unison in their daily association and in their plans and purposes. The home should be a place of rest and refuge, of glad and happy reunion and communion, for every member of the family circle. In such a home God will dwell, around it the holy angels will linger, and from it will go forth an influence strong for truth and right.

F. M. W.

## Note and Comment

### Science and the Scriptures

THE apostles of the advanced theology are making more and more sweeping claims and are becoming more and more outspoken in their attitude against the inspiration and authority of the Scriptures. They are now beginning to assert that in a short time no voice will be raised in protest against the teachings of that class of scientists who have arrayed themselves against revealed truth. A journal of wide influence interprets the present situation thus:—

Twenty-five years ago religionists of this [conservative] class were denouncing and deriding Darwin and his disciples. To-day they are still proclaiming the inerrancy of the Scriptures or of the official utterances of the church. They are busy heretic-hunting, among the Protestant sects as well as in the pale of Catholicism, but their number seems to be diminishing, their confidence weakening; and no man who has watched the course of theological digression since the publication of "The Origin of Species" can entertain doubts as to the ultimate extinction of these conservatives. The complete acceptance of the doctrine of evolution—if not of Darwinism in the narrow technical sense—has shattered that old cosmogony on which so much of ancient Christian dogma rested.

This indicates that kind of harmony between Biblical theology and science which existed between the lion and the lamb, when the lamb lay down inside the lion. It is becoming more and more evi-

dent that in a short time only those who accept the closing message, which urges the worship of the Creator of "heaven, and earth, and the sea, and the fountains of waters," will stand in defense of that gospel of creation which is "the power of God unto salvation."

### Intellectual Dishonesty

THOSE ministers of the gospel who have attempted to harmonize the statements of the Bible and the conclusions of modern science now find themselves in an embarrassing position. Their method of apparently assenting to the teachings of the Bible, while at the same time giving to its plain statements new and unwarranted meanings, is now being designated by its right name—intellectual dishonesty. One editorial writer thus deals with the question:—

The clergyman who utters an ancient formula to which he attaches one meaning, while his less learned or more simple-minded auditors attach another, can never command respect as a great moral leader. The first requisite of such leadership is absolute sincerity and courage. . . . It is inconceivable that any church or any ecclesiastical order that indulges in sophistry or word-juggling can, in this era of universal education, long retain its hold on the minds and hearts of men.

The present teachings of science absolutely contradict the revelation made in the Scriptures when the plain and obvious meaning of that revelation is accepted, and any further attempt to harmonize them is useless.

### Some Sound Teaching

EVEN those who advocate the practise and observance of Sunday as the sabbath will often give expression to sound views on the relation of Christ's work to the law of God when the question of the true Sabbath is not under consideration. We are glad to note the clear statement on this subject in an editorial answer to an inquiry by a reader of the *Sunday School Times*:—

Jesus did away with not one jot or one tittle of the Old Testament law by his atonement. This he plainly declared in Matt. 5:18. He came not to undo or to destroy the old law, but to fulfil it,—and to enable us to fulfil it. For the law was and is God's law; and God does not alter his laws from age to age. . . . The law stands unchanged; but for the first time its full requirements were met in Christ. And when we personally and individually accept the restitution that Christ made for us, we, through him, have satisfied the law. If we decline to accept his restitution, the law must work out its death penalty upon us.

Inasmuch as Christ came to enable us to fulfil the law, it may properly be said of those who fully accept his work, "Here are they that keep the commandments of God." The great purpose of this closing gospel message is to emphasize this truth.

## 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.

### Rest

M. E. YERGIN

THOUGH clouds rise up where the sun went down,

Praise God, for he lives alway;  
And he giveth rest to his loved, and sleep,  
While the storm wears out, away.

He giveth rest—sweet, living rest;  
His power is the "Peace, be still!"  
Yea, the storm, the sea, and the rocking earth  
Are naught 'neath the calm of his will.

Not the angry mob, nor the frothing beast,  
Nor the wreck of earth's goodly things,  
Can disturb the calm of our peaceful rest,  
As we hide 'neath his hovering wings.

Though the thunderous roar and hail of war  
Should wrap God's child in its whirl,  
His angels are keeping a zone of rest  
Surrounding his cared-for pearl.

O he giveth rest—sweet, living rest!  
His power is the "Peace, be still!"  
And all the tumult and wreckage of earth  
Is naught 'neath the calm of his will.  
*Chicago, Ill.*

### Two Kinds of Service

MRS. E. G. WHITE

"CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?"

There is a great deal of profession in our world, plenty of self-justification, but the evidence of the deep work of grace in hearts is not so apparent. There is a very earnest question before us. The time has come when every one should understand that he has a soul to save or a soul to lose, a heaven to win and a hell to shun. We need to understand what we shall do to be saved.

There is something wanting in the experience of this class brought to view by the prophet. And self is brought into their service. "Behold," he says, "in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to

be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?"

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

In the experience of God's people there have been yokes bound upon the churches that God never ordained,—yokes that have greatly marred the experience, and have offended the Lord God of Israel. Because a man carries responsibilities in the church, he is not given liberty to rule the mind and judgment of others with whom the Lord is working. The Lord wants every soul in his service to understand what is the kind of work required of him. "Is not this the fast that I have chosen," he says, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

His office in the church does not place the worker where he is unapproachable, but should lead him to earnest prayer, that he may have a conscience void of offense. Then God will give him power to speak words of consolation and advice and counsel to his brethren. The position he is to occupy is one of meekness and lowliness of mind. Then when one who is in trouble comes to him for help, he will be able to say, Let us pray, and kneeling down with that soul, will make himself one with him.

God has sent the instruction to break every yoke. We are one, one in Christ Jesus. Position does not make the man; position does not give liberty to exercise power arbitrarily over others. It is counsel that is needed, righteousness in deportment that is to be made manifest with meekness and humbleness of mind, and a spirit to seek the Lord until he is found.

#### The Reward of True Service

The prophet continues: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."

Here we have the promise of health; and our health is worth very much to us. It is our privilege to reflect light wherever we go; we can speak words of comfort and encouragement and uplifting; but let us bind no yoke upon another. Then "thy righteousness"—your right-doing, your righteous actions—"shall go before thee; the glory of the Lord shall be thy rereward." These are wonderful, wonderful words. Let us seek to take them in. We are nearing the judgment, nearing the time when decisions for eternity will be made. Let us coun-

sel together in meekness and lowliness of heart.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noonday." Praise God with heart and voice for this possibility. Praise God that we can bring this promise to the Lord for fulfilment when we comply with the conditions. When we do not know which way to turn, light direct from God will come to us, if we will follow his directions. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

We need to understand these words, for a great work is before us,—the closing work of this earth's history. "And they that shall be of thee shall build the old waste places." There are many of these. "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

What is the breach here mentioned?—It is the breach in the law of God, made by the observance of the first day of the week for the Sabbath of the Lord. It is something in which all the world is taking part; but God declares, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

We are not half awake to our privileges to-day. We do not understand as we should the work that is before us, or our obligation to place ourselves in right relation to God, that he may send his angels to help us in accomplishing the work. Our little selves can not do much; but when heaven is united with our efforts; when our work is blessed of God, righteousness will be revealed. There is a world to be saved; there are districts and cities to be worked that have not yet been labored for. We are thankful that we have publications that can be distributed. We are thankful for those that are being published in other languages. Let us now place ourselves in right relation to God, saying, All that I have comes from thee; all that I have I am willing to use to help in any place. I will do what I can. If I have much, I will give much; if I have but little, I will give that little to bring the truth to those who have it not.

Let us bring ourselves into submission to the Lord God of Israel. You may

<sup>1</sup> Sermon preached Sabbath, Feb. 6, 1909, in Oakland, Cal.



have your peculiar way; I may have my peculiar way, and some others their peculiar ways; but under God that way will be agreeable. If we are not under the control of God, led by the inspiration of his Spirit, our way will not be agreeable. What we need is to stand in right relation to the great I AM. When we stand in right relation to him, we can do as Christ has commissioned. Christ gave the word, Go to all nations, and he will be with those who go. "Lo," he declares, "I am with you alway, even unto the end of the world."

(To be concluded)

### **The Chronology of the Message of the Fall of Babylon**

GEORGE I. BUTLER

HAVING given a general consideration to religious conditions during the last fifty or sixty years, we now come to the proclamation of the message itself.

The first message, proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come," which was to be given to every nation, kindred, tongue, and people, had for years been in progress, most forcibly calling attention to the nearness of Christ's second coming. It was being proclaimed with great power, and multitudes believed in it. Its proclamation in the United States was especially prominent. William Miller and some three hundred others were most actively engaged in it. It is estimated that a hundred thousand believers had accepted it. Their message was based upon the close of the great prophetic period, "Unto two thousand three hundred days [prophetic days; i. e., years]; then shall the sanctuary be cleansed [margin, "justified"]." Dan. 8:14. As we have shown by indubitable evidence, the two thousand three hundred days commenced at "the going forth of the commandment to restore and to build Jerusalem," which occurred B. C. 457. This period of time must therefore end in A. D. 1843, supposing the decree went into effect at the *beginning* of the year 457; for it would take 457 plus 1843 full years to make the number twenty-three hundred years complete. So the numbers stood on the old prophetic charts, in use up to the first of the year 1844. As the Lord did not come in 1843, a more careful study of the decree of Artaxerxes and Ezra's relation to it, revealed the fact that Ezra did not reach Jerusalem with the decree in his possession until the fall of the year 457 B. C. Hence the decree of the king could not have gone into effect until that time. Therefore the period of twenty-three hundred full years would not close with the end of the year 1843, but must reach to the fall of 1844. There is no escaping this conclusion.

But this mistake in the exact ending of the final year of the twenty-three-hundred-day period was quite an important point to the friends of the advent movement; and especially was this so to its enemies. The latter then felt that a favorable point had been reached where

they could safely and publicly oppose it. Previous to this, such manifest evidences of God's blessing went with it,—such remarkable revivals, so many converts were added to the churches wherever the near advent of Christ was proclaimed,—that their enemies could not well interfere with its progress. William Miller, the great apostle of Adventism in this country, and his collaborators, did not denounce the churches. On the contrary, when many converts had been made as the result of their labors, they counseled them to join the churches they preferred. Indeed, previous to the passing of the time, the most spiritual members of the churches became believers in the soon coming of Christ, and thus exerted a strong influence in behalf of those who taught them the precious truths of the near coming of the Master.

Yet many of the ministers were at heart opposed to the movement, and many of the laity who were worldly minded and popular had instinctively a feeling of opposition to it. They did not desire to hear about Christ's soon coming. When the time passed, these elements took courage to come out openly against the doctrine, opposing it in the churches. The ministers sought to silence those who loved to talk of it. The Adventists themselves had suffered a grievous disappointment. During the few months that followed the passing of the time, the half-believers, who had been moved by fear to nominally accept the doctrine, came out and confessed they had not really believed it any of the time. There were many of this class, who now took their places with the opposers.

But not so all. The firm, devoted believers were much disappointed, yet they studied their Bibles all the more. They prayed most earnestly—yea, agonizingly—for light from the Lord in explanation of their disappointment. They found quite a number of scriptures which were a great comfort to them—scriptures that greatly strengthened their faith. The prophet Habakkuk (Hab. 2:1-4) evidently refers to this very time: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am argued with [margin]. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Christ's servants are represented as watchmen upon their towers, deeply interested in a certain event. Then a tarrying time is brought to view, when many are disappointed, and all connected therewith are in deep perplexity. Some show their lack of faith and give up, but others cling to the precious truths they have espoused.

Paul, in Heb. 10:35-39, uses language

very similar, and undoubtedly refers to the same time. Indeed, his words are almost a direct quotation of the words of the prophet: "Cast not away therefore your confidence," he says, "for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." To tarry is not to have a thing come as quickly as it is expected. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them who believe to the saving of the soul."

How plainly this brings to view the experience of the advent people. The time passed; there was a "tarrying" time,—a lull, till they could study and pray for light. Two classes were developed by this apparent "tarry;" the weak-kneed and worldly-minded drew out and went back into darkness. God was displeased with them. But others lived "by faith," and soon found light from the Lord. They were all the stronger for the parting with the faithless and unbelieving element. Soon the clear light shone upon their pathway. This tarrying time was an essential blessing to the true believers. It has its place in the advent experience.

In Matthew 24, our Saviour gives most clearly the signs of his coming. He speaks of the darkening of the sun and moon, and of the falling of the stars, as the special signs of his personal appearing. He says: "When ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Then he speaks of two classes of servants: the good, faithful, wise servant, who gives "meat in due season,"—who shows our whereabouts in the stream of time; and the evil servant, who says, "My Lord delayeth his coming." So it has been in the advent experience. Both classes have been plainly in view during all these years. The Saviour then illustrates the condition of the Adventist people by a parable: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." There were two classes,—five wise and five foolish. The wise took oil in their lamps. The five foolish did not. At midnight a command went forth to go out to meet the bridegroom. The five wise virgins, being ready, went in with him to the marriage; the foolish ones, having no oil in their vessels, could not; etc. The cry at midnight, "Behold the bridegroom cometh; go ye out to meet him," represents some advent experiences. The lamp represents the Word of God. His Word is a lamp to our feet. The oil represents the Spirit of God. That precious Spirit was with the wise virgins. They had faith in the Bridegroom's coming. His Spirit was with the Word.

After much prayer and study on the

subject, the advent people found that a mistake had been made in supposing the twenty-three hundred days commenced at the beginning of the year 456 B. C., and must therefore close at the end of 1843 A. D. They discovered that the period went into effect in the fall of the year, or, more specifically, on Oct. 22, 1844, the time for the great day of atonement, when the sanctuary was cleansed in the type. It was a wonderful revival of the advent hope. "The midnight cry," as it was called, aroused all the faithful believers as one man. The message went with mighty power, exceeding anything in the past. God's Spirit was powerfully present; multitudes were converted; the doctrine was proclaimed in all parts of the world. Publications were sent to every mission station on the globe. The solemnity of the judgment pervaded the advent believers. The opposition of the antagonistic ministry was far more bitter than ever before. The believers were treated harshly. The churches in very many instances refused to let their believing members speak in their meetings on the subject of Christ's coming. Persecution was largely used to silence the believers. The oppression was deeply felt by multitudes of the true believers in Christ's soon coming. The doctrine was practically shut out of the popular Protestant churches. The believers felt that they could do no more. They loved the precious doctrine of Jesus' soon coming to gather his people. It filled their souls with joy. How could they endure to have their hearts' joy and rejoicing smothered in this way!

Soon the cry, "Babylon is fallen, is fallen," went through the advent ranks with mighty power, and in a very brief period of time, fifty thousand Adventists, with this cry upon their lips, left the churches. Well does the writer remember that day, though but ten years old. Father was one of the deacons of the Baptist church of Waterbury, Vt. He was one of the three deacons. Two of them were firm believers, as were also many of the best members. The minister had been very friendly previous to this point, and had not opposed, though he was not a believer in the advent movement. But now that 1843 was past, he felt that a stand must be taken against this mistaken zeal, as he termed it. He and his supporters therefore, a majority of the membership, being opposed to Adventism, made their views known to the believers. A crisis came. I well remember how serious and decided father looked when he, mother, and all the older members of the family went to attend the church meeting. Quite a large faction of the best, most earnest, members withdrew from the dear Baptist Church, with the cry, "Babylon is fallen." They could not stay in the body which was opposed to that most precious truth, dearer to them even than the church of their choice, the soon coming of the Saviour. It was a sad day to both sides when this parting of the ways severed the church relation. But there was no other way. How "can two walk together, except they be agreed?"

And thus it was, all through the ranks of the advent believers. The message of the second angel brought fifty thousand Adventists out of the churches in a brief period, with the great truth firmly stated that "Babylon is fallen." It is a solemn fact that when the popular churches as bodies took their stand against the grand truth of the nearness of Christ's coming the second time, they rejected light from God just as surely as the Jewish church did when it rejected Jesus of Nazareth as the true Messiah.

*Bowling Green, Fla.*

### **Is the Seventh Day the Sabbath?**

CHAS. P. WHITFORD

It is better to know what the Bible teaches concerning the Sabbath than to know what men say about it: therefore do not allow *any* man, no matter how great or good or learned he be, to answer this question for you.

The thoughts of God are conveyed to us in words; therefore, if we are instructed by the Lord, it will be necessary to do what he tells us to do in 2 Tim. 2:7: "Consider what I say." In Titus 1:2, we are told that God can not lie. Since God can not lie, he will, therefore, tell the truth. "Thy Word is truth." John 17:17.

In the study of the question, "Is the seventh day the Sabbath?" let us consider the following points:—

1. Was the Sabbath made? Mark 2:27.

2. By whom was it made? John 1:1-3, 10, 14; Eph. 3:9; Heb. 1:1, 2.

3. When was it made? Gen. 2:1-3.

4. How was it made? Gen. 2:1-3.

5. Out of what was it made? Gen. 2:1-3.

6. For whom was it made? Mark 2:27.

7. For what purpose was it made? Ps. 111:2-4.

"He hath made his wonderful works to be remembered."

The Lord would have his wonderful work in creation remembered.

The fourth day of July commemorates the birthday of our national independence. It is a memorial.

The Sabbath commemorates the birthday of the world. It is a memorial also. God's memorial will endure throughout all generations. Ps. 135:13.

God's memorial directs the mind to the Creator. It is, therefore, a safeguard against idolatry. Ex. 20:8-11.

God's memorial is a "sign" by which we may know the true God in contradistinction to all false gods. Eze. 20:12-20.

God's memorial will never cease to be a sign. Ex. 31:17.

It will always be a fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The reasons for the institution of the Sabbath are based upon these facts, and so long as the reasons for the institution of the Sabbath exist, the institution itself must exist.

Consider also the following facts:—

1. The New Testament requires us to keep the fourth commandment. Matt. 5:19; James 2:10.

2. In the time of Moses the fourth commandment could not be kept without keeping the seventh day. Ex. 20:10.

3. No one can keep the fourth commandment in our time who does not keep the seventh day. Matt. 5:18.

4. The Sabbath of the New Testament is the Sabbath of the fourth commandment. Luke 23:56; Ex. 20:10.

5. The first day of the week is not the Sabbath of the New Testament. Matt. 28:1; Mark 16:1, 2.

6. The disciples kept the seventh day. Luke 23:56.

7. They did not keep the first day. Luke 24:1.

8. It was the custom of Christ to go into the synagogue on the Sabbath day to instruct the people. Luke 4:16, 31.

9. Christ is our example. 1 Peter 2:21, 22.

10. If we take him for our example in all things, it will be our custom to attend church on the Sabbath day.

I believe you will agree with me that what Jesus said and did about the Sabbath should have more weight with us in deciding which day is the Sabbath, than what man may say and do.

His authority as teacher, interpreter, and guide ought to settle this question in the minds of those who are seeking to walk in his footsteps.

Not only ought we to be willing to follow Christ, who is "Lord of the Sabbath," and "Head of the church," but we should rejoice in the privilege.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

*Orlando, Fla.*

### **Clothed in Christ**

No man need fear sin when he is fully protected against it. And we may always have such protection; it is only when we choose to be unprotected, that sin works its destruction with us. The insulation of safety to the man who must handle live wires of death-dealing voltage is his rubber glove. Clothed in that, his hand has nothing to fear. Our insulation is even more sure. "Put on the armor of light," writes Paul; and a moment later adds, "Put ye on the Lord Jesus Christ." Christ himself is our insulation against the currents of death. We may put him on, we may be literally clothed in him. Evil can not touch him: therefore it can not reach one who is in him. No one was ever contaminated by sin except after having broken away from the protecting power and person of the Saviour.—*Sunday School Times.*

A CHRISTIAN when he makes a good profession should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—*Becker.*

# THE WORLD-WIDE FIELD

## The Relation Between the Local Church and the Mission Fields —No. 1

T. E. BOWEN

No subject is of greater interest to every loyal Seventh-day Adventist believer than the success of the message out in the distant mission fields. That souls will accept the truth in these dark lands, we labor, we give, we pray. Some give what to them is worth far more than money — their sons and their daughters. No one counts his sacrifice too great when the word comes back from these missionaries that souls are made to rejoice in the light that has come to them in the precious, saving truths of the third angel's message.

Requests have been made that, in addition to the reports furnished from the missionaries for the encouragement of the brethren and sisters "holding the ropes" at home, a little insight be given regarding the work of the Mission Board itself. In answer to this request, we are attempting to give, as it were, a glimpse of the working of this great cause between the local church and our mission fields. In doing this, we need touch only upon those points with which our brethren and sisters at home are not so very familiar.

### The Field Organized

Every believer in the third angel's message has great reason to thank God for the wonderful system, or organization, he has given this people, whereby it becomes possible for us to unite all our efforts and interests in one grand effort to take this last warning message out into all the world within the limits of this last generation. Without unity of purpose and action, this never could be accomplished through human instrumentalities, which it has pleased the Lord to choose for the accomplishment of his work in the earth. The one simple object before the entire denomination is that of giving to others, whether in the home land or lands afar, the living message contained in the expression of Scripture, "Here are they that keep the commandments of God, and the faith of Jesus," this last expression comprehending his soon return to earth according to his promise. This is the hope set before us; this is our work; and God is still blessing this mighty movement, unpopular message though it be in all the world.

### The Organization

The world field is organized as follows: Individuals compose the church. Each church, with its individual organization, forms a part of the local conference. The local conference, though perfect in its individual organization, forms a part of the union conference; while the union conference unites in forming a part of the General Confer-

ence. Thus each — the church, the local conference, the union conference, and the General Conference — is prepared to operate with perfect individual freedom, and yet all are bound together into one common whole, each dependent upon the other, the same as are the different members of the one body.

### The Channels of Support

The members of the local church are at home. They have control of their own time, and are engaged in different occupations for livelihood, consequently are more than self-supporting. God expects all to pay tithe and offerings. This tithe goes to the local conference treasury. Each month the conference treasurer forwards to the union conference treasury a tithe of the tithe received from the churches. The union conference treasurer in turn sends on monthly to the General Conference treasurer a tithe of the tithe received from the local conferences. The local conference audits the accounts, and settles with its ministers and other workers. The union conferences are able also to maintain their own workers from the tithe from the local conferences. But there is not sufficient tithe at present paid to the General Conference by the union conferences to maintain the workers connected with the general work. But inasmuch as these general laborers are almost entirely engaged in different ways in building up and strengthening the work of missions, it is perfectly proper that some of the mission funds should be used in their support. Yet it can be stated from the report of funds during 1907, that all the offerings to missions have been forwarded to fields outside the home land, and that during this time several of the General Conference brethren have themselves been in the mission fields, assisting with their counsel to establish the work of the message in these outposts. It is indeed very encouraging that this work has so developed strength that all the offerings to missions, such as annual, tent-cent-a-week, Sabbath-school, etc., go to the treasuries in the mission fields. A time was when even these were drawn upon somewhat in carrying on the work of the Mission Board.

### Base of Supplies

The strong conferences in the United States, in Europe, and in Australia, with their educational and medical institutions, must constitute the base of supplies in workers and means for pushing out into unentered regions. To weaken here, means retrenchment in the outlying fields. There must be a constant training of young men and women in the home lands, from which recruits may be selected for distant fields. Confidence should be placed in our own young people, and opportunity given them to prove their capabilities in some kind of work

for which they show adaptability. Thus all our people should faithfully support their home fields by paying the Lord's tithe into the church treasury. The larger the tithe fund, the larger will be the surplus that can be turned over to the general work by the local and union conferences, in support of those giving their time especially to the advancement of the cause of God in the dark, unentered corners of the earth. Thus all can see the direct connection between faithful tithe-returning and offering-giving and the enlargement of the work in the mission fields.

Takoma Park, D. C.

## China

E. H. WILBUR

Our Bible institute in Canton, December 3-10, was the largest gathering of young men and men in middle life that we have ever had. The average daily attendance was about forty or fifty. Brother N. P. Keh, from Amoy, and Brother Hung, of Chin Chou, near Swatow, were present, and each occupied a day in Bible instruction. Brother Keh also preached at two other times. He now speaks the Cantonese language quite readily. At our meeting last spring he had to interpret for Brother Hung; but at this meeting Brother Hung could speak sufficient Cantonese to make himself understood. The presence and loyal support of these brethren was a great help to the meeting. Our young Chinese brethren took the 7 A. M. service, having previously been assigned a subject. One had "Daniel," another "Nehemiah," and two others "Jeremiah" and "Elijah." Mrs. Wilbur had "Joseph" for her subject. The first day of the institute I took up the question of the sanctuary, investigative judgment, and twenty-three hundred days. Dr. Law Keem presented that of the everlasting gospel, including the three messages. Brother J. P. Anderson conducted two meetings. Elder J. N. Anderson presented instruction to the "messengers," also a thorough study of the law of God. On two evenings we had the question box, which provoked considerable discussion.

Altogether, this was the best Bible institute we have ever had. Such gatherings are very necessary here, where so many false doctrines are taught.

Our landlord from Ngoi Hoi, and an old teacher from Kongmoon, went up with us, and enjoyed the meetings very much. The former had a great many questions asked him on his way to the meeting, and now he uses his new Bible more, and takes notes when I preach — a hopeful sign. The old teacher from Kongmoon has studied with me only about two months. I do not think he ever saw a Bible until two months ago. Now he has read all the New Testament and one half of the Old, and has learned to pray and testify in meeting.

I must tell you about our serving-woman. She is past forty years of age; has reared a large family, and has been accustomed to a life of toil in the rice-fields. She never saw a foreigner until

she came to work for us early in 1907. She was very ignorant, and slow to learn, but was a faithful and willing worker. For the last year and a half she has attended our morning worship in Chinese. Although she could not read, she has joined us in committing texts of Scripture to memory, and gradually the truth has entered her heart. Recently some one asked what was necessary to unite with our church. She said her answer would be that a man could have only one wife, must give up tobacco, tea, and wine, must not eat pork, must keep the ten commandments, and must have a good character. We thought it would be a good thing if some others considered more intelligent had as clear a view of the Christian life. I will tell you how she learned to pray: About a month ago she went with us to Ngai Hoi. One day I called on my old teacher, who is a great stammerer, to lead in prayer. He stammered dreadfully, and his voice was so low and mumbling that only now and then the word "Tin fu" (Heavenly Father) could be distinctly heard. This gave our servant (Ah Ye, we call her) courage. Upon her return home she was ready to take part in prayer: she thought she could do as well as the teacher did. She can pray very well, and she seems really conscientious. She always gives thanks before eating. She has a son seventeen years of age, whom we are now supporting in our Canton boys' school.

The sisters of our landlord at Ngai Hoi heard me sing "Jesus Loves Me," in meeting. They thought I was the one whom Jesus loved, so sang "Ja-so oi na" — "Jesus Loves You." Ah Ye explained to them that Jesus loves whoever sings the song; if all the world would sing it, it would be true to every one.

Kongmoon.

### West Africa

T. M. FRENCH

"THE kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." How fitly this parable represents the growth of God's kingdom in these closing days of earth's history. God is doing a great work in the earth, yet how silently, how stealthily, it is going forward! The truth that has been presented to the people is as leaven in their hearts. Hearts are yielding to the subduing influence of the Holy Spirit.

In our work here in Sierra Leone the past quarter, we have seen the working of these principles set forth in this parable of the Saviour. Sabbath, January 2, we held our quarterly meeting. Although several of our brethren belonging to the West Indian regiment of soldiers had returned home, still we had the largest attendance that we have ever had upon such an occasion in this field. It was indeed encouraging to see such a nice, intelligent, earnest company assemble to commemorate the great atoning sacrifice of our Saviour, and his return to reward his saints. While Elder D. C.

Babcock conducted the services, God came very near, and hearts were encouraged and more closely united in this great advent movement.

Sunday morning a baptismal service was held at the church, where nine souls were buried with their Lord in baptism — six from Freetown, and three from Waterloo. It is a marvel to note the change in the lives of these individuals. They are indeed as brands plucked from the burning. Without coming in contact with the people, one can hardly imagine the darkness that prevails in this country. The moral condition is something deplorable. Immorality has invaded the home and corrupted society. It stalks openly through the land; it enters the homes of the so-called respectable; it finds its way into the very pulpits of the popular churches; and only those who are made new creatures in Christ Jesus escape it. But we have witnessed the marvelous work of the third angel's message in making pure, happy homes out of houses of adultery.

Paganism — devil worship — in its most glaring form is sweeping back Christianity to the very border of the country, and is even gaining ground in Freetown and other enlightened cities along the coast. In this last baptism the third angel's message has claimed the first two from the ranks of heathenism in this field — men who bear the marks on their bodies of initiation into the great Pori and Lokho societies. These, and other heathen societies, practise fetish (Spiritualism) in its worst forms; and they have in their grasp the majority of the vast population of the country. Before the young boy and girl have scarcely come to the years of accountability, they are initiated into these societies, and are brought within the grasp of these fearful influences. Heathenism is not, as many suppose, merely ignorance and superstition on the part of the people. It is true they are ignorant of God — many of them willingly ignorant. But they have a tangible foundation for their belief. You can not convince them that there is nothing to their manifestations, when by means of their medicine-men they recover lost articles, cause the sickness, and even the death in many instances, of their enemies, etc. It must be met, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Where the truth is rejected, and the Spirit of God is grieved, heathenism has actually fastened itself upon the pastors of so-called Christian churches.

What has surprised us in this quarter's growth is that while our time was so taken up in the erection of our school building, the Lord has given us such a harvest of souls. These individuals have accepted the truth through past efforts and our Sunday night meetings.

I can not refrain from giving you a very material evidence of the spirit of loyalty to this cause manifested by our brethren and sisters. At the business meeting of the Freetown church, the treasurer reported \$227.43 received in tithes, and \$79.71 Sabbath-school offer-

ings, making a total of \$307.14 received during the year. Besides this about thirty dollars has been pledged and paid on annual offerings. The people have also given freely to special donations. When we consider that this church is less than two years old, and that the laborers receive very small wages, this report shows a remarkable spirit of liberality. Ordinary laborers receive ninepence, or eighteen cents, a day for their work, while first-class mechanics, carpenters, etc., receive less than a dollar a day.

The health of the workers is good, for which we thank our Heavenly Father. Of course we have a light attack of the African fever now and then, but it has not hindered our work. We can not expect to escape all the inconveniences of such a field as this, but we remember that "if we suffer, we shall also reign with him."

We trust that as we enter upon a new year, we may have the prayers, sympathy, and support of our dear brethren and sisters in the home land. There must be a mighty move toward the millions who are in midnight darkness ere our Saviour comes. Let us throw our whole lives, our all, into this cause; then when we have brought our few loaves and small fishes, the Lord will greatly bless the sacrifice by quickly finishing the work.

Freetown, Sierra Leone.

### In Eastern Prussia

GUY DAIL

THE territory of the Prussian Conference contains the two provinces of East and West Prussia. It has about three million seven hundred thousand inhabitants. This is one of the agricultural districts of Prussia. We have a large number of rural churches here. For years this district has been noted for the loyalty of its people to the crown. We found them also loyal to the message, and liberal in their support of the truth.

The sixth annual meeting of the Prussian field was held in the small city of Loetzen (population about ten thousand), January 13-17. About two hundred twenty-five brethren and sisters were present. One hundred strangers, some of whom were among the leading citizens of the place, came to the evening lectures, where the Lord greatly blessed the labors of Elders H. F. Schuberth, J. Erzberger, E. Enseleit, and H. Behr. One interesting talk was given on health principles by Dr. E. Meyer.

Brethren A. Rockel and F. L. Ott were ordained to the gospel ministry. Six were baptized; the ice, which was about a foot and a half thick, had to be cut to make way for the baptismal service. Three new companies were received.

There are about forty churches and companies in this conference; and during the year 1908 there were one hundred nine members received, bringing up the conference membership from seven hundred thirty-nine to eight hun-

dred nine. Seventy-eight delegates represented thirty-six of the churches and companies. The tithe was 23,691 marks, or 4,956 marks more than in 1907. So judicious was this field in its expenditures, that, after it had voted one thousand marks for Galicia, and had paid its twelve workers for 1908, it still had a surplus of fifteen hundred marks for the year. Its book sales were also very encouraging. During the last five years it has doubled its sales; and the past year, when compared with 1907, shows a growth; for in 1908 the sales were 26,487 marks, against 22,828 the previous year. Toward the new school building in Friedensau, four hundred seventeen marks were given in cash and pledges. (A mark is a little less than twenty-five cents.)

This conference also gave its president, Brother Enseleit, to take charge of the work in Galicia. In his place Brother E. Bahr, of the West German Conference, was chosen president.

One of the interesting features of this meeting was the question box, in which were received various questions concerning organization, the duties of church officers, discipline, etc. Brother Schubert had charge of the answering of these questions, and was able to give much valuable instruction to the delegates and to the brethren and sisters present.

The members and the workers begin the new year with better courage than before. That there are difficulties before them, they all know. They also have learned that the Lord is greater than the difficulties, and that his Spirit is going out before his messengers. May the coming year see more brought into the truth than has any year in the past. Let us work and pray to that end.

Hamburg.

### The Indians of Guiana

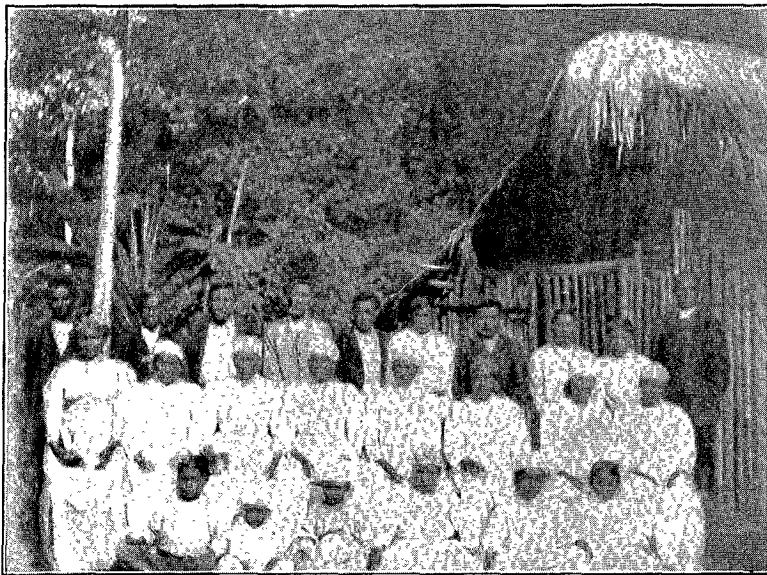
T. J. KENNEDY

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This scripture, including, as it does, every race of men on the face of the whole earth, takes in the aboriginal Indians of Guiana. To-day, scattered throughout the seventy thousand square miles of territory in British Guiana, there are twenty thousand or more of the aboriginal population of this part of South America, who know little or nothing of a Saviour who died to save them. And although some efforts have been made by other denominations to reach these benighted people, the great majority still remain in gross darkness and superstition. The only hope is the third angel's message, which must be carried

to them sooner or later. But at present very little is being done in that direction. Higher up in the interior of the colony the number of individuals forming the different groups can hardly be determined, for they live, widely scattered, in a country otherwise uninhabited, and only partially explored.

The following will give some idea of the number of different languages in which the message must be given: Akawai, Amaripas, Arawak, Arecuna, Atorai, Caribs, Macusi, Maopityans, Wapiana, Warrau, Woyowai, Zurumutas, and several others on the borders of the Brazilian and Venezuelan territories.

At present we have only one church building, at Tappacooma Creek, Essequibo, with a membership of thirty-nine, and one or two small companies along the frontier of the colony. It



A COMPANY OF INDIAN BELIEVERS

would seem almost a problem how the message would ever be carried to them, had we not the assurance that God himself is going to "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. And also in Isa. 11:11, 12, we read: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Much remains yet to be done for the people of this needy field. And while the Macedonian cry is being heard from many places, may God's people everywhere remember the Indians of Guiana by responding to the call of the hour. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Aurora, British Guiana.

### A Plea for the Philippines

R. A. CALDWELL

THROUGH the kind liberality of the General Conference, a good supply of the *Signs of the Times* has been forwarded to us regularly, for wise distribution. Although we believe that when the literature is accompanied by personal influence, an interest is more often aroused, still, because the field is so extensive, and, because of a lack of workers, many of the islands are inaccessible to us as yet, we have thought it advisable to use the printed page to give a knowledge of present truth, to some extent, to the many teachers in these provinces.

The book work has received some attention, and several hundred copies of "Patriarchs and Prophets," in Spanish, have been disposed of. But the Spanish readers numbering only about half a million in the Philippines, this reaches comparatively few. By means of our literature, the message may be given to the public with the least expense; still we must spend considerable means to prepare suitable literature that the masses can read. The Tagalog dialect should receive first attention. These people are recognized as leaders in every event of great moment. They number about two million. Then the three million Visayans should be provided for; of course this dialect is divided into several branches. But the most difficult of all will

be to begin the work among the other millions, with about twoscore variations in the language; and the isolated condition of many of these tribes presents new difficulties.


Are we following the injunction to "arise, shine"? Where is the evidence in these dark, unentered islands? Friends, let us present to you the glorious opportunity of enabling us to make a small beginning in this respect. To hasten the coming of our great King is our privilege. Means given to help defray the cost of preparing or circulating literature will be wisely expended.

Manila.


"A CERTAIN sober judgment ought to mark Christians. They should be like the needle in the mariner's compass, not like the pendulum which within its limited range is always going from one extreme to another."

God asks of thee work as well as words; and, more, he asks of thee works first, and words after. And better it is to praise him truly by works without words, than falsely by words without works.—Rev. Chas. Kingsley, D. D.





# THE FIELD WORK



## The South Caribbean Conference

It is impossible for those living in the lands of passenger-trains and electric cars to fully understand what it means to try to hold a conference in these island fields, where the almost continuous quarantine restrictions and the ever-increasing perils of the sea make traveling a most uncertain and unpleasant experience.

Owing to the inability of our union conference president to meet his appointments, on account of quarantine restrictions, the date for holding our conference was changed five or six times. At last it was thought to be definitely fixed for January 1-6, and accordingly, my wife and I took deck passage from Grenada to Trinidad, where the meeting was to be held. Located between a pigeon and a duck coop, on a slippery iron deck, with the sky as our only shelter, we had a rather more pleasant passage than usual, as we were favored with good weather, only three or four showers falling during the journey, from which our umbrellas protected us fairly well.

On reaching Trinidad we learned that our president, Elder J. B. Beckner, and the union conference president, Elder U. Bender, were unable to leave British Guiana, where they had gone to attend conference, owing to the quarantine restrictions, resulting from an outbreak of yellow fever. Under the circumstances, holding the conference was out of the question; so we held a service each evening during the week, while waiting for a boat to take us home. These services were well attended by the people of the city and the Port of Spain church; and the members of the other churches of the conference who had come, seemed to derive benefit and enjoyment from them.

We reached home on the morning of January 7, after an unusually pleasant deck passage, having had an awning over us; and the same afternoon we received a cablegram to return to Trinidad, Elder Beckner having succeeded in reaching there. So on the twelfth we left home again, and had almost an exact repetition of our previous trip,—pigs, fowls, and all.

Elder Bender was unable to reach Trinidad, which we all regretted very much, but we held the conference January 13, 14. I have not the data for making an exact report, but there were delegates present from eight of the nine churches of the conference, and two new churches were admitted.

Despite our meager force, reduced almost to the vanishing point by the death of Brethren L. J. Briggs and R. L. Price during the year, and the removal of Elders D. E. and S. A. Wellman with their families, the field reports of the few workers revealed encouraging progress.

Openings abound, and calls come from all directions, for most of which we can do nothing but pray. There are twenty-five places in Trinidad, a dozen in Grenada and Carriacou and Tobago, where tent-meetings or other public efforts could be held any time, with every indication of success. But we can not

man one tent! Think of this, brethren in the stronger conferences, and share with us, if possible, some of your able workers.

Elder Beckner was re-elected president. The force this year consists of two ordained ministers, two licentiates, and four missionary licentiates.

We reached home January 17, and were called to St. Patrick's the next day to conduct the funeral of Brother Cornwall, and did not return for three days. In our absence, Elder Bender, whom we had been trying for so long to see, spent half a day in our home, as he chanced to pass this way, en route to Panama and Jamaica. Our failure to meet him was a great disappointment to us and to him; but such is life in the West Indies.

We shall soon be leaving this part of the field at the request of the union conference and Mission Board, to open up the work in the unentered Bahamas. Who feels a burden to recruit the depleted forces in this hard, needy, but interesting and fruitful field? Some one must come, and that right early. Who shall it be? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," and as you pray, say, "Here am I; send me."

W. A. SWEANY.

## Canvassing in Arizona

THIS has been a wonderful day's work for me. The Lord hath wrought, all thanks to his exalted name. To-day the Master granted me over ninety-three dollars in orders for books, helps, etc., besides eleven dollars for "Christ's Object Lessons," making a little over one hundred four dollars in orders to-day. I see an interest manifested in some of these good books—"Patriarchs and Prophets" and "Christ's Object Lessons"—that leads me to hope that some of these dear souls will yet belong to the hundred and forty-four thousand. May God grant it. There are those who seem all ready to grasp these priceless volumes of heaven-sent truths as soon as they are presented to them. Surely some are the Lord's jewels, whom he will remember in that great day. Remember me and the seeds of truth sown, in your prayers.

WALTER HARPER.

## Orange River Colony

KOLO, BASUTOLAND.—God is blessing our work, and we are not sorry we came. On the way here, we had the opportunity of presenting the truth to a man and his wife, and both accepted everything we gave them, and to-day they are faithful in Sabbath-keeping and in paying tithes.

We are to have a baptismal service in about two weeks. One candidate is ready, and we hope to have several more.

We are studying the Sesuto language, which is quite difficult, as every missionary coming here can testify. In one year from the time we came, we hope to be able to converse with the natives. And in two years I think I shall not need

any one to interpret for me. We believe God will help us, but are also of the belief that God works most when man works hardest. We wish to work here until Jesus comes. And work for him is so sweet! The true soldiers of the cross will be weary and worn with the battle, and will be glad to lay down their armor at the Lord's command, and enter into life everlasting. We are not discouraged. The blackest clouds always have silver linings. There is no such thing as defeat. Wherever the banner of the cross is raised, songs of victory will be sung.

The work is onward here. We have some reading-matter ("Steps to Christ" and several tracts) translated into the Sesuto, and are planning to have more translated soon. The next book to be translated will be one especially adapted to the native. Our plan for future work is to scatter the printed pages in Basutoland, and then follow this up with more personal work.

M. E. EMMERSON.

## The Upper Parana Annual Meeting

THIS meeting was held in Posadas, November 20-28. We left Buenos Aires, Argentina, on the steamer "Corumba," and arrived in Posadas after a voyage of six days. For the first few days the scenery may be called quite monotonous, but as we near the tropics, it becomes very interesting. After passing the city of Corrientes, where we change to a smaller boat, the "Dorado," we enter the Upper Parana River. Sometimes we are steaming along through a narrow channel, on either side of which there is a luxuriant tropical vegetation of bamboo, palm, and other trees, and again we are steaming out into what seems like a large inland sea. The passengers relieve the monotony by shooting at the large alligators which have crawled out on the bank to sun themselves, or now and again at a group of monkeys which go springing off through the thick branches of the trees. Something of the great size of this stream may be learned when we state that at Posadas, fifteen hundred miles from Buenos Aires, the river is nearly two miles in width. At Corrientes the Parana receives the waters of the Paraguay River, which is navigable for hundreds of miles farther north.

The meeting had been appointed for Villa Encarnacion, Paraguay. The tent ordered for this field was still in the custom-house, and it was impossible to get it out in time for the meeting. As there was no hall to be rented in Villa Encarnacion, it was decided to hold the meeting in Posadas, Argentina, just across the river. Here we have a church of about sixty members. This was quite providential, as during the meeting Paraguay was in a state of siege, and there was no communication between the two ports. This would greatly have hindered the meeting, as most of the brethren live on the Argentina side of the river. The workers present were Elders J. W. Westphal (president of the South American Union Conference), Luis Ernst (superintendent of the mission), Victor E. Thomann, and Ignacio Kalbermatten, the writer, and Mrs. Fulton. The brethren showed great interest in

the meetings, donating liberally to the different funds, and in every way making the visiting brethren as comfortable as possible. The last Sabbath seven persons were baptized in the clear waters of the river. The brethren here are poor in this world's goods. They have had many things to learn, and many to unlearn. When we consider that only five years ago the truth was yet unknown here, and that now we have a congregation of sixty members, many of whom are bright, intelligent people, it is a cause of great rejoicing. During the last year they have bought a nice organ for their meeting-room, and have donated liberally toward the new tent, and the sanitarium in Entre Rios. Several hundred dollars is still due on the tent. The work is onward in the Upper Parania field.

ARTURO FULTON.

### Bolivia

THERE are about one dozen persons who are deeply interested in the truth in this country, but so far none have taken a decided stand for it. The people are very slow to move, and it takes much patient labor to bring them fully to the side of truth. In these dark countries we need a larger proportion of workers than we do in more enlightened lands. As it is, there is only one laborer—myself—in this country. Several have written me about coming to labor here, but as yet none have come. The field is large and needy, and I pray the Lord to put it into the hearts of some to come to help give the light of the precious gospel to these benighted people. Any desiring to correspond with me may address me at Takoma Park, Washington, D. C., care General Conference. I am planning to attend that meeting. Pray for the work in this field; and pray that God may raise up workers who will be willing to come here.

ED. W. THOMANN.

### Missionary Volunteer Convention in Western Washington

ACCORDING to appointment made by Prof. M. E. Kern, our Missionary Volunteer convention was held in the North Seattle church, February 12-15. Delegates and visitors from different parts of the conference assembled on the opening day until our committee on entertainment was taxed to the limit. Out of our eighteen Missionary Volunteer societies, twelve were well represented; and both old and young from many of the churches where societies have not been organized were also present. The meetings were well attended throughout the convention. All the conference laborers except two were present, and most of them came prepared to take part in the program. As a result of their co-operation and the excellent instruction given by Elders M. E. Kern and O. K. Butler, the truth was exalted, and all present were greatly blessed.

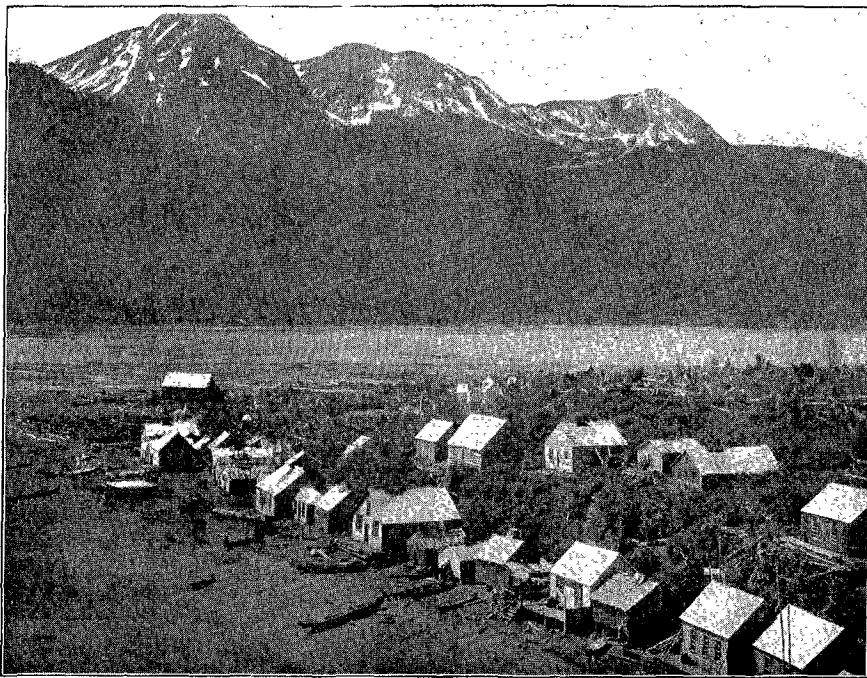
On Sabbath, Elder Kern spoke of the sacredness of home ties, and of the golden opportunity of parents to win the love and confidence of their children during the early days of childhood. During the morning and afternoon sessions of the convention, the different lines of Missionary Volunteer work were taken up. Papers that had been carefully prepared were read, and the subjects discussed.

Much emphasis was given to the importance of all our young people forming the habit of reading good books. The evenings were given to consecration and revival services, and we greatly rejoiced to see a number of the young people take their stand with the people of God, and others renew their consecration. About twenty took a definite stand for the truth, and many others who had been following their Lord afar off caught a glimpse of the glorious privileges and possibilities of the Missionary Volunteer who has decided to "wholly follow the Lord."

At the close of the convention, Elder

hardly penetrate the frost. When it is not too cold, it snows almost constantly. We can look for anywhere from six inches to four feet in a single storm. Down it comes, so silently, not a sound for weeks.

Before the deep snow comes, the snow does not pack. It shakes off from one's clothes as so much flour. It is dry, and the roads have to be broken. They are hard just where traveled; but if the horse gets off the road an inch, down he goes. The horses here are trained, and they know they can not get out, so they wait patiently till they are unhitched and dug



AN ALASKAN VILLAGE

S. W. Nellis conducted a praise service, affording all opportunity to speak. Praise and gratitude were offered to God for the blessings received at the convention. The conference committee decided that the conference Missionary Volunteer secretary should be released from conference office work, that more time might be given to the Sabbath-school and young people's work in the field.

We feel to praise God for his blessings bestowed on this first convention of Missionary Volunteers in the Western Washington Conference, and we are confident of ultimate victory in this warfare; for we know whom we have believed.

S. LELA HOOVER,  
Missionary Volunteer Sec.

### The Work in Alaska

A FEW Sabbaths ago I was called upon to conduct a funeral service. Up in the mountains a young man had died suddenly of heart failure, and his friends brought the remains to town, and sent for me, saying they wanted a Christian burial. The young man was a Lutheran. I walked to the cemetery, and came back just as the sun was setting. I felt thankful to be able to read, sing, and pray before a large audience of people who would not go to a meeting, and would hear God's Word in no other way. I read the whole of the fifteenth chapter of First Corinthians.

Sometimes it gets very cold here in the winter, when the day is mostly dark, and the few short, hours of sunlight

out; then they seem as glad as the people are to get back on the trail.

This is the kind of road I have traveled over on foot. I had to watch every step I took for fear I would slide off the trail into deep snow. If this had happened, no one would have found me until spring. I have put out thousands of papers in this country under just such conditions.

The summers here are beautiful. The days are long, and the sun shines almost day and night. The grass and flowers and wild fruits grow in abundance. Potatoes, cabbages, carrots, and other vegetables are easily raised, but are sold at an exorbitant price, there being so few who care to do anything but mine. Potatoes are never less than sevenpence halfpenny a pound, and before spring they sell for two shillings a pound.

ELLA I. MALLORY.

### Chile

SINCE writing my last note, I have visited the churches of Santiago, Valparaiso, and San Felipe. There are a goodly number of young people in our churches here who might be trained for service. We expect to have four times the number in our school this year to prepare themselves for the work. In Santiago several started out selling *Señales*, and one young brother left his trade to sell our books; and the Lord is blessing him. At our colporteur meetings these workers were the ones who had the best testimonies to give. I expect to have a few agents here in Valparaiso soon.

Valparaiso has about two hundred thousand inhabitants; being the principal port of Chile, many nationalities are represented here. The English language is spoken by thousands. Colporteurs from the States would have excellent opportunities at this port to work among the English-speaking people while learning the language.

If two young men from the States would locate here, thousands of books could be sold in the English and German languages while they were learning Spanish. They would have an advantage far above what Brother Bishop and myself had in 1894. At that time the work was not started in Chile; now there is an organized church here in Valparaiso, with a growing congregation. Elder E. Balada and family are located here, and offer their home to any one coming to begin work.

As in other fields, the doors are wide open for colporteur work. A few days past, while out on a trip to see a young brother who does some canvassing, I sold books in Los Andes, San Felipe, and Limache. At Limache especially the people seemed to be hungry for books containing the truth. Many followed me up with money in hand to buy a tract, "El Juicio." The Judgment.

Sunday laws are being enforced here in the large cities. So a quick work must be done. At Lantaro, a town in the south, I received permission to enter the barracks of the soldiers to sell the *Señales* and books. They crowded around me so thickly I stood upon a bench from which I could sell my books and papers. The sales were better than I expected, and I soon had to secure another lot of books.

Any one interested in coming to canvass can write to our secretary, Carlos Krieghoff, or the writer, Casilla 43, Correo 3, Santiago, Chile, South America.

THOS. H. DAVIS.

### In Ontario

ABOUT four months ago the brethren and sisters of St. Thomas, Ontario, felt that they should have a house of worship. They were few, but they went at the work in faith, and on February 28 they dedicated a beautiful little church building to the worship of God.

The day before, Sabbath, they dedicated themselves anew to God. As one brother put it, the sight of the clean, fresh walls and furnishings within the building, made all feel that they must have the clean, pure heart within. A number of the brethren are builders, and they spoke feelingly of the fact that not one impatient word had been heard about the place, from first to last, and many a precious prayer season had been experienced in the basement as the work went forward. In this spirit, the whole company trust to carry forward the work of God.

Quite a number of the believers came in from other parts to attend the meetings. On Sunday afternoon the public dedicatory service was held, Elder Eugene Leland preaching the sermon, which was listened to with marked interest by a goodly number of citizens, who filled the church to its full capacity. Elder Isaac Sanborn, who resides in St. Thomas, one of the courageous and hearty pioneers in the message, offered the dedicatory prayer.

The building, which is of brick, cost about two thousand dollars. Citizens have given about two hundred dollars toward it. There is a good interest, apparently, in St. Thomas, and our brethren there have many warm friends. The services continued till Monday evening.

While in Ontario I also spent one evening with the church in London, where they have also a well-built meeting-house. I spent a day at the Lorne Park Academy. It was good to meet so sturdy a lot of young people, who mean to help in the finishing of this work.

I had also a good evening meeting with the Toronto brethren, reviewing the progress of the message and the certainty of its triumph.

Ontario is a populous and prosperous field, and more workers are needed. The believers are praying the Lord of the harvest to send them, and he surely will. I hope a good number will come from the Ontario school. W. A. SPICER.

### Florida

JACKSONVILLE.—I came here in November, 1908, for the purpose of conducting a series of tent-meetings. I found it difficult to secure a location for my tent, hence I began a series of meetings in a hall. Meetings were held every night for three weeks, with fairly good attendance. As the work is fast closing in the South, with so many thousands still in darkness, hungering and thirsting for the precious truth, we realize that the work must be carried on earnestly and rapidly. Because of the holidays, it was necessary to close our meetings in the hall for a few nights, but we continued to hold Bible readings from house to house. On January 1 the Lord opened the way, and we secured a very desirable location for the tent. We began a series of meetings, with good interest and fair attendance. We are thankful to say four new Sabbath-keepers have been added to our number, and are rejoicing in the blessed truth.

We are thankful to the Lord for the success and victory he has given. Our little company here is much encouraged, and greatly desire to have a house of worship. They are making an effort to erect a church building. Some here are hungering for the bread of life. May the Lord help us to arouse to the needs of the work here. We are now moving to another part of the city, and hope to be able to increase the attendance. I believe that with this special effort, we will be able to accomplish a good work and bring more into the knowledge of the blessed truth. I hope to see others added to our little number soon. I desire the prayers of the dear brethren and sisters for success in the work here.

J. W. MANNS.

### South Africa

SOLUSI MISSION, BULUWAYO, RHODESIA.—When I reached home after our conference meeting at the Cape, I found the crops almost ruined by the drought, but that very afternoon a good rain set in, and we have now had rain almost every day for over two weeks. The crops are really revived, and are growing nicely again, so that we yet hope for a fair harvest. We are so thankful to our Heavenly Father for this. Our stock is also doing well.

The territory near us seems to have been quite thoroughly worked, and we shall have to branch out wider in southern Rhodesia. Accordingly, it was decided at the union conference for me to make a trip this coming winter through southern Rhodesia, and find, if possible, a new site, and start a new center for work. Being acquainted with the language here, my plan for the future, by advice of the brethren, is to stay in this country, and open up work anew.

Brother and Sister J. R. Campbell are to be taken from us, and will go to Brother W. H. Anderson, at Pemba, Northwest Rhodesia. As they have escaped the fever here thus far, it is hoped they may stand the climate there. Brother and Sister H. C. Olmstead will come here, and try this mission. This mission must have some one to take my place as superintendent, so that I can move on, according to appointment.

We enjoyed a most excellent meeting at the Cape. The help of Elders L. R. Conradi and R. C. Porter was much appreciated, and courage seems to have revived all along the line. I am sure it is so for this mission. We are cheered to learn that good help is on the way for our Claremont school. We are also glad to hear that India is to have help. It cheers us, too, to hear of the good Thanksgiving ingathering. O, hasten the work, brethren! We want to go home. Sometimes we become most weary; but we do not want to lay down the work until the very finish. We were greatly disappointed that Elder Conradi did not visit this mission.

M. C. STURDEVANT.

### The Shanghai Meeting

THIS important gathering met in the city of Shanghai, China, January 12-22. All the foreign workers in China were present at the first meeting; also Brother N. P. Keh, a native worker from the Amoy Mission. It was a great privilege for me to meet the workers assembled at this meeting, though I had already met them in their respective mission fields during my visit to the various mission stations in China. It must be remembered that most of these families had been isolated in their respective fields during the last two years, as the workers had not met together since Prof. W. W. Prescott was with them in 1907. Those in the home land can hardly appreciate the pleasure it gives the workers in foreign fields to attend a general meeting of this kind, where they can exchange experiences, and receive the inspiration and help that come by being in touch with the influences that generally prevail at such a gathering. At best, the influence of heathenism is very depressing. Those in a heathen land, surrounded year in and year out by this depressing atmosphere, certainly need the uplift that comes by gathering together. Even in the home land, where we have Christian environment throughout the year, we find our courage greatly strengthened by our annual meetings.

The brethren in Shanghai had rented a convenient hall, heated and lighted, for the meetings. An effort was made to secure an outside attendance; however, very few could be induced to attend our meetings from the outside, though they were freely advertised in the daily papers, and circulars were distrib-

uted advertising the themes to be presented.

The first part of the meeting was occupied with interesting reports from the field, nearly every one reporting progress in the conversion of souls. At one station in Honan, fifty-two persons had already identified themselves with the truth, while forty-six others were keeping the Sabbath, and were interested in Bible truths.

The Sabbath service was one long to be remembered by all present. The Spirit of God was present, and united hearts in such a way, as, we believe, will greatly help to advance the work in China. Nearly all present endeavored to clear away any stumbling-stones in the way of their fellow workers.

All phases of the work were considered at length, and many recommendations were adopted for the advancement of the message in this great country. In order to facilitate the advancement of the work, the field was organized into local mission fields, with a superintendent and working committee in each division.

Following are some of the recommendations adopted:—

"Whereas, The Chinese empire, comprising eighteen provinces and four dependencies, has an area of four million two hundred seventy-seven thousand square miles (being over two thousand miles from north to south, and two thousand five hundred miles from east to west), with a population estimated at from four hundred millions to four hundred thirty-three millions; and,—

"Whereas, Modern improvements in the way of transportation in China are far behind those of most other civilized nations, thus causing much loss of time in traveling, during which little or no work can be accomplished; and,—

"Whereas, It seems that we could facilitate the spread of the message in China by subdividing the territory, and locating at least two families of workers in each province and dependency; therefore,—

"1. *Resolved*, That we subdivide China and its dependencies into ten mission fields.

"2. *Resolved*, That each of these ten mission fields shall have its own superintendent.

"3. *Resolved*, That this council select from the present staff of workers as many superintendents as they can spare for this work.

"4. *Resolved*, That the General Conference Committee supply the remaining mission fields with superintendents.

"5. *Resolved*, That in addition to these superintendents the General Conference Committee be requested to at once select and prepare for entering China, during 1909 and 1910, not less than forty families, and that of this company a sufficient number of physicians be sent out to locate at least one in each mission field; and,—

"6. *Resolved*, That these forty families be apportioned as follows: Manchuria, two families; Tibet, two; the Northern Division, six; Northwestern Division, four; Eastern Division, six; Central Division, eight; Western Division, six; and that the dependencies of Mongolia and Turkestan be referred to the General Conference Committee, with the suggestion that a physician and evangelist be prepared to enter each of these fields as soon as the said committee deems it advisable.

"7. *Resolved*, That each mission field shall have a superintendent and an advisory committee, which shall consist of the superintendent and the chairman of

mittee shall see fit to invite) of the China Mission shall be held biennially for the purpose of laying plans for the development of the work and the spiritual upbuilding of the workers themselves, and that this meeting shall not be held in the winter.

"12. *Resolved*, That each mission superintendent be held responsible for securing all necessary statistics and inventories of the work in his field, and shall forward the same to the secretary of the China Mission.

"13. *Resolved*, That we hereby suggest to the General Conference Committee the advisability of erecting a one-story printing plant with a two-story

frontage, the lower part to be used for the storing of paper, books, etc., while the upper floor will be used for offices, the rest of the building to be on the ground-floor plan. We suggest that this building for the press be made to accommodate three cylinder presses, three job-presses, a wire-stitcher, a foundry, a composing-room, a bindery, and an engine-room.

"14. *Resolved*, That all workers be required to pursue a systematic course of language study, which shall be made out by the China Mission Committee, and that language examinations be held yearly by the superintendent of the mission field, or some one whom he may designate, and a competent Chinese teacher.

"15. *Resolved*, That the China Mission Committee outline this course of study as soon as possible, so that the workers may understand definitely what work is required in a year.

"16. *Resolved*, That the superintendents of fields render all possible help in the selection of suitable language teachers.

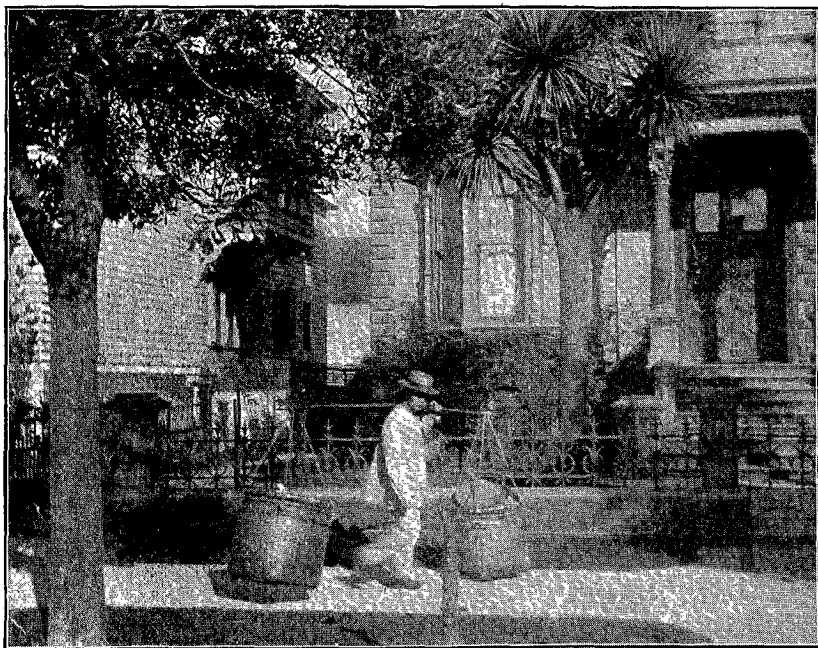
"17. *Resolved*, That a literature committee shall be appointed, consisting of three sections; namely: Mandarin section, three members; Wen-li section, four members; English section, three members; this committee to examine all manuscript submitted for publication, and approve the same before it is printed.

"18. *Resolved*, That no worker in China shall cause to be published any literature bearing on the third angel's message without first submitting his manuscript to the literature committee, and receiving its approval.

"19. *Resolved*, That the China Mission Committee shall suggest from time to time to the literature committee such literature as they believe should be brought out in the Chinese language, designating in which dialects the same shall be published.

"20. *Resolved*, That the China Mission adopt the educational policy of the General Conference of Seventh-day Adventists.

"21. *Resolved*, That, as far as possible, in every company of believers where there is a sufficient number of Seventh-day Adventist children of school



A STREET SCENE IN THE FOREIGN PART OF A CITY IN CHINA

the provincial committees, and such other members as the constituency of the mission fields shall agree upon.

"8. *Resolved*, That the superintendents of these mission fields be appointed by the General Conference Committee.

"9. *Resolved*, That there shall be a general advisory committee for all China, which shall be known as the China Mission Committee, with headquarters at Shanghai, to be made up as follows:—

"(a) The chairman, to be the superintendent of the work in the Orient, who shall be appointed by the General Conference Committee.

"(b) An assistant superintendent, to be appointed by the General Conference Committee.

"(c) The superintendents of the different mission fields.

"(d) The secretary and treasurer of the China Mission.

"(e) The manager of the publishing work.

"(f) The secretaries of the medical and the educational work.

"(g) The general canvassing agent, and such other persons as may be deemed advisable from time to time.

"10. *Resolved*, That the China Mission Committee shall carefully study requests for appropriations, and after they have settled upon an equitable distribution of the funds required for China, shall pass the same on to the General Conference Committee for its approval.

"11. *Resolved*, That a general meeting of all foreign workers (and such other workers as the China Mission Com-



age, we encourage the opening of a church-school.

"22. *Resolved*, That intermediate schools be established in the various provinces as rapidly as the constituency of believers will warrant.

"23. *Resolved*, That special attention be given to training evangelists, colporteurs, and Bible women for field work.

"24. *Resolved*, That all in charge of mission stations be earnestly requested to give special attention to the training of Chinese church-school teachers.

"25. *Resolved*, That we enlarge upon the medical missionary work already undertaken in China.

"26. *Resolved*, That we suggest to the General Conference Committee the advisability of establishing a small sanitarium on the land which we have already purchased in Shanghai, in which there shall be apartments, in separate buildings, for the accommodation of both foreign and Chinese patients.

"27. *Resolved*, That, at all our general meetings, medical instruction be given by our physicians on such topics as,—

"(a) Care of the health.

"(b) Treatment of fevers and maladies prevalent in the Orient.

"(c) Dispensaries, and the training of workers to supervise this line of work.

"28. *Resolved*, That the medical secretary shall keep in close touch with our workers in China, counseling them from time to time regarding the care of their health."

Many other recommendations were adopted bearing on various phases of the work, but space will not permit them to be quoted at length here.

The following officers were elected: Assistant superintendent, Elder J. N. Anderson; secretary and treasurer, H. H. Winslow; superintendent Northwestern Division, Elder J. J. Westrup; superintendent Eastern Division, Elder J. N. Anderson; superintendent Northern Division, Elder R. F. Cottrell; superintendent Southern Division, Elder W. C. Hankins; superintendent Western Division, Elder F. A. Allum; superintendent Central Division, Dr. A. C. Selmon; manager publishing work, Dr. H. W. Miller; secretary medical work, Dr. H. W. Miller; secretary educational work, Elder B. L. Anderson, secretary Sabbath-school work, Mrs. B. A. Roberts.

It was left for the General Conference Committee to appoint a general superintendent for the China Mission field, and local superintendents for the dependencies of Manchuria, Mongolia, Eastern Turkestan, and Tibet.

Elder J. N. Anderson and wife and three children, Sister Ida Thompson, and Brethren A. C. Selmon, Esta Miller, and O. J. Gibson returned to the United States for various causes for a short length of time. Brethren Anderson and Selmon are delegates to the General Conference. Brother Anderson's wife and Sister Thompson were in poor health, and came home on furlough.

I esteemed it a great privilege to meet these dear workers in Shanghai, and trust that the good spirit that possessed our hearts at this meeting may continue in the lives of each of the workers, and that they may have rich blessings from the Lord in their service for the Master in the year to come. It really seemed painful to leave them and hasten away, as we had to, before the meeting finally adjourned. We closed the meeting on

Friday noon, January 22, in order that those who were going to leave on the boat could make arrangements. The last meeting was one of the best that I have ever attended. A few remarks were made by the writer, and then we had a social meeting, in which all the brethren and sisters present took part. Each one bore an earnest testimony of consecration to the service of God.

During the council, it had been recommended that Brethren E. H. Wilbur and F. A. Allum be ordained to the work of the gospel ministry. Their ordination followed the social meeting, and these brethren were set apart by prayer and the laying on of hands.

Thus closed one of the best meetings that I have ever attended. A large measure of the Spirit of God was with us in our work, and all our hearts were united in the bonds of brotherly love and renewed consecration to the service of the Master.

I. H. EVANS.

### Russia

DURING 1908 the Middle Russian Mission took into church-membership eight hundred sixty-six persons. Our membership has now passed the three-thousand mark by more than fifty. There was an increase of about two thousand dollars in the tithe. The other offerings to the mission have also increased. We are very thankful to the Lord for this blessing. We are in a poor country, and our people have not much of this world's goods, and yet they give to this cause with a glad heart. The prospects are very good everywhere. If we could conduct public meetings as they are conducted in the States, a wonderful work would be accomplished. In the Baltic provinces we have meeting-places of our own. The halls are so very crowded that in one place it was thought best to hold the same meeting two successive evenings; but still the house was full to overflowing. Then we concluded to hold three meetings a day. When we say "overflowing," we do not mean as many persons as can be seated, but every inch of the floor is occupied by people standing. The people are patient, and stand as long as we can preach.

At the above-mentioned place our meeting-house is next door to that of the Baptists. As they were there first, they thought we were intruding on their ground, so they sent a complaint to the governor. But after an investigation, it was thought that our rights were as good as theirs, and we were allowed to continue our work. There is so much false preaching going on that many of the people do not know where the truth is. But God finds the honest in heart everywhere.

J. T. BOETTCHER.

### West Virginia

ALL will remember the fearful mine disaster several weeks ago in McDowell County, West Virginia, when about one hundred fifty men lost their lives. Just previous to this accident, our workers sold and delivered many copies of "Great Controversy" to the families of those working in these mines. We may see in this the leading of the Lord. In "Testimonies for the Church," Vol. VI, pages 313, 314, we are told:—

"It is true that some who buy the books will lay them on the shelf or place

them on the parlor table, and seldom look at them. Still God has a care for his truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books, God sends to troubled hearts peace and hope and rest. His love is revealed to them, and they understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with his self-denying workers."

Who now will deny self, take up their cross and go out to have a part in calling in the maimed, the lame, the halt, and the blind, to the marriage supper of the Lamb? I have been corresponding with several who are deeply interested in the canvassing work, and I believe that some, and perhaps all, of these persons will enter the work in the near future. This is the weakest conference in the Columbia Union, and much in need of workers in every line.

One of our faithful workers, writing to me a few days ago, said: "I am very much encouraged in the good work. The Lord is surely sending his angel before me. The Lord has demonstrated to me more than once that he is pleased with my feeble efforts to put the printed page in the homes of the people." He then relates how the Lord once helped him to make a good delivery of books during a strike.

Those interested in entering this needy field should correspond with me at 1200 Seventh St., Parkersburg, W. Va.

DAVID W. PERCY,  
Field Sec. W. Va. Conf.

### Nebraska

THE net increase in membership [in this conference] during the year was three hundred five, or an increase of thirteen per cent. The total number of Sabbath-keepers now in the conference is 2,630. The tithe receipts average \$12.99 per capita.

Two church buildings have been erected, but no new churches were organized during 1908. The church at North Platte, through the efforts in Bible work and tent-meetings, more than doubled its membership last year, and the church in Hastings lacked only two members of having done the same. The membership of these churches is respectively twenty-one and sixty.

The largest increase in any one line of activity during the year was in the offerings to foreign missions, \$14,785.59 being the total amount, of which \$2,858.59 came from the Sabbath-schools, and 2,383.46 from the young people. This puts us nicely over the ten-cent-a-week-per-capita line, with between two and three cents a week per capita to spare, even including in our basis of reckoning our two hundred twenty-one isolated Sabbath-keepers who are not church-members, and our two hundred two Sabbath-keepers who meet regularly in seventeen companies, but are not organized into churches.

The work done in missionary branches has also been increasing quarter by quarter, and the last three months of 1908, forty-one of our fifty-one churches reported work done—eight churches more than we have ever before heard from in a single quarter.

The young people's work is organized in more churches in our conference than



ever before, and those concerned are responding nobly in every line of missionary effort proposed. Our young people raised last year for various enterprises in home mission fields, \$1,085.95, one item of which was three hundred thirty dollars for a small printing outfit, which was installed in the Hunstville school. One hundred five young people have joined the various churches in our conference this year, the majority of them by baptism. The largest number of church-schools we have ever had—twenty—is now in operation.

The prospering hand of the Lord has been very manifest in our work, but instead of looking complacently at this report, and forgetting to take longer strides forward this year, let us take heart from the blessings of the past, and remember that there are infinite possibilities before every individual, church, and conference that will work in right lines and in harmony with God's will. —M. E. Ellis, in *Nebraska Reporter*.

### A Quarterly Meeting in Cuba

It is now three years since it was our first privilege to have a part in a meeting of this kind in Cuba.

At our first quarterly meeting three years ago, we were a little company of twelve—all Americans, not one Cuban in the room, nor, to our knowledge, a single Sabbath-keeping Cuban on the island. Yet at this last meeting there were twenty persons present, not including ourselves, all Cubans, fifteen of whom are walking in the light, and have been baptized. Our hearts were made glad to see three new converts, all adults, go forward in baptism at this meeting. These were all wives; the husbands of two hope to be ready for this ordinance at the next quarterly meeting. We are not hasty in urging them to take this step. Before it is performed, they must have accepted Christ as their Saviour, have kept the Sabbath for at least several months, have given up tea, coffee, and tobacco (both men and women find this the hardest test), have had their domestic relations straightened out, also have laid off their ornaments, and be paying their tithe. Are they not examples to many of our American brethren?

At least an hour before the appointed time they began to come; some came a distance of twenty miles, some from points nearer. The Sabbath-school first held its session, and then the meeting changed. After the examination of candidates, and remarks appropriate to the occasion, the whole company quietly walked to a near-by pool in a running stream, sheltered by tropical growth, and the solemn ordinance of baptism was performed. All was done in perfect order, without disturbance of any kind.

It is not many years ago that this could not have been done; for in the days of Spain's rule, Protestant gatherings of any kind would not have been permitted. Thus we see God's hand in opening Cuba's door to the message, and we are none too early in entering. Our only regret is that it was not done earlier.

On their return from the water, a social meeting was held. There was no waiting for one another; each told of battles lost or victories won; each determined to press onward, and asked one another's prayers, that the Holy Spirit might guide. One, a little girl of twelve,

whose family oppose her, thanked the Lord that she was still allowed to remain with the new Sabbath-keeping family where she has been for several years, although her father threatens to take her away from them.

The ordinance of humility then followed, all taking part; and after the emblems of the Lord's table had been solemnly partaken of, the meeting closed, having lasted from 10 A. M. to 5 P. M., broken only by the going to and from the water for baptism, yet there was no sign of restlessness or fatigue on the part of any one present.

We do not hold a regular business meeting, but at each quarterly service, two envelopes are given to each individual—one for tithe, and one for offerings, which are returned the next quarter. On this occasion over thirty-six dollars, American money, was brought in by the Cuban people alone. This may not seem much to some who will read this, but we know it means a strictly honest tithe on the part of many of them. The little twelve-year-old sister brought her envelope; she earns nothing, so could only bring an offering of pennies given her, saying, as she did so, "*Este es para la obra del Señor*" (This is for the Lord's work). So we see it is the same spirit in all lands and in all languages that actuates the honest ones when they have received the truth. While results do not develop rapidly, they do come steadily, and we have learned not to "despise the day of small things."

ESTELLE KETRING-SNYDER.

*Marianao, Cuba.*

### The Story of a Few Tracts

ABOUT forty years ago there lived in a little village in northern New York an isolated Sabbath-keeping sister who had taken part in the 1844 movement.

She used to tell how Brother and Sister White, when passing through that section with a horse and carriage, first visited her. When she accepted the message, Elder White wrote her name down on his list as the twenty-ninth Sabbath-keeping Adventist of whom he had any knowledge.

For years this devoted sister stood a lone witness for present truth, persecuted by her own family, and looked upon by the community as crazy because she believed the advent doctrine and kept the Sabbath.

She had talked the truth to all who would listen, and had given reading-matter to all who would read; and as none of the good church people would accept the message, she thought it useless to do any more. So when Elder C. O. Taylor, one of the pioneer ministers in New York, urged her to take a few more tracts for distribution, she told him that it was of no use to do so, for no one would read them. Nevertheless, at his earnest solicitation, she took a few, which she hid away to prevent her husband from burning them.

In the spring of 1871 a young farmer and school-teacher, while working alone in the field, heard a voice which said, "Why does Sally Dunton keep Saturday while every one else keeps Sunday?"

His mental reply to this question was, "O, she is crazy!" As he could not get the matter out of his mind, he began to read literature written to uphold Sunday sacredness, but being disappointed because of a lack of Bible authority, he

began to study the Bible itself with a view of preparing a Biblical argument for Sunday observance.

Failing to find the expected Bible proof for the Sunday-rest day, he was ready to investigate the claims of those who observed the seventh-day Sabbath, and so visited this so-called crazy Adventist, and asked for reading-matter on the Sabbath question.

Overjoyed by the knowledge that some one had sufficient interest to come and ask for reading-matter, she drew forth from their hiding-place those tracts which she had thought it useless to take from Elder Taylor, and gave them to the inquirer.

The immediate result was that he kept the next Sabbath. Later he was joined by his wife, his mother, and sister, and a little Sabbath-school was organized. Thus after years of lonely waiting, and after she had given up all hope, that faithful witness had the joy of seeing four persons brought into the truth.

The influence of those tracts did not stop there. The young man soon entered the ministry, and by voice and pen witnessed for the truth in many States from the Atlantic to the Pacific, and still lives and works to advance the message.

His son, following the steps of the father, carried the torch of truth to foreign shores, and preached the everlasting gospel in a strange tongue to a people that had long been in darkness, thus widening the circle of influence which had its beginning in the giving out of those tracts. Eternity alone will reveal the results which have come from that little seed sowing done so long ago by that humble sister. Therefore, beloved,—

"Sow thy seed; be never weary,  
Let no fears thy soul annoy;  
Be the prospect ne'er so dreary,  
Thou shalt reap the fruits of joy."  
\* \* \*

### Field Notes

As a result of efforts put forth at Helmer, Mich., twelve persons have accepted the truth.

At Iola, Kan., on a recent Sabbath, five persons were converted, and expect to be baptized soon.

A SERIES of meetings at Hornell, N. Y., has resulted in sixteen persons taking their stand for the truth.

Four persons at Fergus Falls, Minn., recently decided to keep the commandments of the Lord; others are interested.

BROTHER A. J. WATERS, who is holding a series of meetings at Heiberger, Colo., reports that fourteen persons have already decided to obey the truth, twelve of whom are young men.

THE following report comes from Brother Martin Olson, at Valley City, N. D.: "As a result of the meetings that I have been holding at this place nine persons are keeping the Sabbath."

BROTHER WILLIAM WENTLAND reports from Ellendale, N. D., that several have given their hearts to God and begun the observance of the Sabbath. He has been invited to hold meetings in a large evangelical church in Ellendale.

## 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

### Congress and Religious Legislation

THURSDAY, March 4, at 12 M., the Sixtieth Congress expired, and with it all the bills that had failed to pass during the session died.

Among the many bills that failed to become law was Senate bill 3940, known as the Johnston Sunday bill for the District of Columbia. The defeat of this bill will be a source of satisfaction to the friends of religious freedom in this country; for had the bill become law, it would have been the first Sunday law enacted by Congress, and would therefore have been a long step toward the union of church and state in the United States. The friends of Sunday legislation in the city of Washington and throughout the country have exerted persistent efforts for the passage of this and many other Sunday bills, but through the united efforts of the friends of religious freedom in the United States, and through the good sense of our lawmakers, this pernicious legislation has been defeated. Those who have in any way exerted an influence in bringing about this victory should take renewed courage in opposing any similar measure that may be urged upon Congress in the future.

The victories gained by the friends of religious freedom in defeating Sunday legislation in many of the States throughout the Union should also be a source of encouragement to them, because it demonstrates that there are still statesmen in legislative assemblies who prize too highly the principles of religious liberty to yield to the pressure that is being brought upon them by various religious organizations to secure the enactment of Sunday laws.

The recent movement to secure a Sunday law for the District of Columbia was instigated by the Ministerial Association of Washington in November, 1907. They sought and secured the co-operation of the Roman Catholics after obtaining the consent of Cardinal Gibbons. This movement was also championed by the National Federation of Sunday Rest Associations of America, and the American Federation of Labor, besides other national and local organizations. It might be queried, What more could be desired along the line of influence and numbers than the forces already indicated?

During the past four years the efforts of those who have sought to secure legislation in Congress have been met with signal defeat. The only measure of a religious character that the friends of Sunday legislation have succeeded in getting through Congress during this period was the Sunday-closing condition in the appropriation bill of the Jamestown Exposition. This was not surprising, however, owing to the prestige that had been established by Congress in making appropriations for other great expositions upon a like condition. It is a matter worthy of comment that the Sunday-law advocates have not been successful in

securing a Sunday-closing condition to the appropriation for the Alaska-Yukon-Pacific Exposition to be held at Seattle, Wash., this year.

Let none forget that in all efforts in defense of the principles of liberty the one objective point should be to warn the people of the final outcome, that they may escape the wrath of God, which is to be poured out without mixture upon those who reject the message of warning against the beast, and his image, and the reception of his mark.

K. C. R.

### Serious Questions Propounded

THE following serious questions were propounded by Prof. Francis G. Peabody, in his presidential address to the Religious Educational Association, recently held in Chicago, and reported in the *Weekly Inter-Ocean and Farmer* of Feb. 12:—

"Where is the place for personal piety among these pressing demands for social service? The situation is certainly not without gravity when many circumstances of the time conspire to transform the Christian church into a charity bureau, or a lecture platform, or a recreation ground, or a medical clinic. Is the Christian church to teach an industrial revolution instead of a spiritual? Are the economists, sociologists, philanthropists, or revolutionists to represent all that is left of Christian faith? Are we to be so busy in doing good that we have no time to be good? Is the old issue between faith and works to be revived, and must another Paul preach again the vanity of unspiritualized conduct and the power of the risen life?"

The condition thus outlined by Professor Peabody contains elements of truth that should cause every minister of the gospel, and others who are laboring for the promotion of Christianity in the world, to pause and seriously ask themselves the question, Am I substituting good works for personal piety?

While we would not depreciate in the slightest degree the value of genuine "Christian help work," yet it should be the fruit that proceeds from a consecrated life, instead of a substitute for real consecration and genuine piety.

The apostle Paul shows the utter worthlessness of the most excellent gifts without the love of God indwelling in the soul, when he says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." I Cor. 13:1-3.

K. C. R.

A SISTER in North Dakota, writing to our Religious Liberty Bureau, closes her letter with these words: "Wishing success to your department, and assuring you of our prayers as we kneel at morning and evening and often during the day." There is power in prayer. The Lord's work in every department should be remembered by all our people in their petitions to the throne of grace.

## Current Mention

— China has ordered a complete census of the empire, this to include Chinese abroad as well as in the home land. The returns for families are to be completed by 1910 and for individuals by 1912.

— The steamer "Empress of China," which arrived at Vancouver, B. C., on March 13, brought the news that three villages were destroyed recently in Java by the top of Mount Kedtjana falling off.

— After eight years of cruising, the battle-ship "Illinois" has been ordered into the naval station at Charlestown, Mass., for extensive repairs, the cost for which will be about two million dollars.

— Coal operators and the representatives of the hard-coal miners met at Philadelphia on March 11, when the demands of the coal-miners were presented to the operators. The latter refused absolutely to yield to the demands of the men.

— Complete arrangements have been made for the construction of a railway in Chile, twelve hundred miles long, from Arica to La Ligua, near Santiago. The projector of this enterprise is Judge E. P. Coyn, of New York, but the funds are subscribed principally by English and German financial houses.

— In urging before the New York Assembly the creation of a commission to investigate the question of the unemployed, it was declared that in New York City alone there were two hundred thousand men and women out of employment. Seventy per cent of these were farm laborers who had drifted in from the country.

— The first step toward effecting a change in the date of presidential inaugurations was taken in Congress on March 6, when Senator Depew introduced a resolution providing for the submission of a Constitutional amendment to the various States, fixing the date of future inaugurations as the last Wednesday in April.

— A tornado practically wrecked the city of Brinkley, Ark., on the night of March 8. Thirty persons were killed, and sixty injured, and property to the extent of about one million dollars was destroyed. On the night of March 9 a tornado visited the town of Cuthbert, Ga., wrecking many houses, and killing seven persons.

— The two steamers, "H. F. Dimock," of New York, and "Horatio Hall," of Maine, collided off Cape Cod, Mass., on March 10. The "Hall" went down within half an hour, and the "Dimock," with the "Hall's" passengers on board, was beached when it was seen that she could not keep afloat. No lives were lost.

— As a result of the work of the Russian parliament, the government has decided to abate as far as possible the trial of cases by martial law in ordinary times. By the orders now issued all cases that can be tried in the civil courts will be turned over to them by the military courts, and the death penalty will be inflicted in the most serious cases only and after careful consideration of all the evidence.

— More than one hundred persons were poisoned by meat eaten at a banquet at Vincennes, Ind., last week.

— President Taft has called Congress to convene in extra session on March 15. It is understood that this extra session is called for the purpose of revising the tariff.

— There is to be erected in Washington, D. C., a tower six hundred feet high, for the sending and receiving of wireless telegraph messages. The contract for its construction requires that the apparatus with which the tower is to be equipped must be able to send messages three thousand miles. The tower and apparatus will cost the government one hundred eighty-two thousand six hundred dollars.

— In spite of denials from the presidents of Nicaragua and Salvador that a state of war exists between those countries, reports from Mexico City state that a battle has taken place on the sea between a Salvadorean gunboat and three gunboats belonging to Nicaragua. In case it is determined that a state of war exists, both Mexico and the United States will intervene, in harmony with the provisions of the treaty of peace signed in Washington by the representatives of the Central American governments.

— There are continued developments in the line of flying-machines. At Baddeck, Nova Scotia, the aerodrome "Silver Dart" is making successful flights over a frozen lake. The Wright brothers are still making successful flights in France. Mr. W. J. Richardson, of Dayton, Ohio, the home of the Wright brothers, has constructed a flying-machine, which, on its first trial, mounted from the ground to a height of about three hundred feet, and remained in the air for thirty-eight minutes. The inventor of this new flying-machine claims that it is structurally perfect, and that he can remain in the air with it twenty-four hours. Count Zeppelin's great dirigible balloon is making successful flights at Friedrichshafen, Germany.

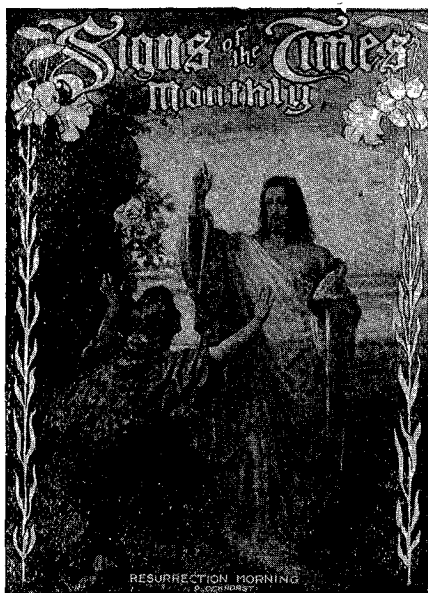
— The Standard Oil Company has won in the famous twenty-nine-million-dollar fine case, which was finally decided in the Federal Court at Chicago, on March 10. Because of the ruling of Judge Anderson in this case, the government has decided to drop five other suits of a similar nature against the oil company. It is the opinion of the federal attorneys that the decision will render it impossible to convict shippers for violation of class tariff regulations. This decision does not indicate that the oil company did not do the thing it was charged with doing, that is, accepting from the railroad companies on oil shipments the rebate of a portion of the freight charges while other shippers were compelled to pay the common rate. The purpose of the Elkins law was to prohibit transactions of that kind; but through legal technicalities the purpose of the lawmakers has been frustrated, and the law which was designed to guarantee equality of service to all has been rendered null and void. Concerning this decision a prominent law officer of the government says: "An attorney who could not protect a client from the charge of rebating if those decisions are sustained, would not be worthy of his hire." In this view of the matter the Elkins law is practically nil.

## NOTICES AND APPOINTMENTS

### "Signs of the Times Monthly"

FOR APRIL, 1909

THE *Signs of the Times Monthly* for April will present a veritable "feast of good things." One of the special themes will be *The Resurrection*. The cover design is in harmony with this theme, it being a reproduction of one of Plockhorst's masterpieces, entitled "The Morning of the Resurrection," showing Mary kneeling at the feet of Jesus on that memorable morning before his ascension to his Father.



#### REDUCED FACSIMILE OF COVER PAGE

Following are the titles and a brief description of some of the leading articles:—

1. *The Resurrection*. Elder S. N. Haskell presents an illustration in this article of the Word of God passing through the dust of the earth like a magnet, and attracting all his sleeping saints to that word, and bringing them forth in immortality.
2. Elder J. O. Corliss has a carefully prepared *Bible Study on the Resurrection*.
3. *A Momentous Present-Day Movement; or, Optimistic Mysticism*, by Prof. Geo. W. Rine. This article deals with the tendency of this time to imbibe Oriental mysticism rather than take the simple Word of God.
4. *The Great Sabbath Gift*, by Elder C. L. Taylor.
5. *True Divine Healing*, by Dr. D. H. Kress. This is the first of a series of articles intended to meet the mass of errors in the various healing crazes that are sweeping over the country, and to show the truth of the Word of God upon this important subject.
6. *A Laymen's Great Missionary Conference* was recently held in Minneapolis, in which a movement was launched for the purpose of uniting the laymen of the nation in giving the gospel to all the world in this generation. Elder R. A. Underwood attended the meeting, and will have a report of it in the Current Topics department of the April issue.
7. In addition to this report of the Laymen's Conference, Elder R. A. Underwood will have an article on the subject of *The Three Worlds* brought to view in the Bible.
8. *The Sermon on the Mount* is the title of the next article in the series that is being furnished by Mrs. White.
9. *Creation as a Proof of Inspiration*, by George McCready Price.
10. Elder E. J. Hibbard continues his *Studies in the Prophecies*.
11. Elder George A. Snyder will begin, in the April number, a series of studies on the *Revival of the Papacy; and What It Means to This Generation*.

The foregoing outline should cause the believer in present truth to see that the April *Signs Monthly* will be a most timely and important document.

#### Subscription Price

Single copy, 10 cents; 5 to 25 copies, 5 cents a copy; 25 to 500 copies, 4 cents a copy; 500 to 1,000 copies, 3½ cents a copy. Regular subscription price in the United States and Canada, \$1 a year. Foreign subscriptions, \$1.25.

Address your tract society, or Signs of the Times, Mountain View, Cal.

#### Special Meeting of the British Columbia Association

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

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

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

W. M. ADAMS,  
President of Association.

#### To "Review" Subscribers

In visiting our people I have found two classes: First, those who would like to read our good church paper, the REVIEW, but feel they can not afford the necessary outlay of means; second, those who have the REVIEW, and would be glad, after reading it, to send it to some of the first-named class, if they only knew of such ones. It is the object of this notice to bring these two classes into touch with each other. This would be a good work in which our young people might engage. If you would like to begin in this kind of missionary work, drop me a card, and I will be glad to send you one of the many names I have of such worthy persons who are unable to pay for the paper. My address is 224 Jackson St., Glendale, Cal.

D. D. FITCH.

#### Students Wanted

THE Hillcrest School Farm, a training-school for colored people, wishes to announce that it will be able to receive five or six more students at any time now. For information, address Floyd Bralliar, Principal, East Station, R. F. D. 3, Nashville, Tenn.

#### Address

THE address of Elder L. D. Santee is Tri-City Sanitarium, Moline, Ill.

#### Notice!

Any one who knows the addresses of the following-named persons, members of the Portland (Ore.) church, or who can give any information regarding them, will please write to the undersigned at 80 East Sixty-first St., N., Portland, Ore.: Chas. Edward Frederickson, A. H. Trickey, M. McGregor, Lucinda Decker Coulee, A. W. Kendall, Mrs. Olive Kendall, T. C. Coltrin, Ogda Malm, Mrs. Samuel Colton, Kate Biting, Annie Johnson, Ella B. Nelson, and Harry Thorp.

W. F. MARTIN,  
Pastor E. Portland Church.

### Business Notices

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

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

#### Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

WANTED.—A first-class vegetarian cook for sanitarium. Address Arizona Sanitarium, Phoenix, Ariz.

HAVING sold many watches to Adventists by mail, without one complaint, I am sure I can please you. Send for catalogue. Sabbath-keeping jeweler. W. H. Merrill, Washington, N. J.

WANTED.—A strong young single man to do our general work, such as taking care of furnaces, garden, and lawn, etc. Must be strict Seventh-day Adventist. Write at once to Tri-City Sanitarium, Moline, Ill.

FOR SALE.—40 or 80 acres in Oneida County, Wisconsin, ¼ mile from Clear Water School. 15 acres cleared, 10 plowed and mostly stumped. Small frame house. Will sell with or without personal property. Address H. Wheeler, Kempster, Wis.

WANTED.—To correspond with a man who would like to locate in Cuba and work land on shares. Good house, team, and implements furnished. Will make a good proposition to the right man. Address, at once, T. A. Zoller, San Claudio, Cabanas, Cuba.

FOR RENT.—Beautiful 25-acre fruit, berry, truck, and poultry farm, near Newark, Ohio. Rent per year, \$60, and a little labor (wire fencing). Fine spring and creek water; everything convenient. Address C. T. K., 364 Hamilton Ave., Columbus, Ohio.

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

FOR SALE.—54-acre farm in South Bolton, Quebec,—25 acres cleared, balance forest. Two houses and one barn. Near depot. Scenery grand. One mile from Potton Sulphur Springs. Seventh-day Adventist church privileges. Price, \$900. Address A. G. Taylor, College View, Neb.

KANSAS CITY SANITARIUM Vegetable Cooking Oil, and Whole-Wheat Flour. Oil, 5-gal. can, \$3.50; 10-gal., \$7; ½ bbl., 62 cents a gal.; bbl., 60 cents a gal. Write for prices on flour. Directions for use with each shipment of oil. Dr. G. A. Droll, 2301 East Fourteenth St., Kansas City, Mo.

FOR SALE.—In Bethel, Wis., 20 acres—3 plowed, about 3 in hay; good buildings; blacksmith and wagon shop, with necessary tools; ½ mile from church and store, on main road. Also 33 acres timber land partly improved. Will sell separately, or in part. Address John Lamprecht, Bethel, Wis.

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

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

FOR SALE.—Peanut Butter, 10 cents a pound. Gallon Olive Oil, \$2.50; 6 cans (60 pounds) Vegetable Cooking Oil, prepaid, \$6.50; Cereal Coffee, 100 pounds, \$8. Prices specially low on other foods. Write to Vegetarian Meat Co., Bond Bldg., Washington, D. C.

WHY not order highest grade Wesson's vegetable cooking-oil, to sell to your neighbors? Do them a kindness by saving them money. 51 gallons, \$28.50; 32 gallons, \$18.25; 8 gallons, \$5.60 at Chicago; 10 gallons, \$7; 5 gallons, \$3.60. Samples Ban-nana Nuts, cereal, oil, etc., 15 cents. Price-list free. Address Ethan A. Brown (Nut Food Specialist), Des Moines, Iowa.

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

HOME-GROWN SEEDS.—Mrs. P. A. Halbert, of Taylor, Cortland Co., N. Y., offers again, this season, seeds as follows: Beet, parsnip, carrot, cucumber, tomato (early and late), lettuce, radish, ground-cherry, garden huckleberry, sweet corn, pepper, pie pumpkin, muskmelon—each, 4 cents a packet; 7 packets, 20 cents. Flower seeds: Mixed colors; fine varieties. Aster, petunia, phlox, balsam, morning-glory, nasturtium, poppy, gaillardia, pink, candytuft, linnaea, marygold—three cents a packet; 10 packets, 25 cents. Pansy and sweet peas, each 5 cents a packet. Extra fine, early Lima bean, 15 cents. Address as above.

FOR SALE.—400,000 new mottoes, all of foreign design, 12 x 16 inches. The most beautiful mottoes you ever looked at. Two have these words: "What is Home Without a Father?" (the first "father" motto ever issued), and, "What is Home Without a Mother?" Both have beautiful roses, with nice border. These two mottoes are companion pieces, and will be sent to any address for 50 cents. The world is ready for these two beauties as well as for our ten other new designs. (We have about 75 old designs in stock). Prices: Father and Mother mottoes, per 100, \$8; per 200, \$15; 12 new designs, assorted, per 100, \$6; per 200, \$11. Special rates in 5,000 lots. Over 25,000 sold since January 5. We guarantee our goods. Write us if you mean business. Address Hampton Art Company, Lock Box 257, Hampton, Iowa.

## Obituaries

ATKINSON.—Mrs. H. L. Atkinson died at her home in South Rock Island, Ill., Feb. 24, 1909, aged sixty-two years, after six years of illness from heart trouble.

A. ATKINSON.

BROWNELL.—Died at Sanitarium, Cal., Feb. 12, 1909, Mrs. Gertrude M. Chambers-Brownell. The deceased was born in San Francisco, Dec. 23, 1877. Early in life she was converted, and became a member of the Seventh-day Adventist Church. She was a devoted Christian, and was loved by all who knew her. In 1896 she was married to Ralph Brownell. For a number of years she has been a great sufferer, but bore her sufferings with patience and remarkable cheerfulness. Her last days seemed to be the brightest in her Christian experience. She submitted cheerfully to God's will. The funeral was held at Napa. Words of comfort were spoken by the writer.

D. E. ROBINSON.

BADGER.—Died in Clarkston, Wash., Feb. 4, 1909, Brother N. L. Badger, in the eighty-first year of his age. It was my privilege to baptize Brother Badger and his wife over four years ago. She was taken away by death less than a year ago. He had been a soldier in the Civil War, and in recent years, we trust, a good soldier of the cross. The burial took place in Clarkston.

F. D. STARR.

GREENWOOD.—Jessie B. Greenwood died Nov. 2, 1908, at Oakland, Cal., aged thirty-two years. A complication of diseases made necessary a surgical operation, from which she had not sufficient vitality to rally. She leaves a husband and a nine-year-old son, who, in their sorrow, find comfort in the hope of the resurrection of the just. Services were conducted by the writer.

GEO. A. SNYDER.

DAY.—Died near Grand Blanc, Mich., Feb. 26, 1909, of heart failure, Robert M. Day, aged seventy-three years and fourteen days. Brother Day was born in Pembroke, N. Y., Feb. 12, 1836. He accepted the third angel's message about forty-two years ago, and lived it until the day of his death. He was laid to rest by the side of his wife, who died eight years ago. Words of comfort were spoken to a large congregation, from John 11:11, 23-25.

B. F. STUREMAN.

KIRBY.—John Kirby was born at Hampton, Va., June 11, 1851, and died at his home in Norfolk, Va., Dec. 29, 1908, of Bright's disease, aged 57 years, 6 months, and 18 days. He accepted the third angel's message about eight years ago. He was a kind and loving husband and a consistent Christian. His funeral, which was attended by a large number of friends, was conducted by Elder Leslie Munce. He leaves a wife, a brother, and a sister, and many friends to mourn their loss.

CORDELIA K. KIRBY.

MARTIN.—Minnie A. Martin died Jan. 22, 1909, at Napa, Cal., aged forty-two years. Besides her husband and aged mother, she leaves two brothers and two sisters to mourn their loss. Sister Martin has been a successful Bible worker for many years, and had just returned from the Southern States, where she and her husband had been laboring for some time. She sleeps in Jesus with those who "rest from their labors; and their works do follow them." The funeral service was conducted by the writer.

GEO. A. SNYDER.

WILLIAMS.—John Williams died in Gainesville, Fla., Jan. 2, 1909, aged about thirty-three years. At an early age he joined the Methodist Church, and about eight years ago, through the labor of Brother J. W. Manns, he accepted present truth, and joined the Seventh-day Adventist church at Windsor, Fla. He died in the triumphs of a living faith. His wife, five children, father, mother, brothers, and sister are left to mourn deeply their loss. Words of comfort were spoken by the elder of the church.

L. E. CUNNINGHAM.

GILBERT.—Died in San Fernando, Cal., of heart failure, our beloved brother in Christ, Park P. Gilbert, aged 60 years, 9 months, and 28 days. Brother Gilbert was born in Van Buren County, Iowa, April 3, 1848. Dec. 28, 1870, he was married to Miss Samantha McCollough. In 1887 he moved with his family to Harding, S. D., where, a few years later, he met with an accident, resulting in the loss of one eye. Still later the other eye became affected, and he lost it also. Brother Gilbert became a Christian in early life, uniting with the Methodist Church. In 1905 he became a member of the Seventh-day Adventist church of Belle Fourche, S. D. He considered his affliction a blessing, and patiently looked forward to a home in the new earth. He leaves a wife, four sons, and one daughter, besides many other relatives and friends, to mourn their loss. The funeral service was conducted by the writer at the home in Belle Fourche, February 9. Words of comfort were spoken from Rev. 14:13.

ROSCOE T. BAER.



**CUSHMAN.**—Sidney E. Cushman was born in Wellington, Vt., July 5, 1827. In 1849 he was united in marriage with Miss Sarah Quinn. In 1861 they moved to Gilmanton, Wis., where they lived until the year 1881, when they moved to St. Paul, Minn. In 1883 Brother Cushman heard and accepted the third angel's message, which he loved until his death. He was an earnest, faithful Christian. He died of old age, Jan. 27, 1909, being 81 years, 6 months, and 22 days old. He leaves three children, two sons and one daughter. The funeral services were conducted by the writer. J. M. COMER.

**NICKEL.**—After a short illness, which the doctor at first pronounced not serious, Sister Mary Nickel died, Feb. 17, 1909, at her home near Morden, Manitoba, aged fifty-one years. She was born in Russia, Nov. 18, 1857; came to Canada in 1874, and was married to John Nickel, a farmer near Morden, where both died. They were blessed with twelve children, of whom ten are living. The father died nine years ago, in the hope of a part in the first resurrection. Sister Nickel accepted the truth twelve years ago, and was a faithful member of the Morden church until her death. The funeral services were conducted by the writer. M. J. FRITZ.

**KENYON.**—Died at Frankfort, Mich., Feb. 20, 1909, Mrs. Lillian M. Kenyon, aged thirty-eight years and twenty-seven days. She was the daughter of Brother and Sister Jas. A. Conklin. While preparing dinner she accidentally fell down the cellar stairs, and died within two hours. She leaves a husband and five children, who deeply mourn their loss. Sister Kenyon possessed a kind and loving disposition. She accepted present truth about six years ago under the labors of Elder C. A. Hansen. Words of comfort were spoken by the writer to a large congregation, from Rev. 21:4. M. C. GUILD.

**HUNT.**—Mr. George Hunt, who had lived for more than fifty years in Dartmouth, across the harbor from Halifax, Nova Scotia, died Feb. 16, 1909, and was buried in the Dartmouth Cemetery. Mr. Hunt had never been a church-going man, yet during his last illness he expressed a desire to Elder W. H. Thurston, who visited him, to meet his Saviour in peace. Sister Hunt and the three boys are now alone. Mr. Hunt had reached the age of seventy-seven years. A large company of ship-builders paid their respects to a departed comrade of the same occupation. The funeral service was conducted by the writer, assisted by the Baptist minister of that place. J. O. MILLER.

**SCOTT.**—Mrs. Cathrine Scott died in Belize, British Honduras, Feb. 5, 1909. Sister Scott was born in May, 1882. She was a member of the church at Belize, and leaves a husband, and a daughter of three years, who, with Sister Scott's parents, Brother and Sister Joseph Meighan, find comfort in the assurance of her acceptance with the Saviour. Her words were, "Christ will save me." She trusted the Lord's promise, found in Heb. 7:25, that he is able to save them to the uttermost who come unto God by him. She urged her friends to be prepared to meet her at the first resurrection. Funeral services were conducted by Rev. I. Brindly (Methodist). C. E. MORGAN.

**HARDY.**—Died at the home of her daughter, at St. Johns, Ore., July 2, 1908, Mrs. Robert Hardy, aged ninety-five years. Mrs. Hardy had enjoyed excellent health until the death of her husband, less than a month before. They had lived together for more than seventy-five years, and upon being separated, she sank into a decline, and was soon sleeping beside him. Brother and Sister Hardy were born and married in New Jersey. Thirteen children were born to them, five of whom are still living. They saw the falling of the stars in 1833, received with joy the advent message in 1840, experienced the disappointment of 1844, and later received the light upon the sanctuary question. Lately the truth has seemed clearer than ever, and they are now waiting the call to the blessed hope. C. W. FLAIZ.

**TRIPLETT.**—Joshua D. Triplett was born in Summit County, Ohio, July 29, 1832, and died in Manton, Mich., Jan. 13, 1909, aged 76 years, 5 months, and 14 days. He was united in marriage to Esther Ingham, of Hillsdale, in 1854. Seven children were born to them, six of whom survive. Mrs. Triplett died in 1874, and later he was married to Mrs. C. Denny, who, with three children, survive him. The deceased enlisted in the Eleventh Michigan Cavalry of the Union Army in 1864, and was discharged the following year, not having been assigned to his regiment, but was detailed to do carpenter work. Brother Triplett united with the Seventh-day Adventists more than thirty years ago, and was a firm believer in the faith until his death. Funeral service was conducted by the writer, and interment was made at Manton. E. A. BRISTOL.

**MAGOON.**—Plummer Magoon was born at Stanstead, Canada, in 1830, and died at Santa Ana, Cal., Jan. 14, 1909. In 1849 he moved to West Derby, where in 1852 he was married to Mandana H. Hammond. In 1856 he located in Girard, Ill., and Aug. 10, 1862, enlisted in the One Hundred Twenty-Second Illinois Infantry, where he served as sergeant of Company H. He was honorably discharged July 15, 1865. Since 1886 he has resided at Santa Ana, Cal. In 1893 he was baptized by the writer, and united with the Seventh-day Adventist Church, and was a most faithful member till his death. In his death his wife, who alone of his family survives him, has lost a faithful and an affectionate companion, and the church one of its most efficient workers. He fell asleep with the same bright hope that had made him strong in life. A large concourse of friends were present at the funeral service, which was conducted by the writer. E. E. ANDROSS.

**HILLS.**—Truman Hills was born in Chautauque County, New York, May 3, 1833; and died in Lethbridge, Alberta, Canada, Jan. 28, 1909. Father Hills spent about thirty-three years in Nebraska and Colorado, and about three years ago he and his wife arranged to spend their declining days with their daughter, Mrs. J. W. Boynton, of Ponoka, Alberta. January 27, accompanied by Mr. and Mrs. Boynton, they took the train for western Colorado, to visit their son. Father was feeling well at starting, but in a few hours complained of pain in his head. At Mcleod, while waiting for a train, he lay down till it came, then arose and boarded the train without help, but in a few moments he became unconscious, and was removed to the hospital at Lethbridge, where he died two hours later. We buried him in the cemetery there, asking God to give his angels charge concerning him. The cause of death was cerebral hemorrhage. Father Hills accepted present truth a few years ago, and was baptized at the last camp-meeting in Lacombe, Alberta. He leaves a wife, one son, one daughter, and one adopted daughter to mourn their loss. The words of Jesus in John 5:20-30, and of Paul in 1 Thess. 4:14-18, were read to comfort the sorrowing ones. J. W. BOYNTON.

**STYCH.**—Willie Edward Stych was born April 7, 1880, in Kirk Christ, Rushan, Isle of Man; and died Jan. 28, 1909, in Bahia Honda, Cuba, of tuberculosis. When two years of age, his parents moved to Muskegon, Mich., where they accepted the truth, and fourteen years later moved to Miami, Fla. The deceased was raised an Adventist, and attended the Graysville school for three years. In later years he drifted into the world. June 20, 1906, he was married to Miss Mabel Randolph, of Daytona, Fla. Nearly two years ago he was stricken with typhoid fever, which developed into consumption. He endured much suffering, and to the end his patience was remarkable. Soon after his affliction he gave his heart to the Lord, and was baptized at Orlando by Elder R. W. Parmele, uniting with the church at that place. His Bible was his constant friend during his long illness, and he died rejoicing in the truth. He availed himself of every opportunity to present the truth to others. The funeral and interment took place at the present home of the parents, in Bahia Honda,

Cuba. Words of comfort were spoken by a Presbyterian minister, no one of our faith being present. His favorite text (Isa. 41:10) and hymn ("Dare to Be a Daniel") were used in the service. He leaves a wife, parents, brother, and sister to mourn his death. L. T. CRISLER.

**HEISLEY.**—Died at Walla Walla, Wash., Feb. 15, 1909, of diphtheria, Beryle Etta Heisley, aged 1 year, 7 months, and 1 day. Beryle was the only child of Drs. O. F. and S. Etta Heisley. She was taken ill during her father's absence of a few days, and was buried in less than one week. During Beryle's sickness Mrs. Heisley contracted the same dread disease, but was healed by prayer. Beryle's parents are much comforted by the words in "Great Controversy," page 645: "Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God." O. A. JOHNSON.

**ROSS.**—John C. Ross was born in Dundee, Scotland, in 1839. He was married in his twenty-fourth year to Isabelle McKenzie, of Aberdeen, Scotland. With his family he came to America in 1862. After making his home in San Francisco for some years, he moved to Ashland, Ore., where he embraced present truth under the labors of Elder Isaac Morrison about ten years ago. He came to Petaluma, Cal., about two years ago, and was an esteemed and faithful member of the Petaluma church until his death, Dec. 20, 1908, in the seventieth year of his age. He leaves a family of six daughters to mourn the loss of a kind and faithful father. Services were held at Petaluma by the writer, and later at Ashland, Ore., by Elder Black, where our dear brother was laid to rest. A. G. WILBUR.

**PRICKITT.**—Mrs. E. T. Prickitt was born May 13, 1841, near Sandusky, Ohio; and died Jan. 21, 1909, at the Loma Linda (Cal.) Sanitarium, being nearly sixty-eight years of age. She early gave her heart to Jesus, and united with the Christian Church. She was joined in marriage to A. E. Axtell, March 5, 1863. The joy of this union was short, but was blessed with one son, who still survives. In 1869 she was united in marriage to Jas. H. Prickitt, and this union was blessed with one son and one daughter. In the year 1884 mother accepted the light of present truth. She always led a faithful and earnest life, looking for the consummation of the Christian's hope. She leaves a husband, and three children with their families, to mourn the loss of a most faithful and devoted wife and mother. She was a great sufferer, but we expect to meet her soon, in the freshness of immortal youth. The funeral service was conducted by Rev. Dr. Shepherd, of the Christian Church, a friend of mother's girlhood, and Elder Luther Warren, of Loma Linda. R. A. PRICKITT.

**RUPERT.**—Florence Luther Rupert was born in Shelby County, Indiana, Jan. 29, 1864, and died at Choctaw, Okla., Feb. 7, 1909, aged forty-five years and eight days. She was married to Elder G. G. Rupert in June, 1896. She has been a constant companion in his work of the ministry, and an invaluable aid in the study of the Bible. She was converted in early life, and united with the Methodist Church. Eighteen years ago she became connected with the Seventh-day Adventists, and remained a faithful member until her death. Early in life a heavy burden rested upon her in behalf of the poor, afflicted, and unfortunate, and her work for God absorbed every other ambition. Her last hours were spent in exhortation to faithfulness, mentioning her relatives and many friends by name. She leaves, to mourn their loss, her husband, four sisters, four brothers (three of whom were present), besides many relatives and friends. The funeral service at Choctaw was conducted by the writer, and despite the unpleasant weather the house was well filled with sympathizing friends and neighbors. The business men closed their places of business during the service. Her body was taken to Indianapolis, Ind., for burial. E. L. NEFF.





WASHINGTON, D. C., MARCH 18, 1909

W. W. PRESCOTT  
C. M. SNOW  
W. A. SPICER  
F. M. WILCOX

EDITOR

ASSOCIATE EDITORS

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THE annual meeting of the New England Sanitarium Association was held at Melrose, Mass., last week, and was attended by Elder A. G. Daniells. Brother Daniells also visited other places in Massachusetts on this trip.

WE learn that the list of outgoing missionaries in 1908, printed in our first number for this year, omitted the names of Elder W. C. Ising and wife, and Brother L. Krug, who left Europe for Syria in April, the former for Beirut, the latter for Jerusalem.

AMONG the recent visitors in Washington were Brother W. R. Beatty and wife, who spent several days in this city. Brother Beatty has been, for nearly two years, connected with the branch office of the Pacific Press at Kansas City, but returns now to Mountain View, Cal., to connect again with the main office of the association.

ON the twenty-seventh of February, Dr. A. H. Larsen sailed from New York for Denmark, to join the staff of workers in the Skodsborg Sanitarium.

*Life and Health* for March is now being mailed. It is replete with timely instruction on health and medical topics, by some of our best medical writers. All should have a part in the circulation of this valuable number.

ONE day's mail last week brought orders for a total of 7,560 copies of the March number of *Life and Health*, the Temperance number of the *Youth's Instructor*, and the current number of *Liberty*. We should be glad to have this amount of business duplicated six days in every week.

WE are gratified to learn that the circulation of the February *Watchman* reached twenty-five thousand copies. A still larger edition of the March number has been printed, to meet the increasing demand. The March issue is a very commendable number, and we hope it may have the extensive sale which its merit demands.

WE are glad to learn that Brother P. N. Lindegren, of the Abyssinian Mission, who had been detained at Beirut, Syria, by sickness for four months, was able to return to his field, sailing January 30. All the workers at Beirut have had a serious time with the fever, but we thank God for the recovery of all. The missionary advance means a call to endure hardness at many a point.

ONE of our agents for *Liberty*, who was working in Baltimore the day before the presidential inauguration, found himself cut off from communication with this Office by the severe blizzard of the night of March 3. Trains were blocked, and telegraph wires were down; but he promptly sent us a wireless message, thus easily accomplishing the end desired, in spite of difficulties. Thus do modern inventions aid in carrying the message of truth.

UP to the present time orders have been received for over forty thousand copies of the Temperance number of the *Youth's Instructor*, and every mail adds hundreds and thousands. The first edition printed was fifty-five thousand, and another edition will be printed at once. Our people appreciate the value of this special issue, and are doing splendid work in circulating it. Those who have not ordered should do so at once. This paper can be sold for an indefinite period.

A POSTAL card reports the safe arrival of the party of five nurses in Buenos Aires, January 30, all of good courage. We trust their work may develop ways of service that will lead many others to follow on into South America.

THE long journey from China to Washington was completed by Dr. A. C. Selmon and family last week, and they are now at the Foreign Mission Seminary, where Dr. Selmon will give instruction in the Chinese language and in tropical diseases, for the remainder of the school year. We extend a cordial welcome to these workers, and hope that their furlough, after six years of earnest and trying service, may prove a great blessing both to them personally and to their work in China.

OVER half of the first edition of fifty-five thousand copies of the Temperance number of the *Youth's Instructor* were ordered within a week of its appearance. Orders for five hundred to one thousand copies are received almost daily. Thursday of last week we received a telegram ordering two thousand copies. Inasmuch as this issue is so planned that it will sell the entire year, you need not be afraid to order in heavy quantities. One thousand copies will cost you but thirty dollars. In order to get your money back, you need to sell only three hundred copies at the regular price. If you sell the other seven hundred copies, you clear seventy dollars. If you want to give them away, you lose nothing. You would better sell them, however, as free literature is never appreciated as much as that which is purchased.

OUR decision to begin the publication of another magazine, full particulars of which are given on the second page, was reached after very careful study of the present situation. During the past year there have been important developments in the religious world, which clearly indicate that we are fast approaching the crisis foretold in prophecy, and which for many years we have known was coming. With the decay of Protestantism, and the aggressive movements for the extension of the power of the Roman Catholic Church, there is emphasized the demand that those who know the significance of these changes should make it known to the people, and should sound the warning in no uncertain tones. This new magazine is not designed to be a medium through which an attack shall be made upon any body of people, but rather an effective channel for the dissemination of vital truths. It will treat Roman Catholicism and Protestantism, both doctrinally and historically, with greater fulness than is possible in any of our existing publications, and will expound, both doctrinally and historically, the message against the beast and his image, with greater emphasis than is practicable in our present publications. We also hope by this means to reach a class of persons who would not be interested to read a magazine dealing with general religious topics. We ask all our readers to study the announcement on the second page, and to act promptly, as we desire to secure a good paid-up list as a basis for obtaining second-class entry for the new magazine.